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LIFE AND LIGHT

FOR

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“THE LORD COMETH.”

BY MRS. H. ROSCOE EDGETT.

Star, O star, shine forth your fairest !
Penetrate all shades of earth!
Sing, O Bethlehem's choir of angels,
Chorus of Immanuel's birth!
Soul of mine, rise up, and welcome
This new dawn with thankful song;
Heathen lands, redeemed, are shouting,
“Praise to God!” with heart and tongue.
Tell it, all ye stars of heaven!
Write it, mightiest angel pen!
Wide, ye whispering wires, repeat it —
“Tidings of good-will to men!”
Prophecy's sublimest utt'rance
Is fulfilled; praise soars with prayer,
For the sound of falling fetters
Maketh music everywhere.

Shut, fore'er, old Janus' portal,
 Like the folded hands of peace!
 Hush Greed's clamor; still, Wrath's tumult
 Bid War's horrors find surcease!
 Listen, watchful of the tokens;
 See the nations wake, and wait—
 Wait, to see the full salvation
 Of a race regenerate.
 Lift, ye gates of gospel progress!
 Free these pagan souls from sin:
 Usher, now, Time's grandest cycle;
 Let the conquering Saviour in!
 King of Glory—maranatha!
 Heaven's own light around us pours!
 Lift your heads, ye gates be lifted
 Up, ye everlasting doors!

FAIRPORT, Dec. 5, 1885.

MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.*

ANAPANO, RUK, Nov. 14, 1884.

DEAR FRIENDS AT HOME: It is four weeks to-day since the "Jennie Walker" left us. We have been living in our new house a little more than two weeks, and begin to feel quite at home. Not that we are at all settled, even yet, for we moved in when there were only three rooms anywhere near completed. A few things were stolen while we were at the church, after the ship left us; so as soon as Mr. Logan had the doors and windows so they could be fastened, and the kitchen somewhat in shape, we moved in. The dining-room, the pantry, and the bedroom were painted. We unpacked the table and set it up, and some chairs (for hitherto we had had only one chair) and the bureaus, and we soon began to have a "homely" feeling.

The natives have been very kind, as well as very curious. The house and all our possessions are constant wonders to them; but they are learning not to crowd into every place, and that they cannot see everything. In our own house, there is more opportunity for teaching them a little of what they ought and ought not to do than there was in the church. For instance: Those who live near, and are much about us, have learned that it is not the thing to come and sit on our back veranda and stare at us when we are eating, while those who come from a distance do not hesitate for the most part to go anywhere, if we do not stop them.

In November, shortly before I began this letter, a terrible mur-

* See former journal in LIFE AND LIGHT for April and May.

der was committed by some people living on Fefan, at the very place where we came near settling. The people here call it fighting; but it was simply treachery, and cold-blooded murder. The chief, who was so anxious to have us come there, was engaged in it; so Mr. Logan thought he ought to go and see the old man, and rebuke him, and tell him how terrible it is to do such things. I do not think we either of us felt any particular fear, or had any thought that they would harm him. The natives carried him down to the shore, and quite a number went with him. He came home safely, but we were rather startled to learn, soon after, that he had a very narrow escape with his life. These people are so used to bloodshed, that human life seems of little account to them. They had planned to kill Mr. Logan, and all who were with him; but it seemed as though the Lord frustrated their plan by a very little thing. Some of the people in the canoe felt rather afraid, and proposed landing at another point rather than at the place they had intended. The chief of the place where they landed knew of the plan for the massacre, and had opposed it. He did not say anything about it, but would not let them go any farther; but proposed to send for the ones whom Mr. Logan wished to see, and did so. This so disconcerted their plans, that they did not undertake the premeditated deed. We could not fail to recognize God's hand, and have ever since realized more fully that his loving care is continually over us. I suppose there is no danger that those people will ever come here to attack us in our home, but we have heard several times that they plan to attack Mr. Logan, if they can find him out that way at any time. We trust that this state of things will not last.

March 9. A week ago we heard, one evening, the report that there was a ship in the lagoon. Next morning the report was confirmed; and we learned that it was at anchor two or three miles away. Mr. Logan went on board at once, and it proved to be the *Franziska*, a German trading-schooner from the Marshall Islands. She brought us letters from Kusaie and Ponape, and two from Honolulu, written, however, and sent, only a few days later than our sailing from there. Nothing from home; no American mail has come down from Honolulu this year yet. By some California papers we learn that Cleveland is President. This news reached us a day or two before his inauguration; so you see we are not so badly behind the times if we do live at the ends of the earth.

The vessel presently came to anchor near the mission home, and we were able to get from her a few little things which we were needing. It was a little break in the monotony of our lives. The captain of the vessel, who is also the owner, is anxious to work up

trade among these islands, and expects to return here from the Marshall Islands in two months or so; so there is a little more hope of communication with the outside world. We send by him a few letters home, as he will take them to Jaluij, where they may meet a vessel for Honolulu or San Francisco.

The vessel was at anchor here and there; and while at one place some of our natives came to us saying that the people there were making a plan to capture the vessel. It was the place where the vessel first came to anchor, and they said the people were angry that the ship went away anywhere else, and that was the reason of their making the attempt. We did not feel sure that it was anything more than a rumor, yet on the other hand we knew they were treacherous, and capable of such a thing. As one of our trusty men here has friends there, and was going up that way, Mr. Logan thought best to send a letter by him to the captain, telling him of the rumor. The man, whose name is Simeon, found the captain on shore, and gave him the letter as quietly as possible. But he was seen to do it. The captain got up anchor and came back down here, and poor Simeon was attacked, and a great gash cut on his neck. He came back bleeding dreadfully, and quite excited, as we all were when we saw him. Mr. Logan dressed the wound, and has attended to it each day since. He is doing well. And now comes the time of trial for those of our people who are trying to be Christians. According to custom, the people here ought to revenge this attack on Simeon. It is a hard lesson for some of them to learn, that if they would be followers of Christ they must return good for evil. Simeon himself says his heart is full of love, and he does not want them to injure the man in any way; but Levi, who is very high-spirited, and the leading man here in everything, finds it very hard not to let his anger run away with him. There is no church body formed here yet, so there are no church-members; but quite a number are trying to be Christians, and expect to be formed into a church before long.

March 17. The people are at work on the church, enlarging it, and fixing it so that it will last for awhile yet. It is a poor affair, but we are not yet ready to build a new one. Simeon, the wounded man, is doing well, though it will take some time yet for the wound to heal. The spirit of retaliation seems to have left our people, and everything is going on smoothly. The people of Iras, the place where Simeon was attacked, were in such expectation that something would be done by the people here in revenge, that they took their children out of school, and have also ceased coming to church; so to-day one of our chief men is going to see them, and tell them that Christian people do not do that way, and they will not be harmed, and we hope they will return to school.

We are having a much-needed rainy time, and our melons, squashes, etc., which we planted some weeks ago, are looking finely. We have luxuriated on breadfruit for the past two months, which, with our nice butter, is very good indeed. I make enough butter for our own use all the time — a luxury we never before enjoyed in Micronesia. It is almost too luxurious for missionaries to live in a nice new house, and have all the milk, cream, and butter, they want to use.

Mr. Logan has made a pulpit for the church, and the new addition looks quite well. They have also mended up the old part so that it will do very well. We have a pretty spread to cover the pulpit, and a nice Bible to lay upon it. The Bible and the bell were gifts of friends in Oakland, Cal. Mr. Logan has just got the bell hung. The people are so delighted with it, and so proud of it! The sound of a church-bell was never before heard in this lagoon. We enjoy it greatly, and think often of those who sent it. Beulah says, "Now we won't have to be blown to church any more," — referring to the blowing of the conch-shell, which is the common way of calling the people together.

To be continued.

TAXATION IN TURKEY.

The following extracts from a letter from Miss Powers give a vivid idea of the oppression of the people of Turkey through the excessive taxation of the Government.

. . . WHAT can we expect of a people so cruelly and so constantly oppressed? This is a dreary subject, and an endless one, but I must mention two or three instances. In some cases the Government proposed to put the tax-collecting into the hands of the villagers themselves; but they, fearing disagreement in regard to officers, requested the Government to appoint them; which it proceeded to do by farming out the taxes to a robber chief in the mountains, but who was so exorbitant in his demands that the people heartily wished to get rid of him.

In one village the collector came down upon one man for produce taxes requiring four liras (\$18), while the whole crop, injured by frost, was not worth one fourth of it. Being utterly unable to pay, he fled, and was in hiding some time. He crept out one Sabbath to hear Mr. Chambers preach, and it would have touched a hard heart to see him, sitting on the floor in his pitiful apology for clothes, weeping silently as he heard a portrayal of the Saviour's love and sufferings.

The head man of the village of Kazloo is a bitter Gregorian, and during the past winter found two opportunities for making

the authorities instruments of his hatred toward the Evangelicals, as the Jews used the Roman soldiers eighteen centuries ago. One Sabbath while we were at another village, a man and his wife came there from Kazloo, wounded and bleeding from the beating that had been given them by the order of the head man. He had taken malicious pleasure the previous day in declaring that he would make these Protestants break the Sabbath; so he waited till the dawn of the day of rest before ordering the tithes of wheat taken to Pert, the Government headquarters of the district. The poor man was too frightened to refuse, as the *reis* had expected, merely begging for time to bring his sacks from the mill; but the *reis*, unable any longer to confine himself to any semblance of right, ordered the Turks to fall upon him, which they probably did with great cheerfulness, and upon his wife, also. Protests have again and again been lodged at Pert, but there is no probability of redress.

Some months since several holy sheiks — Mahdis on a small scale — came up from Bagdad, burning with pious zeal for God and against the impious Christians who dare to breathe the same air as believers. They made triumphal progress, and the faithful crowded about, kissing their hands and feet, and following them with utmost devotion. Guns and pistols multiplied surprisingly; swords and daggers grew wonderfully bright and keen. Turks began to throw out hints of calamity to the Christians. One said, "Ah, you will soon see such things as you never dreamed of!" Another, a Government official, declared it to be the duty of Moslems to rid the earth of these infidels. It was generally believed that a general massacre of the Christians was to take place. At this initial stage the governor at Erzroom got wind of it, and seized the sheiks and some of their followers, who were supposed to number some hundreds, at least; but after a few days' confinement they were released, each receiving nearly a dollar in cash, by way of remuneration for his inconvenience. They immediately disappeared, and the people believe they are secretly plotting mischief again.

The consequence of all this is, that every one is trying to get away, "Anywhere—anywhere out of Turkey." Russia and America are the countries to which all look longingly. The best men in some of our communities are straining every nerve to put the ocean between themselves and this weakly, vicious Government. Another effect is to lead even the best of them to cheat. In one village it was found that when the census was taken, which was supposed to be the basis for the war tax, the Protestants, as well as others, had made false returns (all the Gregorians in the region

had done so). The most reliable and devoted church-member has allowed the males of his family, sons and grandsons, to be given in for minors. When remonstrated with, he at length said he was financially bankrupt, and could not pay the \$5.75 extra which he believed a true return would necessitate. Mr. Chambers asked if he was willing to deny Christ for that. "Is it denying Christ?" he asked, slowly. "No; I am not willing to deny him. I will go and tell the truth, though I have to starve for it." He was urged to try to persuade others also, but declared it was of no use. The next day, however, it was ascertained that he who said "I go not," had gone, and to such purpose that the error had been rectified, and the stain wiped off the Protestant name.

The Khunnoos district is only two or three days, according to roads and weather, away from us, and we aim at visiting it twice a year. It is very difficult to get there, on account of snow. There is no wish on the people's part, and therefore no effort, to open the roads. When I was urging that the large boys of one village, for whom there was no teacher last autumn, could go to another three miles away, and that the idle oxen could be turned out to break out the road, a wide-awake, intelligent young man exclaimed, "But open roads are just what the villagers do not want. Fortunate the village which is snowed in all winter." This comes of their being so harassed by Turks, travelers, and officers, who quarter themselves and horses upon the people.

SCRAPS FOR OUR WORK-BASKET.

It is not so very long ago since the King of Uganda, Africa, to show some white visitors his skill in firearms, took some of his women to serve as targets! Now, two of Mtesa's daughters are members of the little Mission Church at Uganda, and spend a large portion of their time in religious instruction to others in the royal harem. This is one of the changes brought about by the gospel.

NOTWITHSTANDING the many theories regarding mankind, there has not yet been found on the face of the earth a nation or tribe so degraded as to be beyond the reach of the gospel, or whose language is incapable of receiving a translation of the Word of God. — *Rev. George Hill.*

AN immense Buddhist temple which was destroyed by fire twenty years ago in Kioto. is now being rebuilt; no expense is to be spared, and the estimated cost is more than three million of dollars. According to the *Missionary News*, the timbers will be drawn to their places in the new building by ropes made of their

own hair, contributed by the women of Japan. More than a ton of those unique cables will be used for the purpose.

What will American girls do to provide a building that shall be a center of Christian influence,— a real and permanent benefit to women and girls in Japan?

MRS. FLORA BEST HARRIS, in the *Heathen Woman's Friend*, writes as follows of the dreary comfort Buddhism gives a Japanese mother on the death of her child:—

“Buddhism sheds a light, it is true, over the baby's grave; but its somber revealings are worse than darkness. It tells her that the dead child has groped its weary way out into a strange region darkened by a dreary mountain, and threatened by a dreary river, on whose banks a horrible old crone waits to seize the souls of little children and send them—whither, think you? To a stony purgatory, where tired baby hands must toil, day after day, building great stone heaps with little fingers only meant for toys and tender caresses.

One of the most pathetic poems I ever read in the Japanese language voices the grief of a parent, a mother, I think, who laments that her little daughter must wander alone and unguided over the dark mountain which rises in the spirit world.

“How then shall my daughter,
My winsome, wee child,
Find her way through the shadows
So lonely and wild?”

Who will answer? Surely some one must send; some one must go to tell these mothers that the Good Shepherd's arms are strong, and that no evil hand can pluck the lost lamb from their clasp, as he bears it through the bridgeless river and over the dark mountains straight to the “upper fold.”

A WAY to pray for missionaries that has some force in it is suggested by the following: A person asked for a full list of the missionaries of a certain society, saying, “I like sometimes, when I can just then do no more, to lay my hand on the list and say, ‘Lord, all these thy servants and handmaids thou knowest; be with them, and make them a blessing where they are.’”

QUEEN MAKEA, of Raratonga, incensed at her police for permitting the increase of drunkenness, dismissed them all and appointed women of mature age in their place who were interested in the suppression of evil. They have shown such ability and energy in discovering frauds and in destroying smuggled brandy, that a decided reformation in the morals of her people has followed.

DURING my life in Persia I was once invited to pay a visit to the harem of the crown prince. As our party approached the palace, an order was given to "scare the men away." When told that we were not afraid of the men, the guards looked on in utter astonishment, to see what manner of creatures we were. Their employment was to stand on picket duty day and night outside the walls surrounding the women's apartments of the palace, or, as they pass through the streets, to herald their coming and "scare away the men."—*Mrs. L. Van Hook.*

Young People's Department.

LETTER FROM MISS WOODHULL.



FOOCHOW, CHINA, Aug. 11, 1885.

Y DEAR YOUNG FRIENDS:—I invite you to sit with me on the veranda of our mission-house while we talk of the Lord's work in this part of the great Chinese empire.

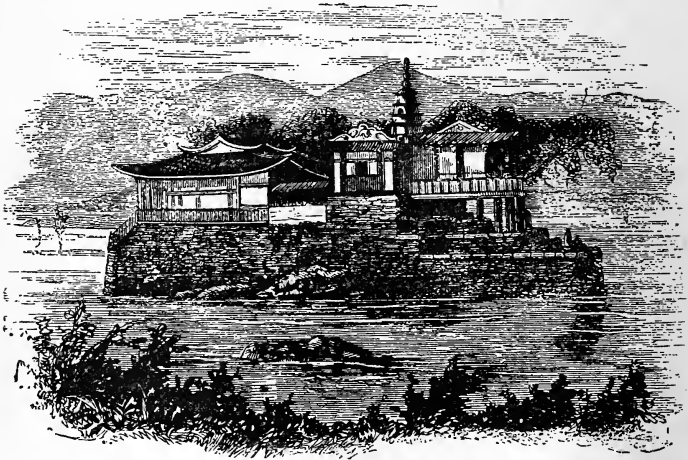
We are on a hill, but above us are other hills, and on these you can count six temples. In front you can see the white pagoda reaching its moss-covered head one hundred and thirty feet in the air. Then, if you go out in the yard, you can see other temples and the stone pagoda in another part of the city.

In these temples are numerous idols of brass, and stone, and wood, some most hideous to behold. The temple doors stand open, and we frequently go in to see the people at their strange worship. A few days ago we saw a company of women worshipping the female goddess. They each lighted bundles of perfumed tapers and placed them before the idol, and then performed various other ceremonies. We uplifted an earnest prayer that the Sun of Righteousness might arise in the hearts of these misguided women, and the light of the tapers go out as the stars of the night are lost in the blaze of day.

The worship of idols in China is obligatory; not only on individuals and families, but on the Emperor and all lower officials. No one can occupy a government position without becoming an idolator. He must go to the temples on certain days, or send some one to worship for him; so for an official to become a Christian is to lose his position.

Looking below us, you will see the black roofs of the Chinese houses, so crowded together that you will wonder where the streets can be; and if you should attempt to walk through the streets, you would find some of them so narrow that you would be obliged to lower your umbrella in order to pass through.

Far above this plane of roofs, far above the mission compound, and far above the turrets of the temple, rise the grand old mountains, and their beauty heathen rites cannot touch. They never seem twice just the same — sometimes almost shrouded in mist, their dim outline just visible like a jagged line against the sky; sometimes standing out in the clear light with such distinctness



TEMPLE ON THE RIVER MIN, NEAR FOCHOW.

that the eye delights to trace the form of each, with its varied features of light and shadows, of foliage and glistening water-stream. And in the early morning, when banks of black clouds fill in the great valley between house-roofs and mountain-top, it is a beautiful sight to see the sun rise above the highest peak, and his arrows of fire through the thick fog break up the clouds, and send them flying before him like a monster herd of frightened animals.

But I imagine you are counting the temples again, and are ready to ask, What have the missionaries been doing all these thirty-eight years, if there are still so many temples frequented by devout idol-worshippers. To answer this question, I will take

you to the homes of some of our native Christians, where you will see Christian pictures and Bible verses ornamenting the wall, the floor swept, cleanliness and order reigning. You can go into the pastor's study, and see him, with his Chinese Bible and "helps for study," preparing to preach. If you stayed longer, you would see parents and children gather at the family altar, to offer the incense of prayer; and you would know that He who was wont to enter the home of Martha and Mary, had visited these homes also, and left behind him the beautiful traces of his footsteps.

Then I would like to take you to our mission chapel, where you would see a company of men, women, and children listening to the preacher, while he talks to them of the "Jesus doctrine." Among the children, you would see from fifteen to twenty little girls with bound feet. These belong to one of our day-schools. They come on Lord's-day, as well as other days — for all days are alike to them. The native teacher, who is an earnest Christian, brings them to church in the morning, and takes them to Sabbath-school in the afternoon. We hope the seeds of truth she is dropping in these young hearts will some day take root and grow, and that they will learn the folly of their heathen customs.

This little company of Christian worshipers does seem very small compared to the crowds of idolators; but they are following a Leader who is finally to triumph over the Prince of Darkness, and all his host. If you should visit this school of which I have spoken, you would be kindly invited to be seated, and one of the girls would bring you tea in tiny cups. After waiting awhile another little girl would bring you some small cakes. If any of the children were late, as they enter the room they would stop before the visitors, make a deep bow, shaking their own hands in Chinese fashion. The teacher would call out some one, who would repeat several pages, so rapidly that it would make you laugh. Another child would be sent to the board to draw a picture of the "Good Samaritan," or some other Bible scene. They would entertain you with a variety of recitations as long as you would stay. Their way of studying seems very strange to us.

The Chinese language has no alphabet, but each word has a different character. It is very difficult to remember so many. The children learn them by repeating them over and over, all studying aloud at the same time. When they get their voices pitched on a high key, they make a great noise. But the teacher learned in the same way, and does not seem to be annoyed by it.

The people have the greatest reverence for their language. They do not like to throw away paper on which the characters



CHINESE TEMPLE.

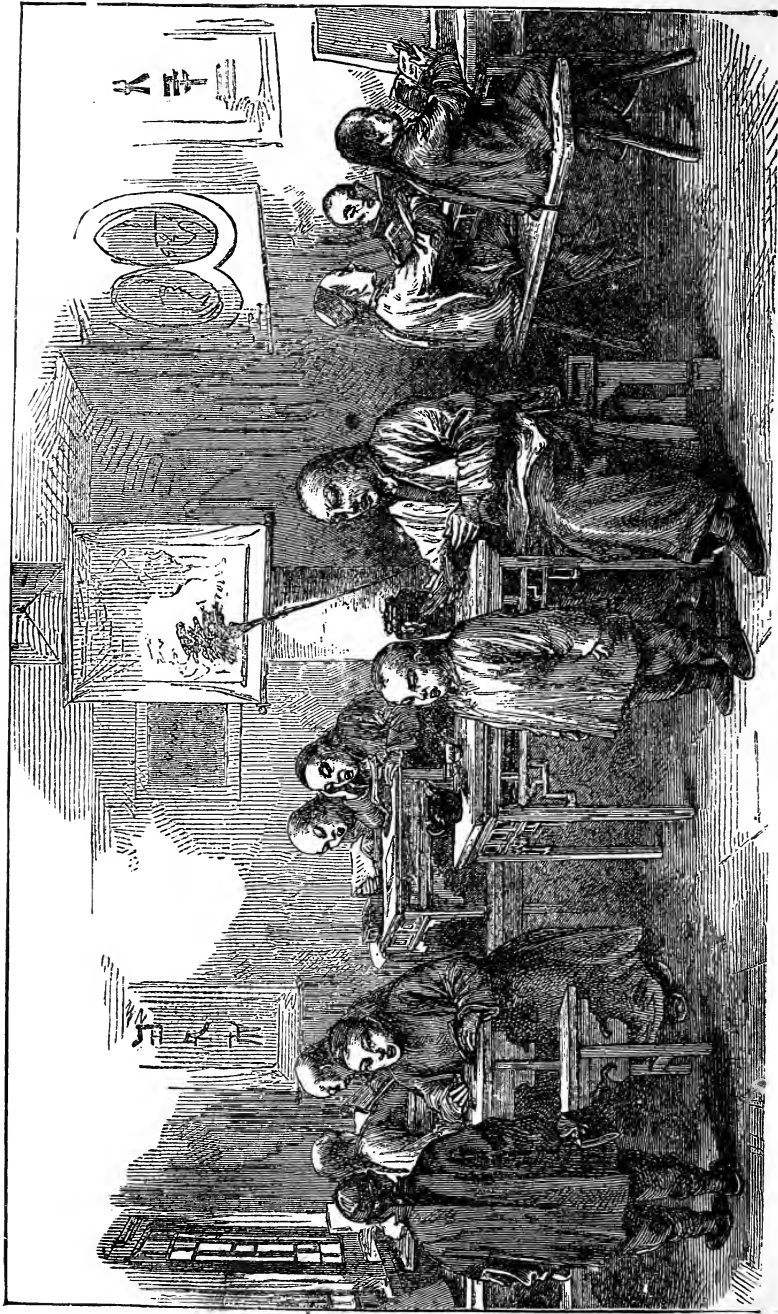
are written or printed. Baskets are hung on houses and street-walls, into which paper found in the streets can be placed. Furnaces, in shape like a house or pagoda, are built for burning this paper. It is considered a work of merit to collect printed paper and burn it in these furnaces. Chinese characters are styled "the eyes of the sage," and sometimes "the tracks or marks which the sages have left behind them." Those who do not show a respectful regard for lettered paper, are likened to a "blind buffalo;" and those who do not reverence the letter-characters in their life, will be likely to be born blind when they come into the world the next time. There are societies called "Lettered-paper Societies." They erect furnaces, and employ men to collect lettered paper from the streets and walls. The ashes of this paper are carefully preserved in earthen vessels until a large quantity is collected. They are then carried in procession, attended by the members of the society in their best apparel, through the principal streets to the banks of the river, where they are poured out into the water, and allowed to float down into the ocean. A band of musicians is hired to accompany the procession, and each member of the society carries a large stick of burning incense.

The Chinese have great memories and great patience. But they tell of one boy who, when he found how many characters there were to learn, was discouraged, and left school. When he got home he found his mother rubbing a crowbar on a grindstone. He asked her what she was doing; she replied, "Making a needle." He went back to school, and began to study with fresh courage. He thought if his mother could make a needle out of a crowbar, he could learn the Chinese characters.

The pronunciation is very difficult for foreigners, on account of the different tones and the aspirated sounds. Several characters may be represented by the same letters in English, each having a different meaning, according to its tone. We missionaries all have more or less trouble in giving the tones correctly. We have heard of one gentleman who had so such difficulty that he got down on his knees and looked unto his teacher's mouth, to see how he did it.

The peculiar language is only one of many obstacles to the spread of the gospel in China; but, in the face of all these, the truth is making sure, if slow, progress. There are earnest Christians here who will brave persecution and death rather than renounce the doctrine of salvation through Christ.

The field of work in China and other foreign lands is ever widening. The suffering of millions, so needy that they do not even feel their need, is calling loudly upon those who have the Light.



A HEATHEN CHINESE SCHOOL.

Can any one afford not to have a part in the great work that is to be done in the coming years?

But some one asks, How shall I know if I am doing my part? More and more it seems to me the answer to that question is, Do faithfully, cheerfully, joyfully the work to-day, believing with childlike faith that it is God-given work, and he will tell you when he wants you to do other work or go to other lands. Do not let the enemy of souls entice you to think you will be richer for withholding anything for Christ. He gave his life to purchase eternal life for you, and in his great battle against sin, he will gladly welcome every volunteer, and give to each a place in his army either at home or in foreign lands. The richest earthly treasure or the rarest personal gift can never yield their possessors so much pleasure as when they are laid, without reserve, at the Saviour's feet.

Praying that God may lead each one of you into the joy and freedom of fearless trust,

I am sincerely yours,

KATE C. WOODHULL.

Our Work at Home.

THE DEMANDS OF THE HOUR.

AGAIN we stand upon the threshold of another year. It seems but yesterday since we stood at its open door, in 1885, wondering what its days and months might bring to our Board; and now the door is closed behind us, we find ourselves face to face once more with the duties and responsibilities, the joys and privileges, of a new year. What is to come to us we do not know — whether we are to experience nothing new, nothing different from the years that are gone, a simple continuance in the well-worn, pleasant paths, or whether we shall be called to launch out on unknown, tempestuous seas. This we do know — that more untiringly, more earnestly, more prayerfully than ever before, we must press on to our goal; that this year must be a part of the grand onward movement for the propagandism of Christianity in the world. Though much has been achieved, an immense labor still remains to carry on the work of redemption to its completion. “The unfulfilled part of the task rests upon our age, as a most peculiar and sacred trust. That which came to us from over the seas, which came to England and Europe from Rome, which came to Rome from Jerusalem, and to Jerusalem from God in heaven, — that infinite blessing we are called to hand on to all the nations and

islands that know not God,—upon this unbroken current of Christian progress we, in common with other missionary societies, are embarked, with the deliberate purpose of preaching the gospel of Jesus Christ till every human soul has heard his message and yielded to his call.”

We have no new motives to present for the earnest pursuit of the work which lies before us, no new principles of action to propose; we have only the same all-powerful motive that has come to us through all the eighteen centuries—“The love of Christ constraineth us;” “If ye love me keep my commandments;” “Thereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren.”

This is our broad, underlying principle; upon this we must build. By every consideration of love to God and man, by every feeling of humanity and gratitude for the innumerable blessings of our lives, by the unspeakable joy of being co-workers with Christ, and sharers in his ultimate triumph; we are called to use every means in our power, to strain our capabilities to their largest bounds, for the sublime work of bringing the world under the domain of our Lord.

It is impossible for us to grasp this great thought—the utmost stretch of our imagination cannot compass it; but what we can comprehend is our own small part in it. The definite, practical demands of the present hour are these: We need workers; the Secretary of the American Board calls for fifty single women to be put in the foreign field at once. We would be glad to find the fifty, but there is an absolute necessity for at least eighteen—not for any new work, nor for any special enlargement, but to make good the places of those who are falling by the way, to keep our schools and Bible-work in their present numbers, and to provide for their legitimate growth. We need these laborers in Central Africa, in Monastir, Mardin, Sivas, Aintab, Turkey;* in Bombay, Ahmednagar and Dindigul, India; in Kalgan, Pao-ting-fu, China; in Spain, in Micronesia, and Japan. For this work we ask for the daughters in our churches; and we do it without hesitation, honestly feeling that we are offering an opportunity for a life of usefulness, of satisfaction, of real and abiding joy, seldom found in any other sphere of life, however extended. To parents, we wish to ask if it may not be a duty to relax the grasp upon their daughters that would cramp them into aimless lives, that shall belittle their souls both in this world and in another. We do not ignore the fact that there is much noble work to be done at home; but do we not find dozens of home workers in churches which have not one representative in the foreign field. There are connected with our Board

about eighteen hundred churches and we have ninety-three women in the field. Is it too much to ask for eighteen from the remaining seventeen hundred churches?

To those who must stay at home, we present the following: We are asked to support abroad, 98 missionaries, 98 Bible-women, 27 boarding-schools, and 182 day-schools. We are also asked to stretch out our habitations, to make a suitable abiding-place for those who are flocking to our boarding-schools, dispensaries, and hospitals — all of which makes an aggregate \$8,000 larger than ever before. We are asked for enlargement at Umzumbi and Inanda, South Africa; Smyrna, and Aintab, Central Turkey; Foochow and Tung-cho, China — amounting in all to upward of twenty thousand dollars. These requests are not for luxurious buildings, but for absolute necessities. In one case the girls lie so thick on the floor at night that there is no space to walk among them; in another, the rooms were so crowded as to aggravate, if not wholly cause, an epidemic, which so demoralized one of our schools it was suspended in the middle of the term, and the girls sent to their homes. The calls do not come to us till they are in the imperative; and how can we drag the chariot-wheels by failing to respond, or even by responding slowly? Should we not be the leaders in this work, pushing it on to the end — not laggards, to be dragged along by those at the front.

This is our part just now, dear friends — a part infinitely small of the grand scheme, and yet we present it with more or less fear and anxiety. We know the abundant resources at the command of the women of our churches; we know that our God stands ready to bless them, and supplement every effort; and yet all this is vain without the willing hearts. Shall we have the willing hearts? Our own grand missionary opportunity is passing with the flying years, dear friends. Soon another generation will take up the work, and our share shall be over; but much, oh, so much depends on our improving our present opportunity! We may retard its progress for years, or we may give it an impulse that years of future labor may not be able to accomplish. Let us glance at the situation for a moment.

A thousand million of people could receive the gospel if there were men and women enough to proclaim it. In some countries the leaven has been working long, and has silently penetrated far; in others it has but touched their outermost borders. "There is a tremendous upheaving going on throughout all India at the present time," writes a missionary, "as the result of multitudes of tracts scattered by the American Tract Society and similar agencies." "I feel that Hindooism is going to fall to pieces before

the Church of Christ is ready to seize the fragments of the ruins, and build up a temple of the Lord," says one, with reference to the outlook. Is this true? Already the missionaries are beginning to use the adjective, non-Christian, as applying to a class of educated men, intelligent, progressive, rapidly receiving Western ideas, standing between Hindooism and Christianity, having lost faith in the one, but not ready to accept the other. May we not regard these as the tidings from Eschol of old? and ought not the church of Christ to make greater effort to "go up at once and possess the land"? Islamism is rousing itself to oppose the progress of Christianity within its borders; using Christianity's own weapons—the school open for girls as well as boys, the better recognition of the position of women, and a general enlightenment unknown before; yet we are told that the patient, painstaking labors of missionaries with the generation now coming to the front in Turkey, has changed the thought and character of thousands, having more real effect on the Turkish Empire than all the efforts of the great powers for its political rectitude. The boys and girls of the present day are soon to have great power on the empire. Shall they be intelligent Christians, or bigoted Moslems? From Japan comes the appeal:—

"Oh, our dearly beloved Christian brethren and sisters! Let us have a few more years, and what shall become of our country? The present Japan is passing away—the evil customs and corrupt manners of the past—and turning out to be New Japan. It is just beginning to welcome the Western civilization and Christianity, its life. Here is an excellent opportunity, 'to be met once in a thousand years, and not to be expected again.' It is the day of salvation, the time of grace for our nation. If you kindly grant us a few years' more help, we hope to rejoice with you in the happy days of thanksgiving for our perfect independence."

We know how in Micronesia, the gospel, in its progress from island to island, has civilized the dangerous people, and made them accessible to trade; and how necessary it is that they should have sufficient Christian stamina to resist the godless civilization which they may encounter; how in China "the seclusion of ages is being broken up, and in her very center is being felt the touch of Jesus Christ and the thrill of Christian civilization; how the thoughts of Christendom are moving toward the Dark Continent, while explorers, traders, and scientists prepare the way for a Christian regeneration."

Do not these facts call as with the voice of a trumpet upon the Church of Christ to arise and gird their armor on,—

“Strong in the strength which God supplies,
Through his eternal Son.”

What is woman's part in this great work? Is there anything in it to which she may aspire? Listen to a silver-tongued orator, a wise thinker, an eminent Christian, who says: “It is no mere figure of speech which represents the Church as the Bride of Christ; and which shows the woman, seen in heaven, arrayed with the sun, and upon her head a crown of twelve stars. Now, more than ever before, the earth of the prophecy helps the woman, and gives to her immense opportunity. The shining and stimulating fervor of spirit in matrons and maidens, to whom was revealed the heavenly Lord, has been to this Board a beauty and a power from the beginning; never more than in the late years. Their delicate hands hold at this hour, I firmly believe, the lever which must lift the moral and Christian civilization of the world. It is theirs to set in swifter motion the wheels of beryl, vivid with life, which are under the throne. It is theirs to open for tribes and people the gates of life. With that intense and exhilarating temper of which we already have felt the blessing, universal among them, and subtly diffused through home and congregations, the appearing brightness will be as the appearance of a bow in the cloud in the day of rain; for the one thing wanting to the Church of our day will at last be supplied—its desire will equal its power, its zeal will match its mighty occasions!”

Is this dreaming or reality? Is it rhetoric or is it truth? If there is a possibility of its truth, should it not stir every Christian woman to the center of her being, and send every one of us to the foot of the cross, that our Master may bear the burden, for we cannot. If any part of it be true, let us only strive ever and always to be broken and emptied vessels, made meet for the Master's use.

ANNUAL MEETING OF THE NEW HAMPSHIRE BRANCH.

THE twelfth annual meeting of the New Hampshire Branch of the Woman's Board was held in the First Congregational Church of Concord, on the 7th of October—a fine, crisp, autumnal day, inspiring for the occasion. Many came, young and old, familiar faces and new. Reports of increase all along the line came in—faithful work recorded in both home and foreign fields. Another missionary was adopted, Miss Ellen Blakeley, the oldest daughter of one of our beloved vice-presidents. She had just left our shores in the Servia; and though the tears which naturally fell in parting were hardly dry on her mother's cheek, there was brighter light in the mother's eye, and a sweeter smile on the mother's face. She was testing the joy of sacrifice. Mrs. Howland, the

silver-tongued, took us to Ceylon, Miss Proctor to Syria, and Miss Price to her Zulus. In the evening, Mr. Pettee from Japan and Mr. Howland from India, each with marked individuality, gave graphic touches of far-off lands. We prized the privilege of taking all these beloved missionaries by the hand, and photographing their looks and speech in the book of our remembrances. The church in Concord, never behind in Christian courtesy, spread their board not only with a feast of good things, but with a flow of soul, which was even better. The tie which binds us to the Master, to one another, and to his glorious work on earth, was felt to be stronger, and dearer, and closer, than ever.

THE Annual Meeting of the Woman's Board of Missions will be held in Beneficent Church, Providence, R. I., on Wednesday and Thursday, Jan. 13 and 14, 1886.

LEAFLETS.

THE following pamphlets and leaflets, issued by our own and other Boards, may be obtained by sending to Miss A. R. Harts-horn, No. 1 Congregational House, Boston:—

An Organization in Every Church	\$.02
Aunt Mehitable's Account of the Annual Meeting. . . . .	.10
A Grain of Mustard Seed . . . . .	.10
Aunt Sabra's Sermon . . . . .	.02
Another Message to the Coral Workers . . . . .	.05
A Mute Appeal. 30 cts. per 100 . . . . .	.01
Attie's Story . . . . .	.02
As I Have Loved You (Poetry) . . . . .	.01
American Heroes on Mission Fields . . . . .	.05
Clara Gray Schaufler (Austria).	
Henry Sergeant West (Armenia).	
David Tappan Stoddard (Persia).	
Asahel Grant, M.D. (Persia).	
William Goodell, D.D. (Turkey).	
Titus Coan (Hawaiian Islands).	
Harrison Gray Otis Dwight, D.D. (Turkey).	
S. Wells Williams, LL.D. (China).	
Elijah Coleman Bridgman, D.D. (China).	
Julia Rappleve (Turkey).	
Apologies for Neglect of Duty . . . . .	.03
A Heathen Woman's Story (Poetry) . . . . .	.02
By the Wayside . . . . .	.10
Brother Ox . . . . .	.02
Constitution for Mission Bands . . . . .	.02
Daughters of the Orient and Occident . . . . .	.05
Eleven Good Reasons for Not Going to Missionary Meeting . . . . .	.02
Experiences in Real Life . . . . .	.03
Forward . . . . .	.02
From Five to Six . . . . .	.02
For Christ's Sake . . . . .	.02
For His Sake. 60 cts. per 100 . . . . .	.01
How to Manage a Missionary Society . . . . .	.02
Historical Sketch of the Woman's Board . . . . .	.04
How to Kill a Missionary Meeting . . . . .	.01
Helps for Leaders of Juvenile Mission Bands . . . . .	.05
How Shall We Reach the Boys and Young Men? . . . . .	.02
Individual Responsibility . . . . .	.02

Junior Forces	\$.02
Jesus-Lambs . . . . .	.02
Life Membership: What Does It Mean?	.02
Literature of Missions . . . . .	.06
Lessons which the Heathen May Teach Us . . . . .	.03
Mrs. Pickett's Mite-Box . . . . .	.01
Mrs. Harry Harper's Awakening, and The Harrisville Young Ladies' Band . . . . .	.15
Mrs. Purdy's Parquises . . . . .	.02
Mothers and Homes of Africa . . . . .	.02
My Missionary Box and I . . . . .	.10
Our Mission Band . . . . .	.02
Out of the Depths . . . . .	.02
Po Heng and His Idols . . . . .	.02
Pennies a Week and a Prayer. 6 for 1 ct.; per 100 . . . . .	.15
Preparation for the Master's Work . . . . .	.01
Pitchers and Lamps . . . . .	.02
Responsibility of Christian Women Respecting Culture . . . . .	.02
Story of the Morning Star . . . . .	.10
Story of the Morning Star, 2d Sequel . . . . .	.05
Silver Flower's Account of Herself . . . . .	.02
So Much To Do At Home (Prose) . . . . .	.02
So Much To Do At Home (Poetry) . . . . .	.02
Sister Young's Family . . . . .	.02
Special Appropriations . . . . .	.02
Story of the Bees. 60 cts. per 100 . . . . .	.01
She Hath Done What She Thought She Couldn't. . . . .	.02
The Work of God in Micronesia . . . . .	.10
Tamil Women . . . . .	.05
The Mother at Home. 2for 5 cts. . . . .	.03
Thanksgiving Ann . . . . .	.02
The Famine Cry (Poetry) . . . . .	.02
The Beginning of It . . . . .	.03
The Legend of the Maizeen . . . . .	.04
The School at Hadjin, and Its Teachers . . . . .	.02
The Weekly Offering . . . . .	.02
Young Ladies' Mission Bands . . . . .	.05
Women of Japan . . . . .	.05
Woman's Mission . . . . .	.03
Women of China . . . . .	.02
Wayside Preaching . . . . .	.05
Why Should We Keep Up Our Auxiliaries? . . . . .	.02

DIALOGUES.

Book of Dialogues and Recitations . . . . .	.40
Sowing Light . . . . .	.02
What's the Use . . . . .	.02
Another Missionary Meeting . . . . .	.02
Offerings to the Genius of Christianity . . . . .	.02
The Reason Why . . . . .	.02

WOMAN'S BOARD OF MISSIONS.

Receipts from Oct. 18 to Nov. 18, 1885.

MISS EMMA CARRUTH, TREASURER

MAINE.

Maine Branch. — Mrs. W. S. Dana, Treas. Scarborough, Cong. Ch. S. S., \$1.10; Cornish, Aux., \$5; Augusta, Aux., const. L. M's Mrs. E. A. Nason, Mrs. Arthur F. Skeele, \$50; East Machias, M. C., \$8;

Waldoboro, Aux.,	\$14.75;
Wells, First Cong. Ch., Aux.,	\$16.65;
Rockland, Aux.,	\$50;
Richmond, Aux., 10;	Green-
ville, Aux., \$18;	Piscataquis
Co. Conf. Coll'n, \$4,	\$177 50
Windham Hill.—A few ladies,	5 40
Total,	\$182 90

NEW HAMPSHIRE.

<i>Marlboro.</i> —A friend,	\$10 00
<i>Mt. Vernon.</i> —Cong. Ch., Aux.,	1 00
Total,	\$11 00

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Coventry, Aux., \$11.50; Underhill, Aux., \$16; Alburgh, Aux., \$11; Derby, Aux., \$1; East Corinth, Aux., prev. contri. const. L. M. Mrs. E. T. Taplin, \$15.85; Haverhill, N. H., Mrs. Gyles Merrill, \$50; Johnson, Aux., of wh. \$25 const. L. M. Miss Sophia B. Cowles, \$26.60; Manchester, Aux., prev. contri. const. L. M's Mrs. Sophia H. Perkins, Mrs. Sarah M. Fisk, 25 cts.; New Haven, Aux., \$40; Westminster, Aux., \$11; Williston, M. C., proceeds of quilt sold at Windsor, \$10.50	\$193 70
Total,	\$193 70

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Lexington, Aux., \$7.50; Lowell, Union Aux., \$134.25; Melrose, Aux., \$69; Reading, Aux., \$18.50, Y. P. M. B., const. L. M's Miss Jessie Grouard, Miss Emma Manning, \$200; Wakefield, Aux., \$16; Winchester, Aux., of wh. \$25 by Mrs. M. A. Herrick, const. L. M. Mrs. Sarah H. Sheldon, \$26, Seek and Save Circle, \$10; Woburn Workers, of wh. \$50 const. L. M's Miss Jennie L. Greenough, Miss Addie C. Cook, \$100; Bedford, Pine-Needles, \$80,	\$661 25
<i>Ashby.</i> —Cong. Ch.,	1 75
<i>Barnstable Branch.</i> —Miss A. Snow, Treas. Falmouth, Gleaners, \$140, Aux., \$12; No. Falmouth, Aux., \$20; Waquoit, Aux., \$3; Chatham, Aux., \$10; E. Falmouth, Aux., \$8; Wellfleet, Aux., \$5.50, Postage Fund, \$2.50; So. Wellfleet, Aux., \$7; Orleans, Aux., \$3, Postage Fund, \$2.50; Harwich, Aux., \$10,	223 50
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Adams, Aux., \$17; Curtisville, Aux., \$8; Dalton, Penny-Gatherers, \$50; Hinsdale, Aux., \$18.61; Housatonic, Aux., \$58.70; Lanesboro, Aux., \$8; Mill River, Aux., \$12.70; Pittsfield,	

First Ch., Aux., \$8, South Ch., Aux., \$18.39; Stockbridge, Aux., by Miss Alice Byington, const. L. M. Miss Adele Brewer, \$25; Williamstown, Senior Aux., of wh. \$50 const. L. M's Miss Fannie A. Snyder, Miss Marcia P. Snyder, \$223.93; Thank-Offering at Annual Meeting, \$309.92,	\$758 25
<i>Boston.</i> —A Friend,	10 00
<i>Essex North Co. Branch.</i> —Mrs. A. Hammond, Treas. Amesbury, Aux., \$25; Newburyport, Oldtown M. C., \$25,	50 00
<i>Essex South Co. Branch.</i> —Miss S. W. Clark, Treas. Manchester, Aux., of wh. \$25 const. L. M. Mrs. S. L. Bingham, \$33; Danvers, Maple St. Ch., Aux., \$43; Ipswich, South Ch., Aux., \$7; Lynn, Chestnut St. Ch., Aux., \$15, First Ch., Aux., \$40, Young Ladies, Aux., \$25, North Ch., Aux., \$21.75; Beverly, Centreville, M. C., \$30, Washington St. Ch., Aux., \$61, Unity Band, \$30, Dane St. Ch., Ivy Leaves, \$15; Marblehead, Senior Aux., \$26; Georgetown, Aux., \$10; Salem, South Ch., Aux., of wh. \$25 from a friend, const. L. M. Mrs. Alice O. Atwood, \$375; Danvers Centre, Aux., \$13.75; So. Peabody, Do What We Can M. C., prev. contri. const. L. M. Miss Fannie Brown, \$20.25; Wenham, Young Ladies' Aux., \$30; Middleton, Senior Aux., \$2.50, Junior Aux., \$10; Saugus, Aux., \$7.50,	815 75
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Ashfield, Aux., \$7.60; Greenfield, Aux., \$3.78; Northfield, Aux., \$28.86, Busy Bees, \$88.15,	128 39
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Southampton, Light-Bearers, of wh. \$25 const. L. M. Miss Emma Ranger, \$30; Hadley, Aux., \$46,	76 00
<i>Harvard.</i> —Cong. Ch.,	2 00
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Framingham, Schneider Band, \$50; So. Framingham, Willing Workers, \$21.05; Holliston, Aux., \$14.21; So. Natick, Ann Eliot Soc'y, \$10; Wellesley, Aux., \$133.83, Y. P. C., \$21.17, Penny-Gatherers, \$14.45; Hopkinton, Aux., \$25; Marlboro, Aux., of wh. \$75 const. L. M's Mrs. Wm. Hagar, Mrs. H. H. Nourse, Mrs. T. M. Miles, \$85; Maynard, Aux., \$11.65; Northboro, Aux., \$8.50;	

Southboro, Aux., \$11; Dover, Aux., \$6.25; Saxonville, Aux., \$10; Coll. at Annual Meeting, as Thank-off., \$133, \$555 11

Middlesex Union Conf. Asso.— Acton, Aux., 20 00

Norfolk and Pilgrim Branch.— Mrs. F. Shaw, Treas. Plymouth, A Friend, 100 00

Old Colony Branch.— Miss F. J. Runnels, Treas. Attleboro, Aux., \$81, Y. L. M. B., \$10; Attleboro Falls, Aux., \$37; Lakeville, Precinct Aux., \$70; Norton, Aux., \$50; Dighton, Ladies' M. C., \$60, Somerset, Aux., \$30; Taunton, Woman's Miss'y Soc'y, \$148, Broadway Ch. M. B., \$60; E. Taunton, Aux., \$31; Rochester, Aux., \$36.50; Loving Helpers, \$5; Rehoboth, Ladies' Miss'y Soc'y, \$16, Mizpah Circle, \$65; Middleboro, Aux., \$27.50, Henrietta Band, \$5, 732 00

Springfield Branch.— Miss H. T. Buckingham, Treas. West Granville, Mrs. T. O. Rice, \$10; Agawam, Aux., \$46, Young Volunteers, \$15; Brimfield, Aux., \$2; Chicopee, First Ch., Aux., \$3, Third Ch., Aux., \$13, Busy Bees, \$12, Feeding Hills, Aux., \$5.30; Holyoke, First Ch., Aux., \$6, Second Ch., Aux., \$180; Springfield, First Ch., Aux., 32 cts., Hope Ch., Aux., \$61, Memorial Ch., Aux., \$131.70, S. S., \$40, M. C., \$16.45, North Ch., Aux., \$101, Olivet Ch., Aux., \$110, Olive Branch, \$46.35; Indian Orchard, Aux., \$30.32; Monson, Aux., \$86; Palmer, First Ch., Aux., \$20, Second Ch., Aux., \$45, South Ch., Aux., \$84.39, Y. L. M. C., \$4.86; W. Springfield, Mrs. Lucy M. Bagg, \$100; Westfield, First Ch., Aux., \$217, T. T. Club, \$110, Light Bearers, \$45, Second Ch., Aux., \$157.25, \$1,698 94

Suffolk Branch.— Miss M. B. Child, Treas. Boston. A Friend, \$4, Berkeley St. Ch., of wh. \$100 by Mr. C. C. Barry, const. L. M.'s Mrs. Mary E. Barry, Mrs. J. C. Clark, Mrs. P. F. Clark, Mrs. A. E. Carson, \$170; Shawmut Branch Chapel, \$100; Roxbury, Eliot Ch., Aux., prev. contri. const. L. M. Mrs. Mary Jane Basford, \$25 by a friend, const. L. M. Mrs. Mehitable S. Wiswall, \$25 by Mrs. George Curtis, const. L. M. Miss Mabel Whyte Curtis, \$111.50, Olive Branch, \$5, Mayflowers, \$2.50, Eliot

Star, \$2.50, Ferguson Circle, 50 cts., Thompson Circle, 50 cts., Immanuel Ch., Aux., \$34.17; Dorchester, Second Ch., Aux., Thank-off., \$80.05; Chelsea, Central Ch., \$47, First Cong. Ch., \$50; Cambridge, Shepard Memorial Ch., Aux., A Friend, \$2; Arlington, Cong. Ch., M. C., \$110; West Somerville, Ladies' Miss'y Soc'y, \$5; East Somerville, Franklin St. Ch., Aux., \$1; Everett, A Friend, 40 cts.; Hyde Park, Aux., \$14; Newton, Aux., \$150; Auburndale, Willing Hands, \$5; Dedham, Asylum Dime Soc'y, \$2.30, \$897 42

Worcester Co. Branch.— Mrs. G. W. Russell, Treas. No. Brookfield, Aux., \$13; Thank-off., \$21; Gilbertville, Aux., \$100; Millbury, Second Cong. Ch., Aux., \$7; Oxford, Woman's Miss'y Soc'y, \$15, Lambs of the Flock, \$3; Leominster, Aux., \$50, M. C., \$5; Warren, Aux., \$45; Westboro, Aux., prev. contri. const. L. M. Mrs. Samuel M. Griggs, \$35, Thank off., \$12.50; Barre, Aux., \$10, M. C., \$10; Paxton, Aux., \$17.50; Spencer, Aux., \$133; Princeton, Aux., const. L. M.'s Mrs. J. B. Fay, Mrs. G. F. Folger, \$50; So. Royalston, \$6; Winchendon, Aux., \$115.30, North Cong. Ch., \$10; Westminster Aux., \$20, Thank-off., \$10.85; Gardner, Aux., \$50; Athol, Aux., prev. contri. const. L. M.'s Mrs. Gilbert Southard, Mrs. Maria Eaton, \$25; Royalston, Aux., of wh. \$25 const. L. M. Mrs. Mary M. Pond, \$40; Shrewsbury, Aux., of wh. \$25 const. L. M. Mrs. S. H. Putnam, \$35; Worcester, Plymouth Ch., Woman's Miss'y Asso., \$64.25, Central Ch., \$64.84, Piedmont Ch., Primary S. S., \$8.50; West Boylston, Aux., \$7.03, \$983 77

Total, \$7,714 13

CONNECTICUT.

Eastern Conn. Branch.— Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., \$75; New London, First Ch., In Mem. of Mrs. Ellen Perkins, \$10, Second Ch., Aux., of wh. \$25 const. L. M. Mrs. J. G. Johnson, \$59.15; Danielsonville, Aux., \$45; Stonington, Second Ch., Aux., \$15.45, \$204 60

Hartford Branch.—Miss A. Morris, Treas. Unionville, A Friend, \$60; Bristol, M. C., \$4; Hartford, South Ch., Aux., \$56, S. S., \$50, Park Ch., Aux., \$1, Thank-off., \$1; Plainville, Aux., \$79, Treasure-Seekers, \$29; Poquonock, Cheerful Givers, \$12; Somersville, M. B., \$1; Wethersfield, Aux., Thank-off., \$20, \$313 00

Nashua.—Mrs. N. W. Goodrich, 50 00

North Haven.—Ladies' Benev. Soc'y, Cong. Ch., const. L. M.'s Mrs. Sarah M. Reynolds, Mrs. Ellen A. Orcutt, Miss Emerett L. Tuttle, 75 00

Northville.—Miss Eliza Roberts, const. L. M. Miss Mary Roberts, 25 00

New Haven Branch.—Miss J. Twining, Treas. Chester, Aux., const. L. M. Mrs. Lucy Abbey, \$25; Cromwell, Aux., const. L. M.'s Mrs. Annette L. Marshall, Miss Julia S. Waters, \$50; Greenwich, Aux., \$30; Higganum, Shining Stars, \$20.30; Middletown, First Ch., Aux., of wh. \$25 by Mrs. Wolcott Huntington, const. L. M. Miss Emily Tracy, \$80; New Britain, Centre Ch., Aux., \$34.15; New Haven, Davenport Ch., S. S., \$60, Humphrey St. Ch., Aux., \$31; No. Cornwall, Mission Bank Soc'y, \$27.53; Saybrook, Aux., \$8.50; Wallingford, Aux., \$38.16; Winsted, Aux., \$80; Woodbridge, Aux., \$20, 504 64

Total, \$1,172 24

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Thank-off. at Annual Meeting, in mem. of 75th Anniversary of A. B. C. F. M., \$367.07; Hartford, Aux., \$10; E. Smithfield, Aux., \$18, Girls' M. B., \$40; Newark Valley, Aux., \$13.20; Bristol, Aux., \$9; Rochester, Mt. Hor Missy Friends, \$10; Hamilton, Aux., \$13; Homer, prev. contri. const. L. M. Mrs. E. G. Ranney, \$5, Miss Hattie Ranney, \$10; Pekin, Miss Abigail Peck, \$5, \$500 27

Jamaica.—A Friend, 10 00

Mellenville.—Mrs. C. M. Fisher, 1 25

Total, \$511 52

PHILADELPHIA BRANCH.

Mrs. S. Wilde, Treas. NEW JERSEY, Orange, Trinity Cong. Ch. Aux., \$45.15, M. C., \$45, Grove St. Cong. Ch., Aux., \$62; Orange Valley, Children's M. B., \$25.45; Plainfield, Aux., \$12.30; Westfield, Aux., \$21.20; Vineland, Aux., \$26; Newark, Belleville Ave. Cong. Ch., Aux., \$17.35, M. B., \$45, First Cong. Ch., Aux., \$29.15; Bound Brook, Aux., \$32, Beavers, \$28; Woodbridge, Aux., \$14; Barton, M. C., \$17.57; Jersey City, Aux., \$33.41; Montclair, Aux., prev. contri. const. L. M. Mrs. James Powell, \$25 by Mrs. Edward Sweet, const. L. M. Mrs. H. A. Torrey, \$81.50, Y. L. M. S., \$61.67, Mrs. Mary E. B. Whiton, \$5; Paterson, Aux., \$8.55, Ladies of Stanley, \$1, VIRGINIA, Falls Ch., Aux., \$10.50; Herndon, Aux., const. L. M. Mrs. Elizabeth G. Sweetzer, \$25. MARYLAND: Baltimore, Aux., prev. contri. const. L. M. Mrs. Philander Morton, \$36.68; Coll. at Annual Meeting, \$56.34. PENNSYLVANIA: Philadelphia, Aux., \$100. D. C.: Washington, Aux., \$36, \$875 82

Total, \$875 82

OHIO.

Cincinnati.—Miss Elizabeth D. Allen, \$10 00

Windham.—Y. L. M. B., 75 00

Total, \$85 00

KENTUCKY.

Louisville.—A Friend, \$5 80

Total, \$5 80

CANADA.

Canadian W. B. M., \$166 00

St. Elmo and Maxwell M. B., 15 00

Total, \$181 00

General Funds, \$10,933.11

Morning Star, 4 95

Weekly Pledge, 95

Leaflets, 30 35

Total, \$10,969 36

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

SEVENTEENTH ANNUAL MEETING.

BY MRS. A. L. MILLER.

A FITTING prelude to our meeting was the journey thitherward, when as we rode all day, first through the rolling, and later through the flat, prairie of Illinois, the happy group of workers enjoyed a most delightful opportunity to attune their souls to the pitch of the occasion awaiting them. Such earnest talks; such eager questionings; such comparing of notes; such pleasant introductions, which grew rapidly into friendships as we found the lights and shadows of our work so much the same in all parts of the field! The prelude was heart-warming.

We were met before reaching "The Bridge" by a delegation from the ever-busy Committee of Arrangements, who provided for our transfer to the various hospitable doors which waited to receive us. The morning found us refreshed for work. The weather, of course, was not favorable; the usual rain attended our whole session; but the numbers were not sensibly diminished by the storm.

The new First Church, which opened to us its hospitable doors, and whose indefatigable pastor so perfectly anticipated our every want, through all the progress of the meetings, is not only commodiously fitted for every department of church-work, but is also a most fitting architectural ornament to a rising ground which makes it "beautiful for situation." For years to come it must be, as in the past, a strong power in the religious life of that important section of country which looks to St. Louis as its center.

We were happy in the presence of our beloved President, who, though not possessed of strength of body equal to the execution of all the plans proposed by her ever active mind and earnest soul, was still able to preside over our entire session.

Our opening exercises gave the key-note for the day. We sang the hymn, "Come, let us join our sacred songs," and read from the Scripture, first, the promise recorded by Isaiah, "Unto us a child is born;" the angel song announcing the fulfillment of the promise; Simeon's prayer, "For mine eyes have seen thy salvation;" and our Saviour's word, "Without me ye can do nothing;" closing with the verse from which grew Dr. Storrs' wonderful sermon at the Boston meeting, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the

uttermost part of the earth." Prayer was offered by Mrs. Leavitt, of Chicago. Mrs. Merrill, wife of the pastor of the First Church, and president of the Missouri Branch, gave graceful greeting in an address which was full of practical suggestion, which will be given to our readers in our next issue.

The report of our meeting at Minneapolis followed; then were received greetings from other Woman's Boards; then the first statement of our year's work.

THE TREASURER'S REPORT.

This has well been called the thermometer of our interest. In addition to those States known as regular contributors, we heard the names, Indian Territory, Texas; and beyond the seas, Peking, Tientsin, Kalgan, and Marash — the total, \$43,867.46; not the \$60,000 we had planned a year ago — not so near to it by \$4,000 as last year. We did not join in glad song as two years ago at Milwaukee; nor look into each other's faces with lips a little compressed, and eyes that said, "We'll do it next year," as at Minneapolis; but we are sure that with the subdued feeling that came with our disappointment, there was no less in every heart a strong purpose to "try again," and to look carefully if any of the causes of our failure were within our own power to remove. After a few words by Mrs. Smith, we joined in prayer that what had been offered might be owned and blessed, and we all be enabled to find the added gifts which may swell our record of the coming year. The committee to whose review this report was given recommended no special sum for our goal for the next twelve months; but rather urged that a general return to Scripture methods be attempted, and that each "lay by upon the first day of the week, according as the Lord hath prospered."

FOREIGN REPORT.

This report, which presents a review of our work abroad, constitutes a long and most interesting paper — the result of patient study and research, as well as of careful collecting of facts from letters all through the twelvemonth. It was prepared and read by Mrs. Willcox. As it will be given to the public in a form which will make it available for reference by our auxiliaries, we do not attempt to make extracts here.

We have in our charge 43 missionaries, 11 boarding-schools, 47 common-schools, and 35 Bible-women, besides native teachers, matrons, and stewards.

The committee appointed to review this report asked special attention to the needs it had spread before us; to the call for

larger accommodations at Kobe Home, for a music teacher there; for another teacher in Adana, Turkey; for help for the lonely workers in Micronesia; and for substitutes for Miss Porter and others who have already returned to this country for rest, or must soon do so; emphasizing the need of young ladies of medical skill to do work in various fields similar to that now in charge of Dr. Murdock, in Kalgan.

HOME REPORT.

The home report given by Miss Wingate shows a part of the work performed "at our end of the line." We gratefully acknowledge the Divine goodness in our unbroken list of officers. These have carried on their work during the year, each in her own station, by meetings, correspondence, and personal effort. At our rooms, 75 Madison Street, have been held forty-four sessions of the Executive Committee; 1,800 visitors have been received; 36 missionaries welcomed, and sent on their way. There have been put in circulation 885,100 pages of leaflets, including among others, "What We Owe to Missions," by Mrs. L. F. Parker; "Statement of Young Ladies' Work for 1885," by Mrs. L. Baird; "Five Years' Record of Young Ladies' Work," by Mrs. L. Purington; the Morning Star certificate, and pink leaflet for children, and new editions of several former issues. LIFE AND LIGHT has been full of interest. From its pages may be gathered material for history. In the Interior its circulation has reached over four thousand. But the delinquent list! Please, dear sisters, each one of you, look at once at the date accompanying your name on the cover, and take instant means to bring it to 1886. "Mission Studies," with its carefully-prepared lessons from Miss Pollock's pen, has had numberless tributes to its value during the year. Many items of these lessons have been gleaned from books now out of print, which make them increasingly valuable as time rolls on.

We have on our list to-day, 142 new auxiliaries, 70 senior, 27 junior, 36 juvenile. There have been 115 dropped from our list, not having contributed to our treasury in two years. The whole number is 1,275.

PAPERS.

We have room only for mention of the papers read during the meeting, rich as they were in thought and suggestion. We trust they may be placed within reach of our auxiliaries by hektograph or leaflet. The following are the subjects: "Scripture Warrant for Foreign Missions," by Mrs. Noble; "General Fund," by Mrs.

Temple; "Methods of Work in Mission Bands," by Mrs. Gilbert; "Dora Turner's Letters," by Mrs. Geo. M. Clark; "Our Share," by Miss Evans; and "A Visit to some of our Turkish Missions," by Mrs. Boardman.

DEVOTIONAL HOUR.

The Devotional Hour comes in the midst of each day as a precious season of rest and refreshment. On Wednesday it was led by Mrs. Angell, of Michigan, who turned our thoughts to the theme, "One with Christ." Mention was made of the call for fifty more lady helpers in the mission-fields, and Mrs. Arthur Smith spoke earnestly on the same subject. She reminded us that the Jews were always commanded to bring the *best* to the altar. Shall not our Lord have of our best? The same thought was again brought before us at the same hour on Thursday, when the meeting was led by Miss Sewall, of Wisconsin, in two letters from missionaries in Japan and China, both begging for helpers in their work. "Surely, surely," said one of these, there must be some among the girls gathered at your St. Louis meeting who will answer, "Here am I; send me."

CHILDREN'S HOUR.

The children's department of our work grows rapidly on our hands; the hour devoted to it is all too short.

The indefatigable leader, Mrs. Rogers, of Oak Park, Illinois, had planned a joyous surprise for this occasion. On a blackboard she placed the figures \$2,500, calling on the row of little folks before her to read it, as the Children's Pledge of the last year. Above it she then placed \$3,861.48, which they read in concert, though it was noticeable that some of their little eyes were unaccustomed to so large numeration. With some help they managed to make the subtraction, and joyfully announced that the Children's Pledge had been redeemed, and a surplus raised by them of \$1,361.48. The applause which greeted this statement testified the delight of the older folks. This sum has been divided between the four objects given to the children for their last year's study,—Hadjin Home, Umzumbi Home, Bridgman School, Peking, and Morning Star Mission. That these objects have come very near to some young hearts, is proved by many instances of self-denial which have been brought to light during their meetings. The report of the Mission Band of Lincoln Park Church, Chicago, was read by Harry Berry, a member of the Band, in a clear and pleasant manner. This was followed by a sprightly address by Rev. Arthur Smith, who, after assuring the little folks that they are far in advance of their seniors, in that they "know some few things," and "haven't forgotten half as much as older folks," gave them some practical lessons from the Mute Appeal, urging them to use all their energies to change the black squares to white ones.

The talk which followed brought out these points: To interest the boys, give them something to do; it is well to have a good many officers; responsibility awakens interest; one meeting for study, and one for work each month; Sunday afternoon is a good time for the study-meeting; beware of vacations—it takes time to get back to the point where the work was left. One leader said: "I have two vice-presidents, a girl and a boy, who sit on the

platform with me; one reads the Scripture, the other selects and gives out the hymns." A boy's society was reported, numbering thirty, who study the lives of young men missionaries, and work to buy a stereopticon to illustrate missionary work. From this band we may confidently expect recruits.

THE YOUNG LADIES' HOUR.

More and more, as the years go by, does the hour devoted to Young Ladies' work assume a special and peculiarly tender character. Year by year the figure of the Bridge which shall span the chasm separating them from their heathen sisters, has grown more significant, till we find its piers and arches support a highway, over which not only may their gifts be carried to the dark lands their love would bless, but one by one their feet press forward to cross the gulf by the same path, and carry with their own hands the gospel of life. On the goodly number of these young sisters who occupied the center seats of the church Thursday afternoon, we could not look without emotion. "Fifty more," has been the call; are some of them here to-day? This question came to our minds as one who has already offered herself for foreign service was introduced and stood before us, and all joined in the fervent petitions uttered by our President, as she asked for her the fitting preparation of heart, and mind, and body for the work to which she has thus pledged herself. It was no wonder that the song was less clear than usual, or that the voices broke and faltered as they joined the hymn which followed.

It was at this hour that we particularly felt the absence of Mrs. Baird, of Chicago, who had been detained by illness. She has been identified with every step of the progress of the work of the junior societies, and knows every stone, and pier, and support of the Bridge.

THE MINNIE BROWN MEMORIAL.

Often during the meeting was heard in loving accents the name of Missouri's young missionary, who entered into rest February 26, 1885. Of unusual ability as a student, filled with the spirit of service, enthusiastic and devoted, the hope was cherished that a long and useful missionary career awaited her. She entered on her work in Turkey, with Miss Tucker, in 1880, but after three years was obliged to return home. Still, hope of recovery was entertained for a season; but our Father had need of her elsewhere, and her earthly place is vacant.

The earnest appeal of her companion, Miss Tucker, to the Board for a new school-building, gave occasion for the proposal that special contributions be made for that purpose, and that it be made a memorial of Minnie Brown. The plan was heartily welcomed, and there was received, in pledges and money, as a beginning of the \$3,500 needed, the sum of \$354.

QUESTION-BOX.

A new and attractive feature of our meeting was the Question-Box, conducted by Mrs. Case, of Chicago. Sixteen questions brought out various points in the policy of our Board, in the management of auxiliaries, senior, junior, and juvenile, and much practical information, for which we have no room. "If a member of your church refuses to give to foreign missions one year, do you

ask her the next?" This was answered by a full chorus, "Yes." "How shall we send money to the Board?" answered by a State treasurer, who seemed glad of an opportunity to sound a clear reply through the house, "Send it to your State treasurer quarterly, or oftener." "Where can maps be obtained?" *Answer*: "By sending to Boston, according to advertisement in *Herald*."*

STATE REPORTS.

It is one of the disadvantages attending the great extension of our home work, that our time is too limited to do justice to the carefully prepared reports of our different State Branches. We can only give a very few out of the many excellent suggestions in which these abounded. "Success depends largely on the kind of treasurer an auxiliary chooses." "The true object of an auxiliary is not entertainment, but intelligent and earnest service." "It is wonderful how we can stretch ourselves out on the promises." One mentions as of especial value in her State the leaflet published last year, "What We Owe to Missions." "Remember that Matthew Henry says, 'He who is at his wit's end is not at his faith's end.'"

For statistics in the line of new auxiliaries in each Branch, comparative contributions in each, and methods of work, we must refer our friends to the annual report about to be published, which can be obtained for a trifling cost on application to our rooms, 75 Madison Street, Chicago.

MUTE APPEAL.

This is the title of a little leaflet containing a diagram which shows, by contrasted light and shade, the proportion of Christian and heathen in the population of the earth. Larger diagrams of the same are obtainable, one of which, hung before the audience, formed the basis for an object lesson by Mrs. Case, which brought out strong arguments for more earnest work. The black part of the diagram, showing deepest heathenism, covered by far the largest portion, and represented 856,000,000 human souls. For the conversion of these, the Congregational body provides only through the American Board of Commissioners for Foreign Missions, and its auxiliary Woman's Boards. For the starting and support of churches in our own land, we have seven active societies. "This ought ye to have done, and not to leave the other undone." The hymn, "The Light of the World is Jesus," most appropriately followed the close of this lesson.

WEDNESDAY EVENING.

The meeting Wednesday evening was well attended, in spite of the storm. After prayer by Dr. Goodell, we listened to beautiful words of encouragement and promise from the venerable Dr. Post, who, after setting before us the fitness of our work, as "Woman's work for women," led our thoughts, by glowing sentences, along the bright pathway of promise which ends only in that blessed country where, in glad company, are gathered those who have worked together here. As we listened we were reminded, as we had often been during the day, of the sainted wife and daughter of the speaker, who had been so closely allied in heart and service with the early progress of our Board.

* Do all read both sides of covers of our periodicals? — *Ed.*

Dr. Post was followed by a stirring missionary address by Rev. Arthur Smith, which set before us in vivid colors the need of earnest, self-forgetting laborers in mission-fields; and drew a striking picture of the discouraging effect of the indifferent spirit among Christians at home "who, having eyes, see not" the need and call of a perishing world. The sermon which followed, by Rev. Moses Smith, of Detroit, set forth in eloquent passages the question, "Whom do men say the Son of Man is?" and its answer as unfolded in the progress of history, which shows more and more the exaltation of Christ in its development. He emphasized in glowing words our Lord's call to his disciples, "Come unto me," so soon followed by the other word, "Go ye into all the world;" an invitation which is followed by the same command as it reaches the human ear and heart in every land and every time.

MISSIONARIES.

We were favored by the presence of Rev. and Mrs. Arthur Smith, of Shantung, China; Rev. and Mrs. Howland, of Jaffna, Ceylon; and Mrs. Bridgman, of Umzumbi, Africa. Nor must we forget little Harry Smith ("Honey-Bee," according to his Chinese friends), who, dressed in Chinese costume, gave pleasant salute to the audience and the ladies on the platform, and then sang to his mother, who stood by his side, a few verses in Chinese to the tune, "When He Cometh." Mrs. Smith, who went to China in 1872, told of the 60,000 who dwell in a circle of six miles radius where she has labored; the women, all workers, aiding in the bread-winning for their families, working with their hands in house and field. They are never lazy, but are possessed of violent tempers, and often make "only one side of the house at all tolerable to their husbands." But for these women the power of Christ's love has wrought its wonders. She has seen them made quiet, gentle, and forbearing, showing Christian sympathy for a sister in affliction, though to do so they must overstep the line of caste, so marked in every heathen country. Christianity does not at once overthrow the customs and habits of a country. The foot-binding, the servile position of women, the dominion of the mothers-in-law, and other customs of centuries' growth, will not at once give way; but it is a leaven which will work these changes as a result of changed purposes of life and renewed spiritual desires. In closing, she read us portions of a letter received from those she had left, whose expressions of affection for the "Shepherd and Shepherdess" were so ardent and so feelingly expressed as to convince all, that there exists in the Chinese character a depth and warmth of affection not always understood.

Mrs. Bridgman spoke of her twenty-five years of service in Africa. When she went to Umzumbi it was literally a howling wilderness, with wild beasts, and people almost as terrible. The dress of the women was at most of ox-hide, and their hair rubbed stiff with a kind of red clay. Now a church has gathered in many of these same savages, who, clothed and reasonable, gladly send their children to be taught the way of life. The temperance question is an important one among this people, who have all been addicted to the use of native beer. A native pastor has led in this reform. The church holds monthly missionary concerts, following the custom of this country.

Mrs. Howland congratulated us on our initials, and gave two

most appropriate interpretations to them,—“We Believe In Missions,” or, “We Bring Money In,” good mottos, which we gladly accept. Then referring to her own mission-field, she told us of the marked change which Christianity makes in the life of a heathen woman—of the conscientious setting apart of tithes for the Lord’s work, and the acknowledged obligation to send the good news to their neighbors who are still in darkness. “A heathen woman is never known to refuse to pray when asked.” Their feasts of harvest were graphically described—when even the children bring the fruit of their gardens to the church, and hymns and religious exercises accompany the gifts. Mrs. Howland also gave a most animated talk to the little people, who will surely retain a pleasant picture of the genial “missionary lady” who, after a pleasant story, to secure their attention, gave them these rules:—

1. EARN ALL YOU CAN.
2. SAVE ALL YOU CAN.
3. GIVE ALL YOU CAN.

CONCLUSION.

Our Thursday afternoon session was called to order at a few minutes after two, and continued actively engaged for four hours; when, after having adopted by unanimous vote the comprehensive resolution, which expressed our grateful sense of obligation to all the different ones who, by various means, had helped us forward and made pleasant the progress of our meetings, we adjourned to accept still further kindness from our generous entertainers. The various apartments of the church were all thrown open. Alumnae meetings of various name were gathered in the galleries; long tables filled a second and third time in the dining-room were graciously and gracefully served by “our girls” in pretty caps and aprons; happy groups gathered in parlors and pastor’s study; busy hostesses filled the kitchen; Rev. Mr. Howland, of Japan, explained, while he exhibited to a full Sabbath-school room, his stereopticon views of Ceylon scenery and native customs; and an earnest group occupied the little chairs of the infant class room, to question and talk about Mission Bands, with their enthusiastic leader, Mrs. Rogers; and in it all we enjoyed that best of happiness, “The fellowship of kindred minds.”

MISSIONARY REVIEW OF 1885.

WE call attention first to three events at home which show the trend of public sentiment in regard to missions:—

International Missionary Conference at Niagara. Missionary Herald, p. 381.

American Medical Missionary Society, organized in Chicago. *Herald*, p. 382.

Seventy-fifth Anniversary of the American Board. December *Herald*.

We group together next a few of the *political events* that have had, or are likely to have, an influence on missionary work.

War between France and China. Herald, pp. 204, 405, 407.

War in Madagascar. Herald, p. 245.

Claim of the Caroline Islands by Spain and Germany. Herald, p. 380.

Exploration of the Congo. The Congo Conference; Movement against the slave trade: *Herald*, pp. 32, 47, 118, 206. Congo Free State: *Herald*, p. 343. How many gallons of rum were taken to West Africa from Boston in a single vessel?

Revolution in Roumelia. *Herald*, p. 424.

Work of the Press. *Herald*, p. 254. Review, *Mission Stories*. Review the leaflets issued by the American Board and by the Woman's Boards during the year: "For His Sake," "Story of the Bees," "Legend of the Maizeen," "What We Owe to Missions," "Pitchers and Lamps."

New Churches formed. *Herald*, pp. 137, 233, 178. LIFE AND LIGHT, p. 203.

Members Added. *Herald*, pp. 64, 66, 74, 112, 152, 219, 407.

Revivals. Kalgan, *Herald*, p. 190; Kartsı, Western Turkey; Syria, *Herald*, p. 203.

Work and Death of Pastor Schubert. *Herald*, p. 186.

Work and Death of Miss Minnie Brown. See LIFE AND LIGHT, p. 194.

Africa: Eastern Central Mission. Describe Inhambane and its People, LIFE AND LIGHT, p. 41; *Herald*, p. 70, 356; New Work at Mapumulo; Explorations, *Herald*, p. 94. *West Central Mission* re-established, *Herald*, pp. 45, 89.

Eastern Turkey. Woman's Work, LIFE AND LIGHT, p. 8. Girls' Schools in the Harpoot Field, LIFE AND LIGHT, p. 364.

Western Turkey. What changes at Marsovan? LIFE AND LIGHT, p. 324. Why is the Bardesag School to be removed? Dr. Somerville's Work; LIFE AND LIGHT, p. 208; *Herald*, pp. 197, 221.

Central Turkey. New Building, LIFE AND LIGHT, p. 325.

Bulgaria. Enlargement in the Samokov School, LIFE AND LIGHT, p.

India. What medical work has Lady Dufferin inaugurated? See LIFE AND LIGHT. Describe the Christian Girls' School in Bombay, LIFE AND LIGHT, p. 327; Describe Mrs. Capron's work in Madura, LIFE AND LIGHT, pp. 4, 122, 166; How many boarding-schools in the Madura Mission? Bible-work, LIFE AND LIGHT, p. 373.

Ceylon. How was the large heathen school in Santillapai broken up? LIFE AND LIGHT, p. 244; What special answer to prayer in the Manepy and Panditeripo field? LIFE AND LIGHT, p. 284.

China. Tung-cho Dispensary, LIFE AND LIGHT, pp. 13, 131; Visit of the Taylor Inland Missionaries, LIFE AND LIGHT, p. 385.

Mexico. Persecution, LIFE AND LIGHT, p. 401.

Japan. What towns are being reached from Niigata? LIFE AND LIGHT, p. 185; Christian Convention in Kioto, LIFE AND LIGHT, p. 404; *Herald*, p. 301; Flood, at Osaka, LIFE AND LIGHT, p. 405; *Herald*, p. 382.

Spain. How many pupils in the school at San Sebastian? LIFE AND LIGHT, p. 152; *Herald*, p. 74; What terrible visitations? LIFE AND LIGHT, p. 213.

Micronesia. What is the Children's Morning Star Mission? LIFE AND LIGHT, p. 21; Girls' Home in Ponape, LIFE AND LIGHT, p. 106; Voyage of the Jennie Walker, *Herald*, p. 105; First voyage of the New Star, *Herald*, p. 420.

Those who wish to have a *Complete Summary of the Work of the*

American Board of Commissioners of Foreign Missions at this meeting, will find it in the Annual Survey, November number of *Missionary Herald*. A Complete Summary of the Work of the Woman's Boards is found in their Annual Reports.

February and March will be given to the *Study of the Eastern Turkey Mission*.

NEWS FROM THE MORNING STAR.

EARLY in October the Morning Star arrived in Honolulu, bringing Mr. Sturgis, who had been stricken with paralysis. It is good to hear that he is recovering, and that the Star is away again, on her errand of love, to the islands of the seas. Micronesia seems to be only half as far away as before. The missionaries can send to their post-office, at Honolulu, twice this year. Captain Bray says, "Didn't we blow our whistle with a will, when we steamed by the wreck of the old Morning Star on the reef just off Kusaie?" And the natives were beside themselves at the sound, crying out, "She speaks! She speaks."

A MISSIONARY WANTED.

WEDDING bells ring out old plans, though they ring in new joys. And so, while we congratulate Miss Bray, married November 4th, at Constantinople, to Harrison Graham, M.D., appointed to Aintab, we are still without an assistant for Miss Tucker. No better opening for great usefulness can be found than this one at Adana. Who will go?

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

FROM OCTOBER 18, 1885, TO OCTOBER 29, 1885.

ILLINOIS.		MICHIGAN BRANCH. — Mrs. Chas. E. Fox, of Detroit, Treas. <i>Benzonia</i> , of which 5.00 from Mrs. E. F. Spencer, 25.00; <i>Calumet</i> , 10; <i>Columbus</i> , 5; <i>Grand Rapids</i> , Park Ch., 10.25; <i>Grass Lake</i> , 13.70; <i>Grass Lake</i> , S. S., 1.71; <i>Lake Linden</i> , 3; <i>Romeo</i> , 5; <i>St. Clair</i> , 20.65; <i>Sandstone</i> , 8.70; <i>Standish</i> , 5,	
Branch total,	\$851 61		\$107 01
<i>For items see next statement.</i>			
IOWA.		Total,	\$107 01
IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Cherokee</i> , 5; <i>Davenport</i> , 43; <i>De Witt</i> , Mrs. M. J. Taintor, 5; <i>Le Mars</i> , 15; <i>Winthrop</i> , 5,	\$73 00	MINNESOTA.	
JUNIOR. — <i>Cedar Falls</i> , A friend, 2; <i>Grinnell</i> , Y. L. S. of Cong. Ch., 12.60,	14 60	MINNESOTA BRANCH. — <i>Minneapolis</i> , H. F. MCK., 5.00,	
JUVENILE. — <i>Davenport</i> , "Wide Awakes," 6; <i>Des Moines</i> , S. S., 7.27,	13 27	Total,	\$5 00
Total,	\$100 87	Total,	\$5 00

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 24; <i>Brookfield</i> , 2; <i>Cameron</i> , 8.95; <i>Lebanon</i> , 17.75; <i>Lathrop</i> , 2; <i>Kansas City</i> , Olivet Cong. Ch., 5; <i>Meadville</i> , 5; <i>St. Louis</i> , Pilgrim Ch., Aux., 12.50; Thank-Offering, 5; 5th Cong. Ch. Aux., 1.15; Thank-Offerings, 4.10; <i>St. Joseph</i> , 17; Webster Groves, for Miss Tucker, 25,		\$129 45
JUNIOR.— <i>St. Louis</i> , Pilgrim Ch., Y. L. Soc., 62.50; <i>Hyde Park</i> , Gleaners, 4.50; <i>Springfield</i> , King's Messengers, 60,		127 00
JUVENILE.— <i>Brookfield</i> , Willing Workers, 8; <i>Lebanon</i> , Children's Soc., 10.50,		18.50
FOR MORNING STAR.— <i>Springfield</i> , Mission Band, 1.30; <i>Kansas City</i> , 1st Cong. Ch., 10.30,		11 60
Total,		\$286 55

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Alexandria</i> , 5; <i>Ashtabula</i> , 20; <i>Brooklyn</i> , 20.80; <i>Brownhelm</i> , 7.50; <i>Lyme</i> , 14.50; <i>Richfield</i> , 22.25; <i>Rootstown</i> , 19,		\$109 05
THANK-OFFERING.— <i>Brooklyn</i> ,		17 48
JUNIOR.— <i>Hudson</i> , Y. L. M. C., 25; <i>Painsville</i> , Y. L. S., 15; <i>Steubenville</i> , Y. L. M. C., 12.95,		72 95
Total,		\$199 48

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Appleton</i> , 20; <i>Eau Claire</i> , 20; <i>Emerald Grove</i> , 9.90; <i>Fond du Lac</i> , 20; <i>Fox Lake</i> , 7.25; <i>Hammond</i> , 4; <i>La Crosse</i> , 7.38;	
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<i>Lake Mills</i> , 1.25; <i>Madison</i> , 30.60; <i>Milwaukee</i> , Mrs. Hemings and daughter, 2; <i>New Lisbon</i> , 5.75; <i>Oak Creek</i> , 8.60; <i>Racine</i> , 17.31; <i>Stoughton</i> , 2; <i>Watertown</i> , 4; <i>Warren</i> , 11; —, 75 cts.,		\$200 03
JUNIOR.— <i>Beloit</i> , First Ch., 8; <i>Milwaukee</i> , Grand Ave. Ch., Y. W., 25; Y. L. M. Circle, 25,		58 00
JUVENILE.— <i>Hammond</i> , Busy Bees, 2; <i>Milwaukee</i> , M. Band, 25; <i>Oconomowoc</i> , Cheerful Workers, 15; <i>Racine</i> , 4.75,		46 75
THANK-OFFERINGS.— <i>Appleton</i> , 5; <i>Bloomington</i> , 1; <i>Emerald Grove</i> , 1.85; <i>Janesville</i> , Mrs. Van Wagner, 1; A. J. Hobart, 4; <i>Racine</i> , 20,		32 85
FOR MORNING STAR.— <i>Dela- van</i> , Buds of Promise, 2.25; <i>New Lisbon</i> , 25 cts.,		2 50
		\$340 13
Less expenses,		16 79
Total,		\$323 34

ARKANSAS.

<i>Bradford</i> , Morning Star M. Band,	\$5 00
Total,	\$5 00

CHINA.

<i>Kalgan</i> .—Miss V. C. Murdock, M. D., Russian coins, and sale of some of them,	\$43 00
Total,	\$43 00

MISCELLANEOUS.

Interest, premium, etc.,	\$49 19
Total,	\$91 19
Receipts for month,	\$ 1,971 05
Previously acknowledged,	41,896 41
Total for year ending Oct. 29, 1885,	\$43,867 46

FROM OCTOBER 29, 1885, TO NOVEMBER 18, 1885.

ILLINOIS.

(Two statements in one.)

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Aux., <i>Chicago</i> , South Ch., 1; Union Park Ch., Mrs. I. N. C., to const. L. M., Mrs. Frances M. Carpenter, 25; First Ch., 40.45; Leavitt St. Ch., 13.15;	
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<i>New Eng. Ch.</i> , 31; <i>Evanston</i> , 30 50; <i>Forrest</i> , 5; <i>Garden Prairie</i> , 7.30; <i>Glencoe</i> , 11; <i>Hinsdale</i> , Aux., 24; Mrs. S. L. K., to const. L. M., Miss Nettie Brown, 25; <i>La Harpe</i> , 4.25; <i>Lee Centre</i> , 28; <i>Mendon</i> , 14; <i>Neponset</i> , 10; <i>Oak Park</i> , 10.45; <i>Princeton</i> , special gift for Miss Wright, 8; <i>Rio</i> , 7.40; <i>Rosemond</i> , 6.50; <i>Summer Hill</i> ,

5; <i>Udina</i> , 3.64; <i>Wayne</i> , 5; <i>Winnetka</i> , 8.50; <i>Woodburn</i> , 5.50,	\$329 64
JUNIOR.— <i>Abingdon</i> , Gleaners, 30; <i>Aurora</i> , 1st Ch., Y. L. So., 10; <i>Alton</i> , Cheerful Workers, 25; <i>Byron</i> , Y. Peo. So., 10; <i>Cambridge</i> , Y. Peo. So., 10; <i>Chicago</i> , Union Pk. Ch., Y. L. So., 25; <i>New Eng. Ch.</i> , Y. L. So., to const. L. M. Miss <i>Hattie</i> <i>E. Fuller</i> , 27; <i>Dundee</i> , S. S., 4.12; <i>Elgin</i> , Y. L. So., 41.25; <i>Evanston</i> , Y. L. So., 53; <i>Har-</i> <i>vard</i> , Y. Peo. So., 5; <i>Jackson-</i> <i>ville</i> , Y. L. So., 25; <i>Princeton</i> , Whatsoever Band, 29; <i>Rich-</i> <i>mond</i> , Y. L. So., 10.16; <i>Rock-</i> <i>ford</i> , Y. L. So., 2d Ch., 6.75,	311 28
JUVENILE.— <i>Brimfield</i> , Miss. Band, 10; <i>Chicago</i> , So. Ch. M. Band, 15; <i>New Eng. Ch. M.</i> <i>Star Certifs.</i> , 2; <i>Galesburg</i> , Brick Ch. Miss. Band, 2; <i>Providence</i> , Workers and Gleaners, 45; <i>Rosemond</i> , Busy Bees, 2.50; <i>Stirling</i> , Cheerful Workers, 10; <i>Udina</i> , King's Young Daughters and their Brothers, 13.42,	99 92
THANK-OFFERINGS.— <i>Chicago</i> , <i>New Eng. Ch.</i> , Mrs. E. W. B., 250; <i>Union Pk. Ch. Aux.</i> , 5; <i>Hinsdale</i> , 10; a friend, 2; <i>Pax-</i> <i>ton</i> , a friend, 10; <i>Udina</i> , Aux., 16.94,	293 94
Total, \$1,034.78, of which \$851.61 belongs to the foregoing statement, and \$183.17 to this.	
IOWA.	
IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Council Bluffs</i> , 31.30; <i>Charles</i> <i>City</i> , 10; <i>Green Mountain</i> , 1.40; <i>Red Oak</i> , 24.20; <i>Tipton</i> , 5,	\$71 90
JUVENILE.— <i>Des Moines</i> , S. S. of <i>Plymouth Ch.</i> ,	6 12
Total,	\$78 02
MICHIGAN.	
MICHIGAN BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Almont</i> , 5; <i>Ann Ar-</i> <i>bor</i> , 15; <i>Charlotte</i> , 52.09; <i>Dow-</i> <i>agiac</i> , 5; <i>Grand Rapids</i> , So. Ch., 23; <i>Kalamazoo</i> , 27.75; <i>Lansing</i> , 3; <i>Sandstone</i> , thank- offering, 10.80; <i>Waconsta</i> , 10,	\$151 64
JUNIOR.— <i>Flint</i> , Y. P. M. Soc., 25; <i>Jackson</i> , Y. P. M. C., of which 30 is thank-offering, 55,	80 00
Total,	\$231 64

NEBRASKA.

WOMAN'S MISSIONARY ASSOCI- ATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Ashland</i> , 1; <i>Fairmont</i> , 8; <i>Franklin</i> , 3; <i>Norfolk</i> , 14; <i>Sutton</i> , 1.35; <i>Syr-</i> <i>acuse</i> , 10; <i>Wahoo</i> , 15.30; Special collection, at <i>Beatrice</i> , 30.95,	\$83 60
Less expenses,	40 60
Total,	\$43 00

NORTH DAKOTA BRANCH.

Mrs. R. C. Cooper, of <i>Coopers-</i> <i>town</i> , Treas. JUVENILE.— <i>Cooperstown</i> , Morning Star Band,	\$2 50
Total,	\$2 50

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Toledo</i> , First Ch., 110. JUVENILE.— <i>Cleveland</i> , First Ch., Dew- drop M. Band, 5,	\$115 00
Total,	\$115 00

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Brandon</i> , 4.07; <i>Hart-</i> <i>land</i> , Mrs. G. W. Henderson, 1; <i>Union Grove</i> , Mrs. Ben. Smith, 2,	\$7 07
JUVENILE.— <i>Plymouth</i> , 4; <i>Pres-</i> <i>cott</i> , Theodora Society, 7; <i>Shopiere</i> , Little Travelers, 15,	26 00
Less expenses,	\$33 07 10 66
Total,	\$22 41

CHINA.

<i>Kalgan</i> , Miss V. C. Murdock, M.D., proceeds of sale of tea,	\$21 00
Total,	\$21 00

MISCELLANEOUS.

Sale of leaflets, envelopes, etc., 17.97; sale of same at St. <i>Louis</i> , 14.78; sale of Japanese dolls, from <i>Niigata</i> , 9.50,	\$42 25
Collection at <i>St. Louis</i> ,	73 03
	\$115 28
Receipts since Oct. 29, 1885,	\$812 02

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ANNUAL MEETING OF THE BOARD OF THE PACIFIC.

REPORTS OF AUXILIARIES.

(Concluded.)

Oakland, First. — Mrs. Barnard read the report of the Ladies' Society. She spoke of very interesting meetings held throughout the year; of visits made to the Society by Mrs. Smith of China and Miss Talcott of Japan, which had been a great inspiration. She also spoke of their missionary maps as very helpful. Mrs. Starkweather reported of the Young Ladies' Society an average attendance of 18. They have been using the "Mission Studies," but are now considering special fields.

Plymouth Avenue Church. — Mrs. Love reported regular meetings. It can be added that much encouragement has been received from talks from Mrs. Smith, Miss Gouldy, and Miss Talcott at the monthly meetings; also, that members of the Society were invited to meet, socially, Mr. and Mrs. Pease, Miss Gouldy, and other missionaries who have been with us from time to time. The report of the Young Ladies' Society was read by Miss Harriet Moor.

Point Church. — Mrs. Foster brought us a word of good cheer in saying that their Society still lives, and holds regular meetings.

Golden Gate Church. — No delegate was present, but Mrs. Jewett reported them as alive and at work, as evidenced by a goodly dozen of articles sent to the box for Spain.

Market Street Branch gave a very encouraging report, speaking of a membership of 40 ladies, who were all very much interested in the cause.

Petaluma.—Mrs. Gilbert read a very encouraging report, saying that they had reorganized with new enthusiasm since Mrs. Marty had come among them; that they were delighted to find in her an earnest missionary worker. Their contribution last year was \$16; this year it was \$116.

Riverside.—The secretary of the Ladies' Society, Mary A. Call, sends a written report, stating their membership as 11. A meeting has been held every month in the year. The largest number present at any one time was 17; the smallest, 6. "Financially, we have gained a little. The secretary of the Theodoras, Alla M. Aldrich, reports a regular membership of 16, with an honorary membership of 21. Regular meetings are held every two weeks, and at these meetings, during the year, we have completed an album quilt, made some clothing for the girls of Mrs. Gulick's school, and commenced preparations for a fancy fair."

Stockton.—Mrs. Brown was present, and handed two written reports to the secretary, one from each society. The "Little Helpers" sent an account of their meetings, held one Saturday afternoon in the month with Mrs. Brown. No one belonging to the Society is over eleven years of age, and yet they have tacked a quilt all themselves, and have raised \$9 for our treasury.

Santa Barbara.—Mrs. Stearns was present, and gave an oral report. Mrs. Guild also reported, by letter, 11 meetings, with an average attendance of 21 members. Seven of these meetings have been followed by a supper and a social. The membership of the Society is 72. Ten dollars is the contribution of the little band of "Willing Workers," and was mainly the proceeds of a concert given by these devoted little people.

San Francisco, First.—Mrs. Clark read a report from the Cephas Auxiliary, written by Miss Deering. They have between 80 and 85 members. She spoke of visits from Miss Evans and Mrs. Pease. The amount paid to the treasury was \$653. "We are not satisfied, but unsatisfied, and wish our pressing forward might have reached nearer the mark. Let us, however, be thankful for the increase of interest shown and the degree of progress made. Let us take courage for the new year, 'looking unto Jesus' even more steadfastly."

Plymouth, San Francisco.—Mrs. Carlson reported regular meetings, one month for home work and the next for foreign work. "We felt disappointed at the resignation of Miss Starkweather. A special sermon was also delivered for our benefit by our pastor,

which resulted in the addition of \$40 to our treasury." The report of the Young Ladies' Society was read by Mrs. Warren. This Society has done a large amount of home work this year as well as foreign work.

Third Church, San Francisco. — Mrs. Eastman, secretary, read the report, containing an affectionate tribute to the memory of Miss Lizzie Hutchinson, which was appreciatively listened to by all present, many of whom had known and loved her. Miss Kate Hutchinson reported for the *Alpha Kappas*: "We started in with the firm determination that every girl and every young lady in our church should belong to our Society, and so have increased our membership from 19 to 53, which we hope to still further increase another year."

Bethany Church, San Francisco. — Mrs. La Mott reported on behalf of the Eastern Workers, 54 in number, a good year. Miss Palache reported 58 "Bethany Gleaners," 33 of whom are honorary members.

Fourth Church, San Francisco, had six delegates present, representing the Young People's Society, which is actively at work.

San Jose. — Mrs. Armstrong's visit to this Society was spoken of very appreciatively.

Saratoga. — A written report, read by Mrs. Warren, spoke with enthusiasm of Mrs. Cross as a leader in the foreign missionary cause.

Saticoy. — Mrs. Leavitt reports quarterly meetings held by the Ventura County Auxiliary during its one year of existence.

We have taken for consideration, one at a time, the missions connected with our Pacific Board.

POLLY PIMPKINS' PENITENCE BAG.

JUST what made me think of it was this: Mrs. Cruttenden (she that was the friend of my mother, long since with Jesus in heaven), sent me "Mrs. Pickett's Missionary Box." I said, Capital! That's my word, since Elder B. said we shouldn't say *splendid* so much, because it didn't mean anything as generally applied. A splendid missionary box! No; that wouldn't have done for a little four-sided affair, with an aperture at the top, smaller by far than the window in Noah's ark.

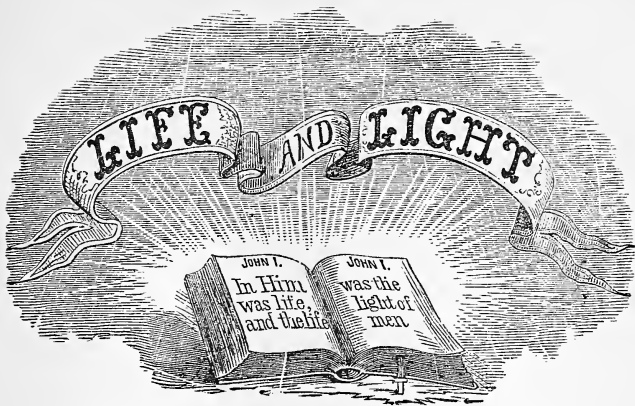
Now, Polly Pimpkins was an original piece of human clay; that is to say, she had ideas of her own, and strength of purpose enough to carry them out; which condition of things, in her

younger days, put her into many a tight box, which, with the boxes about her ears, gave her a great aversion to anything bearing the name. She would say when we wanted her to take a box at the missionary meeting, "That's too much like a secret society; don't amount to a great deal, only on parade days. I'll have a bag; that's scriptural, and a test of character." I confess to having said inwardly, "Judas," but I never argued with Polly. I knew it would be like casting pearls before diamonds: the flash of the diamond would put the pearls in the shade.

Polly was a great favorite, and her acquaintance was eagerly sought, which led to the discovery on her part that gossip entered into ordinary conversation much more largely than it ought. As she never met an evil which she did not try to crush, she at once began work upon this one, at home—the "Jerusalem" for every one of us; and the first *penitence bag* was put on record.

According to the sin was the deposit. If merely an insinuation of evil,—a penny; but if the word was spoken against the Lord's anointed, she put in a silver dollar. "For," said she, "in proportion as you lessen the influence of the minister, in that proportion do you lessen the power of the Word preached—humanly speaking." To her credit, be it said, but one dollar ever went into the bag on that account, and then it was when the pastor thought to have a lamb of his own, and all she said was, "Why couldn't he have married a woman of experience?" Now, Polly was a woman of experience. Could you blame her?

Let me tell you, Polly Pimpkins' bag was no *calico* curiosity; but made of the brightest ribbons, put together with fancy stitches, and tied, just as if it was meant to be seen. Over and over again she answered the question, "What is this little bag for?" Being a very practical woman, she occupied her spare moments in making a number of the little bags, always having one ready to give to any friend who seemed interested. Before the annual meeting of the Missionary Society, she invited all the bag-keepers to a little banquet of her own. They had a most delightful gathering, for, having schooled themselves not to gossip, they talked over missionary intelligence, made plans for future giving, told each other how God had blessed them in the "new departure," and ended with a real "close communion" prayer-meeting—a precious memory for all time, on account of the "Spirit's presence." So Polly Pimpkins' Penitence Bag resolved itself into that grand, sweet word,—CHARITY.—*Mary A. Woodworth, in "Helping Hand."*



FOR WOMAN.

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INDIA.

VISIT TO THE SEVEN QUEENS.

BY MRS. EDWARD HUME, OF BOMBAY.

THINGS sometimes "fall to our lot" which seem worth the recording. To-day a new experience has come to me, which may interest you and others as well.

The junior deacon of our church came in this noon with an invitation from his wife for me to accompany her this afternoon "to meet *seven widowed queens* of some of the native States in and near the Bombay Presidency."

It was such an opportunity as I had never had, and a day when five o'clock found me with no special engagement; so I went, taking with me our two little girls, Bessie and Katie.

These Queens belong to the States of Kolapur and Baroda. The chief one, whom they address as the "Maha-Rani" or "Great Queen," is the Queen of Kolapur. All others rise when she enters the room, and may not be seated until she sits. They are entertained here in Bombay by a very nice native family, and they have received many guests.

The house is a bungalow of one story, with a small garden in front of it. The reception-hall is a room extending across the

front of the house, with a large middle room back of it, on either side of which are enclosed bed-rooms.

As we entered, there was a native gentleman paying a visit to the Maha-Rani. He was seated to the right of the doorway, at the Queen's left. But he soon withdrew. The Queen was seated opposite the entrance-door, with her feet resting in silver spangled slippers. By her side, to her right, was her sister queen — another widow of her husband. (Here, in Western India, women who are wives of the same man are called, and call each other, sisters.)

To the left of the Queen was a rude high chair, which contained a gold box, a plate, a tiny spoon, and stiletto, all of the same precious metal. The cover of the gold box rested against the back of the chair, and in that, standing upright, were more than fifty prepared and folded betel leaves. In the box were the unfolded leaves, with their necessary accompaniments,—unslacked lime, cloves, betel-nuts cracked, catechu, nutmegs broken up, and a little mace also broken up.

In order to prepare the leaves, a bit of each one of all these ingredients is placed on two leaves taken across each other in various ways. They are then folded very ingeniously, and pinned together with a clove. The catechu and lime color the lips a brilliant scarlet, and “give the appearance of contentment,” — so the natives say.

The Queen sat chewing these most freely, after her first short talk with us. (Three of our native Christian women and one of the Faith Mission young ladies had gone in before we went.) When the native gentleman had gone, the remaining five queens were permitted to enter the room. Three of these were the widows of one man, the former Gaikwod of Baroda. One of these three was an own sister of the Maha-Rani.

Besides these, there entered two old widows; one the mother of the Maha-Rani, the other, the mother of the eldest Baroda Queen.

Perhaps you know that all the kings and queens of these neighboring independent native States are of the Mahratta caste, Kshatriyas (soldiers)—not Brahmans. They have many Brahmans among their retainers as counsellors, and “Wise Men,” but the rulers are of the middle class. The Holkar of Indore is a little lower in the same caste. He is a shepherd — not a soldier. These queens were, all but one, very fair, and the old women were shaven and dressed like Brahman widows.

When the younger queens entered, the Maha-Rani commanded them to come forward and shake hands with me. This they did rather shyly.

I was glad to learn that all of them could read Maratha.

Before going over, it was impressed upon my mind that I must make this an opportunity for seed-sowing; so I took with me copies of two new little books to offer to the Maha-Rani. One of these was Mr. Abbott's excellent Maratha story, "Bapu," and the other, Miss Fairbank's translation of one of Anna L. Ship-ton's best stories, "Little Buttercup and Jennie Wren." With these I carried over several copies of my little monthly, the *Balbōdh Méwa*. The Queen accepted all these — passed the two books, after a time, to her sister queen, and gave four of the magazines, one to the same person, and one each to the three young Baroda queens.

The two remaining magazines she said she should keep for her sister and daughter, who had recently been given in marriage to the Rajah of Akalkôte, whom they expect to meet in Poona in a day or two.

The Maha-Rani is only passing through Bombay, having been with her mother and sister-queen to visit the Maha-Rani of Baroda, who has recently died. They stayed there three months, completed the days of mourning, and are now, with their retinue of two hundred servants, returning, via Poona, to Kolapur.

The three widowed queens of Baroda, and the one mother-queen from there, have come down to escort the Maha-Rani as far as Poona, on her homeward journey.

Some forty or fifty men and boys were in attendance in front, behind, before, sitting, standing, watching all our ways and listening to all our words. This made it rather embarrassing, and I did long for an opportunity of talking alone with those queens, as with women face to face, and to get at the widowed mother-hearts among them, and so to reach deeper down than I could in such surface-formality. But as this could not be, when the Queen said something about my seeing Kolapur, I seized the opportunity of telling them that we wanted to make such friendships as would last in the home above; that as they made their preparations for their coming journey, they must surely remember to prepare to meet their God,—to make ready for the journey to heaven. I longed to talk to them of Christ, but my mouth would have been closed. As it was, they immediately ordered some native-made ice-cream brought in. This was flavored with rose-water, very sweet, and served in small wine-glasses. I tasted it so as not to give offense; then rose-water was freely sprinkled over us, and sandalwood oil was rubbed on our hands or handkerchiefs, whichever we presented, and we were allowed to depart.

The sister-queen asked for my address in full.

It was pleasant to think that they had invited us as Christians to meet them. These poor widows were none of them dressed as queens. Six of them wore the simplest of thin white cloths, only one of which had any color in the border. One, the youngest Baroda queen, had on a dark-colored cotton cloth, and she alone had on neck ornaments. The two old mother-queens were not allowed to wear even the short-sleeved little jacket which the others wore. So you see how little the mere fact of "queen-ship" can do toward making women happy or even well cared for.

Pray for these seven widows! They need the light of the gospel, the love of Jesus in their sorrowful estate, and nothing else can save them from the darkness of the curse under which they rest.



BULGARIA.

WAR NOTES FROM BULGARIA.

MISS E. M. STONE.

We are permitted to make the following extracts from private letters from Miss Stone, giving some of her war experiences, which cannot fail to interest our readers. Under date of November 20th she writes:—

BEFORE you receive this, indeed, very soon after this leaves my hand, you may know that I have taken the liberty to telegraph for help for the wounded here. If Americans, Christians or not, could but know the needs which we know here, of help for these poor wounded fellows who fell fighting like heroes for their native land, their hands would largely outpour some of the abundance which God gives to them, to help alleviate their suffering. It makes our hearts so full of pain, that our hands can hardly be quiet to work, to see the long train of ox-wagons come up to the hospital with their loads of suffering braves. A few times, when the attendants have gone out to help them in, they have found one of the number already released from suffering, and beyond the reach of pain. Think of the misery of an all day's ride, or more, in an ox-cart with rude wooden wheels, with no tire and no springs, even for a well person, and then imagine what it must be for one with a bullet or shell wound, and perhaps more than one, through head, or hand, or leg, or trunk! Nothing better can be provided, save in a few cases the most desperate, which are brought in our public carriage. Everything is pressed into the service. It is impossible to find carriages for hire in the city and Bogdana, and I have been obliged to walk morning and night to the hospital—a distance of about two miles each way. The need is so great there,

and the workers are so very few, that we cannot feel willing to give it up, although it is so hard. We are now at work arranging our little evangelical place of worship as a hospital, in which we can receive twenty patients. Yesterday there came a check from a friend in London for ten pounds, with which we are beginning the work, and I have been preparing letters and telegrams, which I hope may bring more. I feel that God would have us take it up, and he will provide the means.

To-day there has been no fighting, but the wounded and prisoners are being brought in. This is a most unrighteous war. We knew before it opened that most of the Servian people did not want to fight, but were compelled most unwillingly to go into the contest. The Servian wounded who are brought in with ours, and the prisoners, all confirm this. The strong point with the Servians is their artillery; their weak one, their fear of fighting at close quarters, and especially with the bayonet. To-day has been King Milan's "name-day," and of course a holiday among his subjects. He had vowed to celebrate it by a ball in Prince Alexander's palace in Sophia, but instead he has kept it with his troops, who, yesterday, instead of gaining, were forced back about five miles. Shall I ever forget that incessant, fearful roar of cannon, not once intermitting from morning till night. It is said that King Milan himself was almost in the hands of the Bulgarians once yesterday, and would have been captured had not the ammunition of his would-be captors given out, forcing them to fall back.

The soldiers are fighting with extraordinary bravery, showing a pluck and spirit that would do honor to America's sons; and these have had a taste of freedom for only seven years! Shall they not have it? I believe that God is giving it to them in his own way. They are learning—no, they already love their Prince, with all the loyalty and passion of great hearts. Yesterday he had occasion to come to the city on some business, so he picked up three or four poor wounded fellows, put them in his own private carriage, treated them to cigarettes, and even held the most seriously wounded one in his arms until he reached the city. Do you wonder that the soldiers hurry on through the city, after marching all day and all night, to reach the battle-field, and rally around the standard of such a prince! He is now commanding the army in person.

November 29th, Miss Stone writes of the hospital work:—

Oh, what sights and scenes we meet on all sides in that Alexander hospital! Thither are carried the most seriously wounded, and those who must endure the more important operations. Yes—

terday I was all day in the section where are the most dangerous cases, and spent all the time writing for them. For one who had been shot through the lungs, my offer to write came too late; he was even then passing away, and died while I was there. I was writing for another, and although I had feared from his breathing ever since I entered the room that he was passing away, when the restlessness came on which summoned the doctor's assistants to his side, I did not understand that it presaged the end. The attendants lifted him up, but he fell back; and then they called out to me in alarm, "Gorpohia, this man is dying!" I went at once to his side. It was but too true. The frothing at the mouth, the few gasps through the clenched teeth, and then the silence, all proved that one more brave defender of his country had given his life for freedom, and gone to meet his God. For a little there was a hush in the large room, where twelve or fifteen others lay suffering; but soon the shrieks of those who were waiting to have their limbs amputated, and could not endure the horrid pain in silence, again filled the air. Such groans, such cries, may I never hear again! All day long I wrote in two wards of this hospital, feeling sure that some of the letters would be the only word which the waiting ones at home would hear from the husbands, sons, and brothers for whom I wrote. . . .

Oppressed with the burden of agony which I had yesterday seen and heard, when the thought occurred to me this morning that to-morrow is Thanksgiving Day at home, I was glad that we should not observe it here, for I could not think for what to be thankful. But all day to-day God has been showing me reason upon reason why my heart should keep its thanksgiving day, though there should be no outward observance: thanks for all God's mercies showered upon us as a family, upon our dear native land, and all that is precious to us there—the land which is the hope of the world; upon me, as one continually led and helped of the Lord; upon God's work in this land, and upon the nation even in the time of war. That one must be blind indeed who cannot see God's hand leading, guiding, saving this nation. The very air is tempered for the otherwise unprotected ones. To-day has been like a soft September or a late April day, and a warm rain set in at nightfall. The flowers are blossoming again in the garden borders, and the fields are greening again. We see the Servian forces steadily retreating before the Bulgarian army, which, with no aid from Russians or any other nation, but only by God's power, is thus conquering in its young, and, until now, untried strength. Most marvelously is God answering the prayers of his people, who have cried, and continued to cry, unto him.

The quality of the patriotic feeling which the people are continually manifesting is a continual surprise to me. There is a steadiness and earnestness in it which I had not expected to find. The fires of this war are welding the nation into a oneness which neither Russia nor any other power shall be able to break asunder. Then the noble endurance of pain, the heroism which many are showing even in the most excruciating anguish, is a revelation to me of the stuff these Bulgarian brethren are made of. Nature has many noblemen among them; may they all become the Lord's freemen.

In a previous letter, Miss Stone describes Prince Alexander, as follows:—

On Monday of last week Prince Alexander arrived here (Philippopolis), following as closely as possible upon his telegram in which he had accepted the fact of the union of the province of Southern Bulgaria (formerly Eastern Roumelia) with the principality of Bulgaria, and acknowledged himself prince of the united sections. He waited only to convene an extraordinary session of the Bulgarian National Assembly in Turnova, according to the Constitution, and having secured from it an act permitting the Bulgarian army to be sent into this province, to assist in defending it, came on with all haste to Philippopolis, the late capital of Eastern Roumelia.

How handsome and manly is our prince! From his eyes upward he is taller than all the people, and he bears himself with a true wisdom, and courage, and large-heartedness which is winning all hearts. He goes in person to meet his soldiers, moves among them, and talks with them as a brother with brothers. You should see the look of determination in the faces of his loyal subjects here when some one refers to the fact that Russia wants to displace him, and put in power a brother of the Russian Empress. He is our prince, wholly our own. He says that he will never voluntarily leave Roumelia. He may fall a victim, and his body be carried out, but so long as his people are with him he is with them.

He held a brief reception on Monday, weary and travel-stained as he was, at which he received the various ecclesiastic, civil, and military heads. Mr. Marsh and I went also. As no arrangements were made for the reception of ladies, I waited in the ante-room while Mr. Marsh went into the audience-room. He was very much pleased with the prince's reception of him and Pastor Tongeroff. The prince's answer to their assurance of welcome, was substantially this: "We must look to God for help, while at the same time we do all in our power to help ourselves. We hope for the settlement of our difficulties without war, but we must be pre-

pared." He would allow no band concert nor fireworks that evening, saying: "This is no time for rejoicing. When our work is done, and our freedom secured, then we will rejoice; now is the time to work." It does not trouble my republican soul in the least to call such a prince *our* prince, and we all feel the same. He has ordered the closing of all wine-shops and places of ill-repute, and personally goes about at any time of day or night to see that order is maintained, and that all are doing their duty.

MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

May 9th.—Just one year ago to-day we said good-bye to our boy and all the dear friends in Ohio. In speaking of it at dinner, Beulah said, "What a short year!" But I had been thinking, What a *long* year! At least there has been so much crowded into it! Oh, if we could only hear from Arthur, and from others! I have no right to complain, and do not feel like complaining, but there is a wonderful shut-in-ness to our lives here. Is there a great, busy world outside? and are there some who love us, and remember us, and pray for us? A few weeks ago, one Sunday morning, I saw an *Advance* lying on the table, and glancing at it I noticed that it was more than a year old. I said to Mr. Logan, "Wouldn't it be good to have a last-week's *Advance*?" He replied that he was feeling so hungry for a newspaper, that he had brought out this old one to look at and read over a little. He does not often say as much about such things.

We constantly feel that we have a remarkably pleasant people to work among for a heathen people—they seem so ready to try to do as we want to have them, and so attached to us. When I think of some of the things which missionaries have had to undergo when first among a people so entirely heathen as these are, I feel that our lines have indeed fallen to us in pleasant places.

Our school is going on very prosperously. We have now finished six weeks on the second term, and can see more progress among many of them than at first. I have a meeting with the women every Friday afternoon, at which we talk over many things. I feel that it does not amount to much to them yet, for I can understand them but indifferently, and talk brokenly, but we hope it may grow into something better.

Our Sunday-school is quite prosperous, but needs two teachers' meetings a week to keep it in good running order, as the teachers

themselves have to be taught the lesson first, for only two of them are able to read much yet. But they seem interested, and we do not get tired of the work.

One of the boys, who has been living with us for six months, lately wrote a little letter each to Mr. Logan and me (he has not left us, but it is a native way to write a thing, if one knows how to write, rather than to tell it), telling us he wants to be a Christian. He is a little fellow, perhaps ten or twelve years old, very bright, and quick to learn. It is the first instance we have had in Micronesia of a child expressing an earnest desire to be a Christian. It touches a very tender chord in our hearts, and is a great encouragement to us, too.

I ought to write about our outing, which we took two weeks ago, especially as it was the only one we have had since we have been here. We had heard nothing from Manassa and Amelia since they went home, two months ago, and Mr. Logan said we would take an early start some day and go over to Fefan, and see them. The distance is perhaps ten or twelve miles. It would not be convenient for us to leave home over night, so we were anxious to start early. In the trade-wind season we would not think of going in a paddle-canoe, as the lagoon is so large that if the wind is blowing hard, the waves are about as high as though we were out at sea ; but the trade-winds had not been blowing much lately, and the sail-canoes are such ungainly things, and so slow when there is little wind, that we thought we would venture in a paddle-canoe. Our people felt rather afraid to take the trip, because we had to pass a place where the natives are treacherous and blood-thirsty; but we felt we ought to go, so rather urged the matter. They thought it would be safer if there was quite a large company along, so Levi went to two places, not very far away, and invited the people to go with us. Some said at once that they were afraid, and would not go, but others promised to go. Mr. Logan tried as well as he could to have them get everything ready the day before, and we had an early breakfast, and might have started as soon as half-past six in the morning, but the people waited for some time, and those who had promised did not come. Our people would probably have given up the trip then, but we rather urged starting, thinking the others might join us. It was nearly nine o'clock before we were fairly off, and we were quite thoroughly tired of waiting. There were three canoes of us; the others did not venture to go. Getting out from under the lee of the island, we found the wind blowing very fresh, and our frail canoe tossed about at quite a rate, threatening to overturn at every new wave. Then a squall came up, which made matters decidedly worse, and it

seemed as though we certainly should capsize. One of the canoes with us did go under, and we expected every moment that ours would certainly do the same. Mr. Logan charged me to keep hold of the canoe, if possible, in case we did capsize, as it seemed we must, and said he would hold on to Beulah. The men wanted to turn about and go back, but we were half-way there then, and the danger would be as great in returning as in going on, so we said, "No; we will go on." The waves broke into the canoe, filling it half full of water, and the natives had only provided one little wooden dish for baling out; but, fortunately, we had a large wash-basin belonging to Manassa, which we were taking home to him. Esaiam took this and baled as fast as he could, and two or three of the men jumped out into the water, to lighten the canoe, and thus we did not sink. Not long after, we came around under the lee of Fefan, and then we had smooth water the rest of the way. We thought probably the people in the canoe which sank would return home; but they showed their pluck by righting themselves up and coming on after us. It was nearly noon when we reached Manassa's. They were glad to see us, and we had a pleasant visit. They gathered their school together and had a little exhibition, which they had prepared against our coming. And then we must face the sea again and return home, and the wind had been rising, too. How I dreaded it! but I didn't say much. I was very glad, though, to learn that Manassa had determined to take a sail-canoe and carry us home. We did not object to it, though the trip would be rather a hard one for him. We started for home about four o'clock P. M., and the church-bell rang for the evening service just as we were nearing our own shore. I had almost forgotten to say that no one attacked us as we skirted the hostile shores of Fefan. Some people were out fishing, and watched us closely, but nothing came of it, so we came safely through the "perils by water, and perils by robbers." Home looked very pleasant, and Johnny's good supper was duly appreciated. I don't think I can try going away again until we have a boat to go in.

Evening.—And to-morrow is Sunday. How good it would seem to go into a congregation where the people were *clothed*. I think the people at home who rave over naked statuary and pictures, would lose their admiration for such things after living among a people like this. We set our faces against it as much as we can, but the people have literally no sense of shame. (I sometimes wish there were some tree the fruit of which they might eat and, like Adam and Eve, realize that they were naked, and feel ashamed.) We have it a rule that those who have not a certain amount of clothing on cannot come into church on Sunday, and we never let

them into our house or remain with us without it. Perhaps, dear friends, you will think these things too shameful to write about, and perhaps they are; but this is one of the trials to which we are subjected every day of our lives, and often it seems like a very heavy one. It is not that we expect, within any near future, to have them all wear foreign clothing, but if we can only teach them to do as well as they might with their native attire, we shall be very happy, and they will be far in advance of what they are now. There are seven of the women, and more men and boys than that, who wear to church some articles of foreign clothing. The difficulty of providing clothing for them is a great one. Of course we can only do it to a limited extent, and perhaps it would not be well to do it if we could. They must come to really want it, and feel the need of it, before it does them much good. The most of the women who have dresses I have taught to sew somewhat, and I hope to do much more of this work in time to come; and by and by ships will probably come bringing cloth to sell, and they will thus be able to provide better for themselves.

July 16th.—Mr. Logan came home from meeting this morning crying, "Sail ho!" which was quite exciting. We suppose the ship to be the Franziska, and she is anchored near Fefan. Esaiam started off at once to go on board, and we are trying to keep ourselves as composed as may be, and ready for whatever comes, be it no mail at all or mail from America. Mr. Logan says he heard the report that a ship had come last night, but it seemed rather vague, so he said nothing about it. Very likely it would have been hard work to sleep much if I had known. If we *do* get mail to-day, it will lack four days of being a year since we have heard from America. Do any of you wonder that we feel rather uneasy? It will be such a help and comfort if we can know when to look for the Star, and it seems as though we must certainly hear something about it.

July 18th.—The vessel was not the Franziska, but another trading schooner from the Marshall Islands and Ponape, and she brought all our Morning Star mail; and our dear boy is safe at Ponape, and will be with us in a few weeks more, God willing. How many, how very many, are our blessings. May we never forget to recognize Him who is the source of them all, and the giver of every good and perfect gift. It is such a blessing thus to have our letters in advance of the Star, and to know when to expect her.

August 18th.—The weeks have passed very rapidly away with our school, and much work to be done, and we are now looking for the Morning Star every day. The Captain said in his letter that we might listen for the whistle any time after the middle of

August. How we long to see her, and Arthur,— well, I don't feel as though I could wait much longer, sometimes,— and Captain and Mrs. Bray, too ; for you will remember that I have not looked in the face of any white woman since we left Ponape, last September.

Sept. 4th. And no Morning Star yet! We always gave a wide margin of time in looking for the old Morning Star, but, somehow, we did not feel the necessity of doing so this time; and so, in our desire to see our boy, and the dear friends, and the new ship, we began to look *some* even before the time fixed upon by the Captain for getting to Ruk; and, as a consequence, the time of waiting has seemed very long.

Sept. 11th.—Yesterday morning, soon after breakfast, one of the schoolboys came to tell us that he had seen a ship,— a large one, he said,— and he thought it was coming into the lagoon. We had no doubt that it was the Star, and everything was excitement. Before I had time to think, even, our Johnny was off up the mountain to see the ship. Esaiam, more thoughtful, began at once to do things which he knew I would want done. She came to anchor a little after noon, and Mr. Logan went off on board. Beulah and I were rather uneasy waiting at home until three o'clock, especially Beulah; but soon after that time we had the joy of welcoming our dear boy to our home here. Captain and Mrs. Bray also came off, and we had a busy time, as you may imagine.

We are usually well, and very happy in our work, but we *do* hope help will come to us next year. We cannot long stand such a heavy pressure as has been upon us during the past year, and will be in the year to come. Pray much for these dear people, and for us. I have only seen the new vessel at a distance as yet, and fear I may not be able to get on board, for want of time.

A WORD FOR MISSIONARIES.

DEAR SISTERS: Are there not some among you, pastors' or teachers' wives, who will say to your husbands, "Come, let us answer this loud call from Micronesia, and go where help is so much needed"? I am strongly inclined to think that the first move in this matter must be made by you, unless the "missionary lightning" shall strike your husbands very soon. Must the people hold out their hands in vain for the gospel, and die without a knowledge of Christ, because we cannot train up teachers fast enough to give it to them?

One heathen chief thought, three or four years ago, that he was neglected, because we gave him no teacher. He is still in heathen

darkness; and there are many others. Let me assure you the hundred-fold of compensation will be yours.

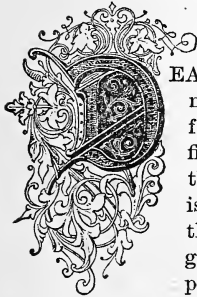
Yours in Christ,

HATTIE A. PEASE.

Young People's Department.

LETTER FROM MISS EMILY WHEELER.

HARPOOT, TURKEY, Sept. 4, 1885.



EAR YOUNG LADIES: Would that before the new school-year begins I might look in your faces, tell you of the past year, or of the past five years of our work, gain new strength for the year to come, and thus securing your promise to pray for me and the work, even more than in the past. All through the year the girls have done well; the examinations were pronounced the best ever held. The three graduates have either entered upon, or are about to enter upon, their work of teaching. The numbers of the school were greater than ever before, but I am not satisfied. "Higher yet, and higher," would I have the teaching and training, and, above all, the piety, rise. To be sure, never before has there been so much personal Christian work in the school, so much love shown, so little envy and malice; but I long for a general outpouring of the Spirit. Every noon and after school, especially Sundays, it is impossible to pass through the dormitory, or to enter a recitation-room, without hearing or seeing a little group of two or more engaged in Bible-reading or prayer. The older girls, almost all of them, feel the responsibility for personal Christian work laid upon them. I have tried very hard this year to break up an almost national habit of sulking, whenever anything unpleasant occurs. Before me the girls are either afraid or ashamed to sulk; but before the native teachers they have indulged themselves without restraint. They call it "hanging the face." I persuaded the teachers to deal with this, and advised them to send every "face-hanger" to her seat, or mark her. Then I dealt with the subject kindly or severely, as the case might be, and the result has been

very encouraging, while all acknowledge that the school is far happier and better for the change. I wish you could have heard some of the little girls pray over the matter. One said: "Dear Lord, you know that I am afraid to 'hang my face' before Miss Wheeler; but, O Lord, I commit much sin in this matter before my mother and my teachers. Pardon me; fill my heart with love and care, that I may not thus destroy the temple in which thou wouldst dwell. I thank thee that I failed in my lessons for this reason. Awaken my soul, and teach me how to hold my face straight." Sure enough, after this time, all the teachers bear witness of the fact that eleven-year-old Maritza, from being one of the most stubborn cases, has changed to a very pleasant-faced and careful girl, seldom yielding to her besetting sin. I wish you could have seen one of our girls give a little lecture on the wonderful animals found on the sea-bottom, all illustrated by drawings on the blackboard; or have seen the neat tables the pupils of my geology and botany class put on the board, and heard the clear recitations in everything, from A B C to mental philosophy and astronomy.

There is one thing I wish you would specially pray for this year — that schools may be opened in more of the villages. I have been greatly pleased this year by the praises bestowed on two of our younger pupils whom I sent out with some fear and trembling to teach in villages. Of one, a man said: "Why, when she came, she was so small and quiet we thought she could do nothing with her pupils and the women. She is at our house; and at home she is a little kitten, but when she goes to school she is a rider, mounted and armed, and, flourishing her whip, she drives her school on like a full-grown man." A high compliment for this land! Another said: "O, she knows what she is about; my girl never used to care about her lessons, and never brought a book home; now she comes home every night and studies." The children besiege her door at 5 A. M., and wait to escort her to school. Whenever she left to visit her home in the city, the children went a long way with her, and wept at parting.

Every Sunday a number of boys and girls stand up before the pulpit and recite hymns, or portions of Scripture, in turn; and then the school sings a song. What impresses the people is, that even when she is absent, her pupils do everything in turn without prompting or calling out; and they say, "It is like the college," with great pride in their teacher. The chief brother is also greatly pleased at the temperance lectures she has given at the house where she boards. "She ever fears to speak save against the wrong," he says. We hope the girl we send this year will do

as well, but she is not so spiritual as Elmas was, and I would have you pray for her, also. Her name is Anna. Let her be a subject of prayer in your meetings. Her mother was a lame woman, described in "Grace Illustrated" as "Bego, the wife of Dono."

These girls who go out as teachers, almost always have the mothers' as well as the girls' prayer-meeting; and the women often say, "The teacher is too shy to speak to us; but when we get to meeting, she sits and talks to us like a grandmother, and the tears come to our eyes to see how she understands our cares and our temptations." The sayer of this told her son two years ago, "If you would please me, you will choose our teacher for your wife." The girl came back two years ago, and will be a senior this year. As last term closed, the husband of the woman came to me and said, "You know, teacher, that now our son has graduated and has taught in the college, it is meet that he should marry, and he, himself, wishes it; whom shall we take for him?" I mentioned this girl, knowing she would be a suitable match. "Now we know," said the agha, "that this is the will of God, for the young man desires Yughaper, and the mother and I desire her." So a delegation went to her father's house to propose. The girl was so shy that her only reply was, "My parents know;" but among our educated young men the usual Oriental custom of not receiving the girl's consent has passed away, so it was declared on both sides that Yughaper must give an answer. The father of the youth came to me to beg that I, as her teacher, would get her to say "Yes" or "No;" so papa and I rode down to her village, two hours away, and I proposed for our young teacher. We prayed over the matter; and then after plainly refusing to decide the matter, I left it to her to give an answer. Finally she said, "Let it be," and took to shaking, and blushing, and crying, so that I prayed again to ask a blessing on the match, and to quiet her nerves. Last Tuesday papa and I went again, by the young man's invitation, and papa publicly betrothed the happy pair. You should have witnessed the young man's gratitude to me for my good offices. Papa read and prayed; and then, as the pair sat opposite each other, addressed them according to the custom here, taking as his text, "Ye are the light of the world." A few words to the people explained to them the difference of this betrothal from most among them, where the girl is sold without her consent; and you may be sure he spoke of the difference between godly educated homes and the opposite, urging them to educate their daughters, as well as their sons. Then the girl signified her consent to the betrothal by taking a red and gilt Bible and a hymn-book, bestowed by the young man (papa had to give

it, because in that village it would have caused scandal for her to take it from the hand of the young man), and the betrothal was closed by a prayer by the girl's father, the pastor of the village. Immediately every one congratulated the young man, and we both parties, while Yughaper kissed the hands of her future father-in-law, her parents, and the rest of the guests, and then disappeared to be seen no more that day. A feast was laid, which closed with the eating of two whole lambs, one boiled, and one roasted in the over-dug in the ground.

Three years ago, one of our girls, now married, taught a school near here, and was greatly interested in a little Gregorian boy who was persuaded to attend her school. She said he seemed to drink in the truth, and never tired of asking questions about the Bible, which he read constantly. When he was too old to attend the girls' school in the village, and as there was none for boys, he begged his friends, all strong opposers to the Protestants, to send him to school. His father was dead, but his uncles were able to send him. The former teacher told him to keep on praying, and perhaps one of the three uncles might relent. A year passed, but the answer was still "No," when one day they met with heavy reverses. The boy told them he thought they were sent by God, because they would not let him go to to our college preparatory school. They believed him, and came to put him in the boarding department, but stipulated that he must come home for Sundays, saying: "We are high-tempered, and quarrel among ourselves. He is our evangelist, and always settles our disputes with his Bible. Should he not come home once a week, we should quarrel so that we should have to separate." So he goes home, attending the chapel in his own village, but keeps the peace in the family, who are as yet attendants of the old church of the Gregorians. When I look back to the work our Mariam did I am glad. Many are the boys and girls in our schools who began in this way, at our village-girls' schools, so I beg you to pray much for them. There are others from places where there are no schools; and one of them, a bright little girl, cried because she must give up her dear school for vacation. She said, "Do you suppose if I prayed, the Lord would grant that there be no vacation?" She was told by the girl she asked, that probably there would be so many who desired a vacation, that her prayer would be overruled.

Now, please don't forget, as I said at the beginning, this is our work. Thank you for the proofs I have that you so consider it.

Our Work at Home.

WOMAN'S FOREIGN MISSIONARY WORK.

[Read at the Woman's Board meeting in connection with the anniversary of the American Board. Published by request.]

THIS seventy-fifth anniversary of the American Board — reaching another way-mark in the century — is pre-eminently a time for reminiscences. Among them, there are none more interesting to us as women, than the special part in missionary work that has come to us during the last twenty-five years; and it has been thought that instead of the ordinary statement of work to-day, it may be pleasant to call to mind some of the events and influences that led to what has been sometimes called the new era of woman's foreign missionary work, more especially, if possible, to trace in it all the guiding hand of our Lord. We touch upon the latter part of the subject with the greatest reverence, almost with timidity, lest we put forth a sacrilegious hand to touch the ark which should be wholly in his keeping, yet hoping that through the light of the "afterward" to learn lessons of trust and obedience for the future.

We are taught that our Paschal Lamb was slain before the foundation of the world; that the marvelous plan by which our race was to be brought back to God, was laid before man was created; and, what was still more wonderful, it was to be brought to its consummation through human instruments. Since this scheme of salvation has been divinely revealed to us, we must believe that this nineteenth century was set apart from the foundation of the world for a special aggressive missionary movement. We must believe that all events, however great, however small, however they may seem to us, tend to the furtherance of this plan in the best time and the best way.

As has been said in connection with recent study of the history of Elijah, "God has never wanted for the men or the women for the work he wished to have done. They never fail to be found. They are born for it, trained to it; and lo, at the appointed time laid in the eternal counsels of heaven, they are summoned to their task, and they go to it. They must go — willingly or not, they must go. A force greater than the enginery of two worlds impels them. A weight greater than the crush of mountains lies upon them — they must go." We believe that Judson and Hall and their companions could no more resist the impulse to leave home and friends to preach the gospel to the heathen, than Elijah could

remain in Horeb when the "still, small voice" bade him do the Lord's work in the world. Neither, a little later, when the set time to favor heathen women had come, could Christian women resist the call to arise and do their part in sending the gospel into heathen homes.

To carry out this thought in all its fullness would be quite beyond our scope to-day, which is confined to woman's foreign missionary work.

Early in this century the Spirit began to move upon the face of the waters in this country. Three brave young men succeeded in inspiring others with their enthusiasm, and the American Board was formed. Among its earliest supporters were many women. They became fervent in their missionary zeal, and they trained their children to follow in their footsteps. The anxieties and responsibilities of motherhood so grew upon them, that five years after the formation of the Board they banded together in maternal associations to "pray for the conversion of their children, that they might live to the glory of God, and carry his gospel to the ends of the earth." Children had their recognized place in these associations, and, among other things, were trained to give their pennies for the support of heathen children in mission schools; and there arose a generation of men and women who were hearty adherents to the missionary cause.

Side by side with these maternal associations were societies organized specially for collecting agencies for the American Board. They were formed of women alone, of men and women together, and of men alone. In a paper given by Dr. Rufus Anderson at the meeting of the Board in Boston twenty-five years ago, entitled "Historical View of the Organizations for Raising Funds," he speaks of them as most efficient in the collection of money. There was a system of larger and smaller organizations somewhat similar to our present branches and auxiliaries. At the close of 1832, there were 1,667 of these smaller societies which were called associations; 774 of these were for men, 627 for women, and 254 for both men and women. In 1839 the receipts of the Board were classed as follows:—

Donations from gentlemen's associations, about	\$18,000
From ladies' associations	23,000
From gentlemen and ladies	54,000
Amount of Congregational collections	20,000
Amount of monthly concert collections	33,000
Other sources	49,000

Of this, Dr. Anderson says, "The above statement ought to encourage females in their efforts to raise funds in aid of missions

to the heathen." He also adds: "There has been a tendency to merge the ladies' and gentlemen's associations into one association, and thus to lose the great benefit of their separate action. Females are the most fervent, constant, and active in their missionary zeal; and their separate action is one of the most effectual means, under God, of insuring the stability of the gentlemen's efforts." Since these were his opinions so long ago, we may not wonder that, in his last days, he remarked both in public and in private, "I shall die easier because of the formation of the Woman's Board."

During this time our Lord saw that women would need special preparation for the larger work that was to open before them; and one, of whom we think it is not too much to say that she was our Elijah,—Mary Lyon,—conceived the idea of higher education for women, made subservient to high religious aims, and especially to promote the cause of foreign missions. All over the world to-day Mount Holyoke graduates are among the most efficient workers; all over our own land they are the leaders in the organizations of our Woman's Boards. The women were slowly but surely preparing for the larger sphere before them.

About 1840 the maternal associations and the other societies mentioned began to decline, destined to give way to the better, more permanent system of the present day. As the seed cannot be quickened except it die, so these organizations, by the year 1860, became almost extinct. But the seed, with its hidden life, was not destroyed. It sprang up once more in a call for a concert of prayer, by which mothers should meet on the first Wednesday in each month for united supplication on behalf of their children. Through the providence of God, it came about that the first of these concerted meetings occurred on the Wednesday afternoon during the meeting of the Board in Boston, in 1860. On that afternoon, "Rev. Dr. Budington, of Brooklyn, arose and spoke of the fact that Christian mothers in every part of our land were at that very hour uniting in prayer for the early conversion of their children; and, led by Dr. Budington, the vast assembly in Tremont Temple joined in that memorable concert." So, tenderly and prayerfully, was forged a new, strong link in the chain that was to bind many praying women, irrevocably, to the interests of the American Board. The following year the various maternal associations were brought together in a society called the Union Maternal Association; and since it had been so identified with the meeting of the Board in 1860, since its aims were so in harmony with the cause, and that the spirit of prayer then engendered might be perpetuated, mothers' meetings were held in connection with those of the Board for eight consecutive years.

In 1867 the guiding hand was made more apparent in many directions, leading to a positive movement, which resulted in the formation of the Woman's Board of Missions. The stress of war had brought out the latent talents and energies of women in many ways, and they were prepared for a new field of action. Wise men and women in the foreign field saw openings for work among women and children that could be done by women only, and were sending earnest calls to the American Board for female laborers; and there was a special movement among educated Christian women to offer themselves to go as missionaries. At about the same time a few women in Boston, recognizing a special leading in these opening doors, were feeling an increasing responsibility to obey the last command of their risen Lord. On the first Tuesday in January, 1868, after eight months of prayer and labor, about forty ladies, representing the Congregational churches of Boston and vicinity, met in the Old South Chapel, Freeman Place, to consider the subject of organization in connection with the American Board. A statement of the work of the previous eight months, which had culminated in this meeting, also the propositions of the American Board, together with a letter from Dr. Clark, the Foreign Secretary, strongly setting forth the need of such a movement, were presented, and freely discussed. The voice of the meeting was: "Grateful for living in such an age, and in view of the sublime possibilities of the hour, we will, by sympathy, prayer, labor, and contributions, band together and engage in the blessed work of giving the 'bread of life' to the perishing." The pathway of the future looked dark, but there was light for the first step, and sanctified courage to take it. A resolution was offered to form a society, "co-operating with the American Board in its several departments of labor for the benefit of our sex in heathen lands." This was adopted by a rising vote. It was a moment never to be forgotten; for just then was felt the power and presence of the Holy Ghost, and some were conscious of a new baptism of missionary zeal, the effects of which remain to the present time.

The subsequent history of woman's foreign missionary work is familiar to all. The following year the Woman's Board of the Interior was organized, and this was followed in quick succession by other kindred societies, till now there are more than twenty denominational Boards, which have hundreds of auxiliaries and children's societies, with an aggregate membership of many thousands. They send out into the churches millions of pages of printed matter, to inform, to stimulate, and to afford a means of communication between earnest workers all over the world.

Thousands of meetings during the year bring together as many companies of earnest women, from the faithful two or three to the gatherings of thousands. More than \$500,000 are contributed annually through these Boards, and we take pleasure in thinking that the work is so pledged and rooted in the different societies, that the amount given is equal to an invested capital of \$5,000,000. The results of these efforts in the foreign field are: hundreds of missionary women at work there; a larger number of native teachers and Bible-women; hundreds of schools, ranging from the primary to the college, and containing thousands of pupils; a promising medical work, making a pathway for the gospel in hundreds of places; and hundreds of Christian homes are a constant shining in the surrounding darkness.

Statistics may give the *apparent* results of all this labor, but eternity alone can reveal the effects of the smallest effort made with the sole desire to do the Father's will, and accompanied by his blessing. The incidental benefits to us who have heartily taken up this work would fill a volume. It has been said, God thought of *us* as well as heathen women when he gave us this work to do. We believe there is not a person here to-day who has taken it up with earnestness, who will not testify to the blessing that has come to her own soul, heart, and life. The strong and tender bonds of friendship that have been formed through this work, causing many of our gatherings to be in reality a sitting together in heavenly places; the salutary discipline necessarily incident in many of its features, and for which its members were untrained and unprepared; the development of treasures of mind and heart of which the owners themselves were unconscious; the fresh baptism of the Holy Spirit that was needed to wake so many from their slumbers, and to fit them for the service; the unspeakable dignity and privilege conferred upon woman, in being permitted in such a way to be a co-worker with Christ, in promoting the coming of his kingdom in the earth,—all these are blessings that can never be computed. While we rejoice that through the blessing of God much has been accomplished, we are painfully aware that, in our own denomination, at least, it is only the few who have entered heartily into the work; that its possibilities for the next quarter of a century are infinitely greater. We may even believe that some who are here to-day may live to see the gospel proclaimed from one end of the world to the other.

In view of these possibilities, we feel like adopting as our own some resolutions passed at the jubilee meeting of the American Board twenty-five years ago:—

Resolved, That we record it as the deliberate judgment of the Board, that

the churches, sustaining its operations, are summoned to higher obligations and higher privileges.

1. God has committed to our spiritual husbandry some of the largest and noblest fields in the world.

2. He has blessed our work to such a degree that for us to remain stationary has become impossible, without a manifest and perilous disregard of duty.

3. Having the undoubted ability to do much more than we have yet done, it will be for our spiritual enlargement, and our comfort of hope, that we place ourselves at once in harmony with the merciful designs of our enthroned Emmanuel.

4. The honor of our ascended Lord imperatively requires that we "go forward," seeing that he has opened the world so widely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length when this nineteenth century is waning to its close, his people should go forth and proclaim the acceptable year of the Lord in all the world.

WOMAN'S BOARD OF MISSIONS.

Receipts from Nov. 18 to Dec. 18, 1885.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Biddeford.</i> —Aux.,	\$17 00
<i>Castine.</i> —Desert Palm Soc'y,	10 00
<i>Kennebunk.</i> —Mrs. C. N. Lord,	1 00
<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Lewiston, High St. Cong. Ch., \$75; Norway, Aux., of wh. \$14.40 fr. Soc'y of Christian Endeavor, \$26.40; Camden, Aux., \$15; Bethel, First Cong. Ch., Aux., \$15; Cornish, Aux., Thank-Off., \$12; Brunswick, Aux., \$88.65; Bangor, Aux., \$21; Calais, Aux., \$10; Thomaston, Aux., Miss E. Jordan, \$5, Morning Star Circle, \$4; Gorham, Little Neighbors, \$30, Helping Hands, \$20; Portland, A Friend, 50 cts., Y. L. M. B., \$50,	372 55
Total,	\$400 55

NEW HAMPSHIRE.

<i>Goffstown.</i> —A Friend,	\$3 00
<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Acworth, Aux., \$12; Bedford, Thurston Band, \$30; Centre Harbor, Aux., \$13; Claremont, Little Sunbeams, \$5; Concord, Aux., \$15, Merry Gleaners, \$3; Dunbarton, Hillside Laborers, \$3, Mrs. Inez Dickey, \$5; Goffstown, Aux., \$10; Hndson, M. B., \$5; Lyme, Aux., \$22; New Ipswich, Aux., prev. contri. const. L. M. Miss Emily Farwell, \$14.25, Hillside Glean-	

ers, \$9; West Lebanon, Aux., \$30,	\$176 25
Total,	\$179 25

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bridport, Aux., \$12.50; Burlington, Aux., \$25, Helping Hands, \$40; Cabot, Maple Fruit, \$2; Fair Haven, Mrs. H. G. Barber, \$5; Hartford, Aux., \$33.25; Lunenburg, Aux., \$9.50; Middlebury, Cong. Ch., \$107.42; Montpelier, Beth. S. S., \$8.20; Westford, Aux., \$11; Saxton's Pines, Mrs. James Spaulding, \$4,	\$257 87
Total,	\$257 87

MASSACHUSETTS.

<i>Andover.</i> —Mrs. M. M. Greene, \$5 00	\$5 00
<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Andover, Aux., \$205.65; Lexington, Aux., \$20; Hancock, M. C., \$65; Lowell, First Ch., Aux., \$87.33, Bnds of Promise, \$12.67, A member of Kirk St. Ch., \$20; Malden, Aux., of wh. \$25 a Thank-Off., const. Miss Mary Kent L. M., \$75; Maplewood, Aux., \$15; Medford, Mystic Ch., Aux., const. L. M.'s Miss Emma J. Wilcox, Miss Lillie A. Wilcox, \$50; Winchester, Eddie's M. C., of wh. \$25 const. L. M. Miss Ada Philbrick, \$27.50; Ballardvale, Thank-Off., \$10, 588 15	

Barnstable Branch.—Miss A. Snow, Treas. Thank-Off., \$100 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Dalton, Aux., \$29; Housatonic, Aux., \$12.70; Monterey, Aux., \$30; Pittsfield, First Ch., Aux., prev. contri. const. L. M. Mrs. F. K. Paddock, \$11.75; Williamstown, The Gleaners, \$10, 93 45
Essex North Co. Branch.—Mrs. A. Hammond, Treas. Bradford, Aux., \$127.50; Newburyport, Aux., \$70, North Ch., M. C., \$86, 283 50
Essex South Co. Branch.—Miss S. W. Clark, Treas. Thank-Off. at Annual Meeting, of wh. \$25 const. L. M. Mrs. A. H. Johnson, \$416.30; Lynn, First Ch., Aux., Mrs. C. C. Cobb, const. L. M. Mrs. Isabella M. Dudman, \$25; Salem, Tabernacle Ch., Chips of the Old Block, \$5.30; Beverly, Dane St. Ch., Aux., \$143, 589 60
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., 8 62
Groveland.—M. B., 18 00
Hampshire Co. Branch.—Miss F. G. Clarke, Treas. Amherst, Young Ladies' Soc'y, \$30; East Amherst, Aux., \$22; Easthampton, Emily M. C., \$5; Granby, Aux., \$100; Southampton, Aux., of wh. \$50 const. L. M's Mrs. Annetta Howes, Mrs. Fannie K. Parsons, \$58.50; Williamsburg, Mrs. Helen E. James, const. L. M's Miss Florence S. Crosby, Miss Luthera A. Luden, \$50, 265 50
Middlesex Branch.—Mrs. E. H. Warren, Treas. Framingham, Plymouth Ch., Aux., Thank-Off., \$10; Lincoln, First Cong. Ch., S. S., \$25; Maynard, Star Circle, \$25; Northboro, Aux., \$2, 62 00
Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Easton, Aux., \$20; Hanover, Aux., \$7; Brockton, Aux., \$50, Coral Workers, \$70; Quincy, Aux., \$30, Mr. Hardwick's S. S. Cl., \$30; Braintree, Aux., \$4.25; Marshfield, Mayflower M. C., \$20.50, 231 75
Phillipston.—A few ladies, 4 00
South Hadley Falls.—Cong. Ch. and Parish, 17 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Blandford, Aux., of wh. \$50 const. L. M's Catharine C. Hinsdale, Anna P. Hinsdale, \$90; Ludlow Centre, Aux., \$1.44; East Longmeadow,

Young Disciples, \$5.85; Springfield, South Ch., Aux., Mrs. C. E. Blake, const. L. M. Mrs. Fanny E. Minot, \$25, \$122 29
Suffolk Branch.—Miss M. B. Child, Treas. Boston, Mrs. Fannie A. Barrett, \$8, Central Ch., Aux., \$170, Berkeley St. Ch., Sunbeam M. C., \$42.70; Roxbury, Miss Louise Blaney, \$5.20; West Roxbury, Y. L. M. C., \$16, South Evangelical Ch., \$24; Dorchester, Village Ch., Aux., \$18; Brookline, Aux., \$200; Brighton, Aux., \$60; Chelsea, First Cong. Ch., Aux., \$80.93, Central Ch., Aux., \$5; Watertown, Aux., \$52; Waverly, Faithful Workers, \$30; Wellesley Hills, Aux., \$66; Newton, Y. L. F. M. S., \$40; Dedham, Chapel Rays, \$22, Asylum Dime Soc'y, \$1.80; West Medway, Aux., \$10, 851 63
Worcester Co. Branch.—Mrs. G. W. Russell, Treas. Blackstone, Aux., \$8; Southbridge, Aux., \$50; Grafton, Aux., \$52; Fitchburg, C. C. Ch., Aux., \$51.30, Thank-Off., \$5.25, Rollstone Ch., Aux., \$101.20; Hubbardston, Aux., \$25; Leicester, Aux., \$100, Thank-Off., \$6.35; Winchendon, Aux., prev. contri. const. L. M's Mrs. M. W. Chandler, Mrs. H. O. Clark, Mrs. Solon Abbott, \$18; Lancaster, Aux., \$45, Thank-Off., \$18, of wh. \$50 const. L. M's Mrs. Geo. Grassie, Miss Catharine Marvin; Worcester, Woman's Miss'y Asso., \$7.50; Thank-Off., \$52.35, Central Ch., Infant S. S., \$2, Union Ch., Aux., Thank-Off., \$43.75, Membership Fees, \$14; Auburn, Penny Coll., 90 cts; West Brookfield, Aux., \$50, Thank-Off., \$9; Ware, Thank-Off., \$15.25; Millbury, First Cong. Ch., Aux., \$42.70; Saundersville, Aux., \$3; Northbridge, M. C., Thank-Off., \$3.30; Rockdale, M. C., \$20; Gilbertville, Aux., Thank-Off., \$4, 747 85

Total, \$3,988 34

LEGACY.

Legacy of Miss Louisa Thompson, Boston, \$1,000 00

RHODE ISLAND.

Rhode Island Branch. Miss A. T. White, Treas. North

Scituate, Aux., \$10; Petta-	
consett, M. C., \$9; Little	
Compton, Aux., \$1.50; East	
Providence, Aux., \$2.60; Bar-	
rington, Bayside Cleaners,	
\$50; Newport, Children's	
M. C., \$12; Providence, Cen-	
tral Ch., A Friend, const. L.	
M. Miss Anne S. Root, \$25,	
F. M. C., \$10,	\$120 00

Total,	\$120 00

CONNECTICUT.

<i>Colebrook.</i> —Mrs. L. C. Corbin,	\$1 00
<i>Hartford.</i> —Mrs. L. C. Dewing,	25 00
<i>Eastern Conn. Branch.</i> —Miss	
M. I. Lockwood, Treas.	
Thompson, Aux., \$25, Y. L.	
M. C., \$5; Taftville, Aux.,	
\$10.15, M. C., \$4.41; Pomfret,	
Aux., \$26, M. C., \$3; Norwich,	
Park Ch., Aux., const. L. M.	
Mrs. Kate B. Howe, \$25; New	
London, First Ch., of wh. \$25	
const. L. M. Mrs. E. R. Bran-	
gan, \$59.60,	158 16
<i>Hartford Branch.</i> —Miss A.	
Morris, Treas. Bristol, Aux.,	
\$90.48; Hartford, Centre Ch.,	
Aux., of wh. \$25 by Miss	
Louise Root, const. L. M.	
Mrs. Elizabeth A. Northrop,	
and \$25 by Mrs. D. A. Wells,	
const. L. M. Miss Wolcott,	
\$364.90, South Ch., Aux., \$3,	
Windsor Ave. Ch., Loving	
Helpers, \$50; Hebron, Aux.,	
\$20.50; Rockville, Earnest	
Seed-Sowers, \$50; South Cov-	
entry, Aux., \$20; Tolland,	
Aux., \$6; West Hartford,	
Aux., \$105.24,	710 12
<i>New Haven Branch.</i> —Miss J.	
Twining, Treas. East Haven,	
Mission Workers, \$20; Had-	
dam, Aux., prev. contri.	
const. L. M. Miss Mary E.	
Brainerd, \$13; Kent, Aux.,	
\$25; Litchfield, Aux., \$6.88,	
Y. L. M. C., \$130; Madison,	
Aux., \$110; Middletown,	
First Ch., Aux., of wh. \$25 by	
a friend, const. L. M. Miss	
Mariquita E. A. Whittlesey,	
\$30; New Haven, Davenport	
Ch., Aux., \$41, United Ch.,	
Aux., \$40, Y. L. M. C., \$100;	
Redding, Ready Folks, \$30,	
Fairfield Co., Thank-Off.,	
\$117.25,	663 13

Total,	\$1,557 41

LEGACY.

<i>New Haven Branch.</i> Legacy	
of Mrs. Mary Strong, Mid-	
dlebury,	\$50 00

NEW YORK.

<i>East Bloomfield.</i> —Woman's	
F. M. Soc'y,	\$20 00
<i>Malone.</i> —Children's M. B.,	8 85
<i>New Lebanon.</i> —Rose McWil-	
liams,	18 00
<i>New York State Branch.</i> —Mrs.	
G. H. Norton, Treas. Crown	
Point, Aux., \$23, Willing	
Hearts, \$7.34; Brooklyn, Pu-	
ritan Ch., Aux., \$25, East	
Ch., Y. L. M. C., \$17; Ran-	
dolph. Evergreens, \$3.50;	
Jamestown, Aux., const. L.	
M. Mrs. J. C. Jones, \$33.88;	
Westmoreland, Aux., \$15.50;	
Lockport, Aux., \$25; Canan-	
daigua, Aux., \$50; Moravia,	
Aux., \$8.75. Ex., \$122.55,	86 42

Total,	\$133 27

ILLINOIS.

<i>Sterling.</i> —Mrs. Nathan Wil-	
liams,	\$10 00

Total,	\$10 00

IOWA.

<i>Webster City.</i> —Cong. Ch.,	\$1 00

Total,	\$1 00

CANADA.

Canadian W. B. M.,	\$166 00
<i>Montreal.</i> —Emmanuel Ch., Y.	
L. M. Soc'y,	25 00

Total,	\$191 00

CHINA.

<i>Tung-cho.</i> —Woman's Miss'y	
Soc'y,	\$18 00

Total,	\$18 00

ENGLAND.

<i>Albyns.</i> —Miss E. H. Ropes,	\$10 00

Total,	\$10 00
General Funds,	\$6,866 69
Morning Star,	75
Weekly Pledge,	2 25
Leaflets,	34 99
Legacies,	1,050 00

Total,	\$7,954 68

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

JAPAN.

THE THEOLOGICAL CLASS FOR WOMEN, AND SOME OF ITS RESULTS.

BY MISS JULIA A. DUDLEY.

OUR woman's class, which commenced the first of November, continued five months, ending April 1st. When we first planned the school we did not know what it would result in, but the Lord brought pupils. We had fifteen boarders and ten day-scholars. Some of these were elderly women, some wives of theological students.

There was much enthusiasm in the studies, both in the Old and New Testaments, and also in the lectures on physiology and evidences of Christianity and natural theology. These lectures alternated, and were very simple.

The women took notes, and I am sure you would have smiled if you could have seen the *honi-ou* (bone-breaking) labor they gave to it. After the class closed, I traveled 750 miles, by land and sea, doing out-station work. I took one of the women with me, and we had such an interesting time. First, Fuknoka, 300 miles distant by steamer, where one of our dear girls from the Kobe school is wife of the pastor. Mr. Atkinson made this trip with us, and wrote it up for the *Herald* (July, I think). However, he did not, nor could he, have written, nor can I, a tenth part of the interesting things.

The worker there, Mr. Fuwa, is one of that famous first class, a warm friend of Mrs. Jaynes (Dr. Scudder's daughter). He has been in Fuknoka for some five years, away from all Christian fellowship, and the work grew slowly. About four years ago he took for his wife one of our best girls, a beautiful woman every way, and she shines in the darkness all the brighter. She has had two little ones, and has been much hindered in her work, but I found her giving much of her time to school-work,—four hours a day,—managing her household of eight or ten, and doing all in her power for women. She looked pale and overworked, but was full of courage. They lost their little girl, a bright little thing of two years, after I left.

She wrote me an appeal for help last fall, which I sent to Dr. Clark; it went into my heart. We spent two weeks here in this home. I gave a party (!!), as is my fashion, after a few days, inviting the six Christian women and their friends. The day before this I was out in the country visiting a Christian. I had known the man years before, when he was a political prisoner. His wife had become a Christian, but had never met the Christian women — had never seen one. I told her about the little social time we were going to have, and she said she never went so far from home; she was sure her husband would not approve. But I asked him, and the next afternoon she came, and brought her baby, and spent the night. I wish you could have seen the happiness in her face at this her first meeting. She said, "I would come once a month if this could be continued." Two other women walked two and one half miles, and came in the middle of the afternoon, and remained until ten in the evening. There were twenty-five in all, and such a good time as we had, singing, talking, and getting acquainted! I hope some of those women saw a little of the hope and comfort we find in our blessed "Jesus way."

At any rate, the next Sabbath, though the rain fell in torrents, twenty-five women came to the women's meeting, only two or three being different from those out on Wednesday evening. I have had letters from one of them, and know she is on the way to happiness. She has a Christian son, who has worked and prayed for her. He is now in San Francisco. It was a real trial to say good-bye. There was no church organization when we were there, but one was formed and dedicated, and they installed their pastor soon after. We hope Mr. O. H. Gulick and family will be able to work for this place. You know he cannot live in Niigata; the climate is too severe.

We—O-ye-san, and one of the Christians, as a helper or companion — traveled in jinrikishas about forty miles, spending one night with an acquaintance, and helping all we could. Then on, crossing over to the mainland in a little open boat. Then a tedious delay (but we were still with Christians, this time Presbyterians); then, one lovely evening, as the sun went down, we again went on board a steamer, and were soon winding in and out among the islands.

I shall never forget that morning. The sun rose out of the sea of crystal,— it might have been the islands were emeralds,— and we glided on quietly, in and out. At one island we stopped, and some men came out, and we gave them some little books. I was sure no missionary could ever have been there. The men opened the books as we pushed off, and one shouted back his thanks, but

said, "Some foreigners were here a few weeks ago, and gave us some books." I found afterward it was some of our neighboring Presbyterian missionaries.

We found warm friends waiting for us at our next place, a home with Christians, a church quadrupled since my last visit of a year before. But I cannot tell you all. We spent three weeks more, always in Christian homes, visiting three more churches, and meeting stanch members. I found four of our class-women, all in their own homes (unpaid workers), but all working, saying how different everything seemed since the five months' study. We had one meeting together, when some tears fell. I hope some inspirations were gained. I feel that if I did not speak of the kindness I meet (always the best homes, always the best *in* the homes), I should not do justice to the dear friends here. You who work for this people will know them some day. I know there will be glad meetings in heaven, if not here.

Our annual meeting came soon after, this year in Kobe. Our home, which you know is not capacious, was not over-crowded, but nineteen found shelter, and all the necessaries of life for about a week, under its roof. Yes; it was Grandma Gulick's home. Her extension-table, which has stood modestly in the back room, expanded, to our amazement, until twenty could gather around it. The next week Miss Barrows left me for a needed rest. Two days later, Dr. and Miss Scudder said good-bye, to go to their new home in Niigata. (I have just heard of their settlement there.) Miss Julia Gulick was with me after that until August 1st, when I came to the mountains with her. And now our time to go down and take up our work again is near. Sometimes I shrink from it. Though our joy and satisfaction increase every year, our cares increase too.

We expect to open our school again in November, and Miss Talcott is to be with me. She and Miss Clarkson are now on their way home. I go to Kobe in two or three days to meet them. I miss Miss Barrows very much. She is very quiet, but a host. I have now the care of the Home, and we have so much company it is no small item.

Mr. Atkinson wants me to go to Tosa, a new out-station, which I have not yet visited. I may go in October. It is quite a distance, perhaps a hundred miles from Kobe by steamer. These trips are hard, but are, we feel, very helpful in the work.

But I must say good-bye, and close this long letter. When you have time, please write. Home letters do us good.

THE KOBE HOME.

LETTER FROM MISS SEARLE.

JAPAN, Nov. 4, 1885.

ALTHOUGH it is about three months since your welcome letter was written, it is only one since I received it, for it had to come by way of Europe,* nearly doubling the usual time in its passage.

The term, which began the middle of September, has been unusually full of business. We hoped and planned to have Miss Hooper, of Kioto, with us this year; but new developments in regard to the Kioto School made it seem best for Misses Clarkson and Hooper to go there, and we are to have Miss Gunnison, for a time, at least. We are very glad to have her here, for she will help us out in the line of music. Her own estimate of her ability in that direction is very modest indeed, and she does not feel like undertaking anything except a little instrumental teaching; still, I think she will be able to help more in that direction than she supposes. Of course, for the present, her principal business is the language. Do not, we beseech you, let Miss Gunnison's being here hinder you from sending "that music teacher," if you can find her. We can hardly ask Miss Gunnison to make music-teaching her principal missionary work, and there is abundance of room for the other, also. Mrs. Jencks has kindly helped us by giving from six to ten lessons a week on the organ to different girls; but as she begins to talk of going home, for rest, we cannot depend upon her much longer. Miss Brown teaches the girls vocal music, in classes, every day, and they are really improving very much; but we need some one who can give more time and strength to this work than she can possibly spare.

We have had some anxiety this autumn about the cholera, which has been prevalent in the city, and elsewhere in Japan. One week we closed the preparatory department, which is composed almost entirely of day pupils. The government schools were closed some days before we knew of it, and public meetings were also prohibited; but out of courtesy to the missionaries, who were supposed to manage the Christian schools and churches, nothing was said to us about closing either. This illustrates the spirit of the Japanese Government toward the foreign religion.

I am glad you asked questions about our girls. They all attend the Kobe Church, of which Mr. Harada is pastor. It was of his installation that an account was given in the September LIFE AND LIGHT. You would be interested to see our girls, between sixty-five and seventy now, as they start for church. If we do

*As all Chinese and Japanese letters do now, on account of difficulties the Pacific steamers have had with our Government.

not go with them, we send a trusty Japanese helper as an escort. They make quite an imposing procession; and if the sun shines brightly, or if it is rainy, there is a regular forest of umbrellas. For the girls have only these to protect their heads from the weather, summer and winter,—a great saving in milliners' bills. Occasionally, on a cold evening, a few of them throw scarfs over their heads; but that is a foreign innovation. For winter they have wraps, about the shape and color of their dresses. These they often keep on in the house, where they need them about as much as out of doors, if they have only the Japanese method of heating the rooms.

During school-hours the girls study in the schoolroom, but in evening study-hours in their own rooms. There they have little tables a foot or two in height, and sit upon the floor, being carefully instructed to place themselves so that the light from the lamp will fall over the shoulder. In each room there is at least one older girl, to keep the rest in order; and the partitions are so slight that we can easily trace and reprove any disorder. The schoolroom has chairs and desks like those of the home-land; but in the dining-room, again the girls sit on the floor. The soft mats make this quite comfortable, though, indeed, we think them anything but soft if we sit long on them. The dining-tables are about three feet square, and are arranged in long rows at meal-times, but piled up out of the way when not in use. We have ninety-six names on our roll now, thirty of whom are day-scholars. We have been obliged to rent, this fall, a vacant house next door, where about ten of the girls keep me company. As we have to pay fifteen Japanese dollars a month for the house, it is not very economical. The problem how best to enlarge, is still a perplexing one. I see that I have said nothing of the spiritual needs of the girls, which press upon us with unusual force, as we see the tendency to seek intellectual advancement at the expense of Christian growth. Pray for us!

INDIA.

DAILY LIFE IN THE OTIS SCHOOL.

BY MISS EVA SWIFT.

From a letter written October 4th, we take the story of Miss Swift's examination and entrance upon her duties as principal of the Otis School:—

It seems to me I have been wonderfully helped in the study of the language. I went up for my first examination while on The Hills, last April; that is, in a little over nine months from my arrival. My examiners were very kind, and reported to the mis-

sion that I had passed "with credit to myself, and to the gratification of the committee." It was then voted that the school should be put in my charge on the first of June. The Doctor having suggested that I would find it very wearing to take the care of the finances and the government correspondence in the middle of the year, Mr. Jones kindly consented to keep on with these duties. But I was determined to know all about it, and everything in the way of accounts and letters came through my hands; so at our September meeting Mr. Jones again laid the matter before the mission, saying I had done the work, and might as well have the honor. Accordingly, everything has been turned over to me, and I have now the sole charge. With food and clothes for more than a hundred people to look after and provide, I am kept very busy. The school has grown wonderfully the past year. When I came down from The Hills, I had so many applications I had to refuse many, for want of room. The girls are, most of them, daughters of catechists and pastors, or of the best of our Christian community. They are distinctively Christian, and would resent being looked upon as heathen. They are Christians in the sense that their mothers and fathers are Christians; but there is much to be done for them in leading them to the true source of light and knowledge.

Mrs. Capron has charge of the Hindu, or heathen schools, in Madura. An almost unprecedented thing in the annals of our mission, or any other in Southern India, has been the fact that during the past year a number of high-caste heathen girls have been attending my school. This is regarded as a great step forward. I have good reason to believe that many more will come next year.

In another letter we find an account of changes that have taken place this year, and of Miss Swift's own daily work:—

In the beginning of the year a most important change was made in application for recognition as a normal school. The need was great in this district for a good school to train up teachers, and now we have adopted a name which frightens me,— "The American Madura Mission Girls' Normal School." Of course everything must be done according to government rule, and the prescribed methods and course of study greatly increase the work. My duties are varied and various. Generally I go early in the morning to see that the appointed circle of girls are sweeping and dusting, and putting to rights the rooms. The compound must be swept every day. The cooking-rooms and verandas must be scrupulously attended to. After this is done, and the girls have all had their morning meal, I go to our large

recitation-room, Otis Hall, and there open the school with prayer and singing. Then the classes go to their places—the Normal Department to Otis Hall, the Practicing Department to another large building across the compound. Then I hold a consultation with the cook-woman about the spices and seeds needed to make a good curry. Black and red pepper, two kinds of onions, coriander, a goodly supply of mustard, and numbers of other little seeds, are all necessary. I give out every day what would be equal when cooked to four bushels of rice. From the storeroom my steps are turned to the *Maistry*, to whom must be given orders for the next day's supplies. During the morning I have a class in English for an hour, and also teach a class every day in calisthenics. In the afternoon the sewing-classes are put to their work, and you may be sure it requires eternal vigilance to keep all these girls busy every day with needle and thread. These are, of course, the unvarying duties of every day. There are many things of which it would be impossible to give an idea—the never-ceasing attention to details necessary to keep the machinery in good order, and the Friday afternoon prayer-meetings, and opportunities for work with individuals, all make part of a busy life.

There is much to gratify and help me in this work. A sweet little custom which is growing up among the girls always comforts me when I see any tendency to fault-finding among them. At night, after study-hour, they all inquire of each other in regard to any unpleasantness that may have come in during the day. If there have been any quarrels, they immediately confess and make peace. Then they "give the hand," as they say, and after prayers bid each other good-night.

Saturday afternoons I sing with the girls, and Sundays I play the organ in church, both morning and evening; and when I get through playing a voluntary, two hymns, a native lyric, a chant, and an offertory, I feel that I have had something to do. Indeed, I find this the hardest of all to do, physically. The organ is very old and worn, and it takes all and more than all my strength to play it. I wish some one with plenty of money and benevolence would send me an organ with a low top, so that I need not sit with my back to my choir. The native lyrics are most peculiar, but many of them are very beautiful. To unaccustomed ears they are very difficult. I am only beginning to make some headway with them. When I wish to learn a new one, I get one or two of the girls to sing to me until I catch the air, and then I make a harmony for it. I am thinking of writing them out, and thus helping to preserve them without change. Much love to all the kind friends at the rooms.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1886.

EASTERN TURKEY MISSION.

No. 1. 1840-1870.

THE progress in this mission is a striking illustration of work done on the apostolic plan. Let those who can, procure Dr. Anderson's "Missions to the Oriental Churches;" "Ten Years on the Euphrates," by Rev. C. H. Wheeler, "The Daughters of Armenia," by Mrs. Wheeler, both of which are published by the American Tract Society. They will find themselves possessed of an abundance of topics and of illustrations from real life for an instructive and delightful meeting.

Geography of the Field. See "Ten Years," etc., chapter second.

Trebizond. Persecution, 1844. Death of Mugurdich. Tateos. Cruelties. First church organized.

Erzroom. Beginnings. Importance of the city as a center. Opposition. When was the first church organized? Effects of the Crimean War. Out-stations.

Diarbekir. Abuse of Dr. Grant and Mr. Homes. How many members in the church when the pastor was ordained, in 1862? Progress in 1866. Death of Mr. Walker.

Mardin. Re-occupied, 1861. Training-school. Revival, 1869. Church organized. Persecution.

Harpoot. The field and the force. Work previous to 1860. Death busy, 1866.

Harpoot Theological Seminary. Thorough Christian training. How many graduates in the first class?

Harpoot Female Seminary. First pupils. Miss West's methods.

Harpoot Evangelical Union. Describe the meeting at Diarbekir in 1867. Illustrate their practical dealing with important questions.

Self Support. Illustrate the educating process by the progress at Hoh; see "Ten Years," etc., p. 249. Tithe-giving. Shepik, and its poverty.

Native Preachers. Hadji Hagop. Osee of Mardin. John Concordance.

Bible-Women. Yeghisa. Mariam of Hoghi. Kohar. Mariné. See "Daughters of Armenia."

Missionary Work of the Converts. The Koordish suppliant. How many men educated for the work? The children's righteous impatience. Visit to Moosh. Missionary work begun there.

Revivals. Bitlis, 1866. Harpoot, 1867, interesting cases. The work in Hooeli; some of the "hopeless characters" converted.

The lesson for February will be the Eastern Turkey Mission, 1870-1885, with summary of results. The topic for March will be Bulgaria.

WOMAN'S MISSION.

BY MRS. J. G. MERRILL.

Through the courtesy of Mrs. Merrill we are able to extend to those who did not attend the seventeenth annual meeting, at St. Louis, the very graceful and suggestive address by which the Woman's Board of the Interior was welcomed there.

WHEN the Free Church of Scotland sent out its first expedition to Africa, it became necessary when they had reached a certain point in one of the rivers, on account of the accumulation of *débris*, to disembark, take their vessel to pieces, and carry it in sections overland to the clear waters of Lake Nyassa, where they could again set sail.

The manager of the expedition appealed to one of the chiefs for assistance, impressing upon him the necessity of choosing only responsible persons to do this work; for if in its transportation any part of it should be lost, the whole enterprise would fail.

The chief responded to the call by sending fifty women, who came many of them from great distances, bringing their food with them for their journey.

The vessel was divided, made into bundles, and each woman bare upon her shoulders her part of this great work.

For seventy miles, through the thickets and tangled grass, they went; over the ragged rocks, and around the projecting cliffs, up an ascent of several hundred feet; and when they had reached their destined place, and laid their burdens down, it was found that not a nail or a screw had been lost by the way.

For many years the question, How shall we reach more effectively our heathen sisters? occupied the thoughts and filled the hearts of those who lived in the full light of our Christian land. How shall we bring them out from under the shadows of false customs, and remove from them the superstitions of a false religion, by which their lives are darkened, and give to them the gospel of peace?

It was a peculiar work, and needed peculiar wisdom, patience, and tact. Many were the prayers that went up to the throne of

grace from burdened souls that the way might be opened. God heard these prayers, and answered the call by giving it into the hands of the women—the Christian women of our land. Gladly they responded; and with eager hands they lifted the burdens laid at their feet.

Up the steep ascent which every new movement must take, through many dark thickets of discouragement, around the projecting cliffs raised by those who saw no need for Woman's Boards, through the tangled brush and over the jagged rocks of all difficulties, they patiently, prayerfully, went on their way.

Your seventy miles are not yet all traversed; but as our African sisters sat down by the wayside to rest, and refresh themselves on their weary journey, so you have turned aside, for a season, to talk over the way you have come, and rest yourselves in each other's sympathy and council.

In behalf of this old First Church we welcome you here to-day: this church, which stood a lone sentinel for years upon the watch-tower of Congregationalism, not only in Missouri, but in the whole Southwest; stood when it meant something to stand for God, for freedom, and the right.

In this old First Church the Missouri Branch had its birth; and in memory of her who nursed it in its infancy, and guarded it with jealous care in its early childhood, until the Master calling her up higher, she left it a rich legacy to us, we offer you our warmest greetings.

We count it joy that so early in the history of our new sanctuary we can open its doors to you, the Woman's Board of Missions of the Interior—a fitting memorial to her, its first pastor's wife, and first president of the Missouri Branch.

With maternal pride we come to you in the name of our children,—our daughters, the Pilgrim and Webster Groves churches,—both doing noble work for missions, home and foreign.

For our sister churches, some of them years in the service, others just adopted into the family circle, which is every year growing more and more in numbers and influence. In behalf of our State, crippled with the ever-increasing claims of its home work, three fourths of its eighty churches being yet home missionary churches, yet learning the meaning of Christ's words, "Go ye into all the world." In behalf of this great Southwest, rich in its acres, needing time and patience to develop its many resources, but sure, through the little leaven which the women have put in, to be in good time wholly leavened, with grateful hearts we welcome you to-day.

Most gladly do we welcome you, our President, who, with untiring zeal for more than a decade, have planned, and labored, and prayed for the welfare of this Board; and we pray God that for another decade you may fill its honored chair.

And the Executive Board, whose labors are great but whose honors are few,—may you ever be the faithful servants who shall uphold her hands. We welcome you, its constituency, scattered all over this great interior, and coming from your several churches and homes to this Mecca, not as a duty, but as a sacred privilege. May you go back from this pilgrimage richly laden with new impulses, born of a fresh baptism from on high.

Tenderly we welcome you, our missionaries, to-day, messengers from our heathen sisters beyond the seas. May the messages which you bring to us awaken in each heart new obligations, which can only be canceled by more abundant service, and more abundant gifts.

We greet you, Christian workers, of whatever name, gathered with us here, and bid you a hearty Godspeed as you toil side by side with us in God's great missionary field.

And may the coming of this seventeenth annual meeting to us, prove a blessed harbinger of greater love and more effective effort in all our churches, so that when we shall reach the heights, and in sight of the crystal sea shall lay our burdens off, it can be said of our work, Not a nail or a screw has been lost.

OUR GREAT NEED.

THE opening of the New Year found our plans of work well matured, and the estimates for the several States all in the hands of the State Secretaries, or on their way to them. And now what wait we for but the power of the Holy Spirit! At the Union meeting of all the Woman's Boards during the Week of Prayer, the key-note of the first hour was the need of the Holy Spirit. The question put by an old lady to a young minister, "Have you received the power?" was shown to be the one each one who seeks to work for Christ should ask herself in the outset. Let us pray for this "convicting, converting, vivifying, energizing, power-giving" Spirit to dwell within every heart in all our churches. It must be because some who have pledged themselves to be the Lord's, hardly know yet whether there be any Holy Spirit, and have not sought his help—that he has not brought to their remembrance the words of Jesus, "Go ye into all the world, and preach the gospel to every creature." Let us work, and labor, and pray continually this year; but above all, let us pray for the Holy Spirit.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

FROM NOVEMBER 18, 1885, TO DECEMBER 18, 1885.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. Alton, 10.25; Amboy, 10; Buda, 11; Bunker Hill, A. C. M., 5; Chicago, a Friend, 4, Western Ave. Ch., 22, Sen. and Jun., 5.51; Genoa Junction, Wis., 6.55; Harvard, 7.95; Maiden, 10; Oneida, Mrs. M. F. H., 20; Springfield, 13.50. \$125 76

JUNIOR: Chicago, First Ch., Y. W. M. Soc., 38.91, Union Pk. Ch., Y. L. Soc., 63.60, New Eng. Ch., Y. L. Soc., 45,

Lincoln Park Ch. Y. L. Soc., 41; Granville, Y. Peo. Soc., 56; Illini, Y. Peo. Soc., 5; Springfield, Jennie Chapin Helpers, 7.50. \$257 01

JUVENILE: Adams, Mission Band, 3.80; Hamilton, Acorn Band, 3; Wilmette, Busy Bees, 30. 36 80

Branch total, \$419 57

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas.

Corydon, Mrs. C. E. Rew, 5;
Fairfax, a few ladies, 3.50;
Grinnell, 26.45; *Osage*, 7.13. \$42 08
 JUVENILE: *Des Moines*, S. S.,
 6 59; *Manchester*, Rainbow
 Band, 10; *Sioux Rapids*, Miss.
 Workers, 5. 21.59

Branch total, \$63.67
 —, A friend, for a future
 life-membership, 25 00
 Total, \$88 67

MASSACHUSETTS.

Dorchester, Two Friends, const.
 L. M. Miss Ella G. Ives, \$25 00
 Total, \$25 00

MICHIGAN.

MICHIGAN BRANCH.—Mrs.
 Charles E. Fox, of Detroit,
 Treas. *Clinton*, 6; *Detroit*,
 Woodward Ave. Ch., 38.23;
Hancock, 10; *Lainburg*, 13;
Litchfield, 10; *Grand Rapids*,
 Second Ch., 10, 87 23
 JUVENILE: *Wayland*, S. S., 1 00
 Total, \$88 23

MINNESOTA.

MINNESOTA BRANCH.—Mrs. E.
 M. Williams, of Northfield,
 Treas. *Lenora*, Cong. Ch.
 and friends, 3.20; *Minneap-
 olis*, 2d Ch., 5.66, A Friend,
 500; *Northfield*, 41.55; *Spring
 Valley*, 2.25; *Winona*, a
 friend, 50 cts., \$553 16
 JUVENILE: *Minneapolis*, Pil-
 grim Gleaners, 8; *Northfield*,
 Willing Workers, 2.03, 10 03
 Branch total, 563 19

MISSOURI.

MISSOURI BRANCH.—Mrs. J.H.
 Drew, 3101 Washington Ave.,
 St. Louis, Treas. *St. Louis*,
 Pilgrim Ch. Pledge, for the
 Minnie Brown Inst., Adana,
 Turkey, \$100 00
 JUNIORS: *St. Louis*, Hyde Pk.
 Gleaners, to const. Miss Ada
 Chaffee L. M., 25; *Springfield*,
 Mission Band of Central Ch.,
 12, In remembrance of Saile
 Franklin Crane, 5, 42 00
 JUVENILE: *Bevier*, Busy Bees'
 Morning Star Mission Fund,
 2.40; *Kansas City*, 1st Ch.,
 Earnest Workers for same,
 9.70, 12 10
 Total, \$154 10

OHIO.

Painesville, Miss M. Evans,
 pledge redeemed, \$5 00
 Total, \$5 00

NORTH DAKOTA.

Carthage, Prairie Chickens,
 for M. S. Mission, 60 cts., \$ 60
Fargo, Plymouth Ch. Mission
 Band, 2 75
 Total, \$3 35

SOUTH DAKOTA BRANCH.

Mrs. F. D. Wilder, of Huron,
 Treas. *Vermillion*, Aux., 10;
 Bridge Builders, 15, \$25 00
 Total, \$25 00

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R.
 Coburn, Treas. *Arena*, 2d
 Aux., 5.17; *Bloomington*, 2;
 Mrs. Beardsley's Birthday
 Gift, 1; *Grand Rapids*, 5.85;
Lake Geneva, 3.56; *Mukwon-
 ago*, 5; *Milwaukee*, Grand
 Ave. Ch., 30.75; *New Lisbon*,
 2.65; *New London*, 2; *Pitts-
 ville*, 3.50; *Springvale*, 5, \$66 48
 JUNIOR: *Milwaukee*, Grand
 Ave. Y. L. M. Circle, 25;
Ripon, Young Ladies of Col-
 lege, 13.50, 38 50
 JUVENILE: *Ripon*, Do Good
 Soc., 13.50; *Milwaukee*, Chil-
 dren's Band, Grand Ave., 28, 41 50
 \$146 48
 Less expenses, 12 92
 Total, \$133 56

CORRECTION.—In November
 LIFE AND LIGHT, Evansville
 should have been credited
 with 14.30 instead of 4.30.

OMISSION.—In January LIFE
 AND LIGHT, collection at
 Convention, at Watertown,
 \$28.24. Both amounts were
 included in the totals.

MISCELLANEOUS.

Sale of "Life of Coan," 1; of
 mittens, 2.50, Total, \$3 50
 Receipts for month, \$1,515 57
 Previously acknowledged, 812 02
 Total, since October 29th, \$2,327 59

Board of the Pacific.

TWELFTH ANNUAL REPORT OF THE RECORDING SECRETARY.

THIS is our twelfth anniversary. For twelve years we have come together, from our various churches, to a common interest in this special work. It is a delightful privilege that we have thus enjoyed. And we who have thus had health, time, and opportunity for this work have come for gratitude to-day. "Forget not all His benefits."

Our work has much in it beside the dry details of business — giving out so much for so much. It has the life-blood of the Christian heart in it. It enriches our own souls, and enkindles anew our love and enthusiasm for the salvation of the world. 'Tis but little we do, we sometimes say. Our meetings are not large, and, perchance, some are found to say, "not very interesting." But this is the seed-sowing that the Lord hath blessed, and the results of which can only be fully known in that day when the results of all work shall be revealed. It may be a comfort, possibly a stimulus to future effort, to know that this Society, whose beginnings were in "the day of small things," has, during these twelve years, gathered in money over \$35,000 for the betterment of the condition of women in heathen lands. The spiritual harvest cannot be computed in dollars and cents. Much of this large sum has come in small sums, from scanty purses, sacredly set apart for this purpose.

Our monthly meetings have been held with about the same average attendance as in previous years — fifty, which is a slight increase from year to year. The average attendance the first year was eighteen.

ORGANIZATION.

There has been but little change save a slight increase in the number of auxiliaries. The report of the condition of these will be given in detail by our home secretary. Last year we placed upon record the fact of the engrafting upon our "tree" of the Oregon and Washington Branch. At that time this was more in anticipation than a fact accomplished. This year we are glad to report the maturity of this plan. The July number of the *Pacific* contains Miss Fay's letter of greeting, called "The Tree of the Branch," and the reply, called "The First Fruits from Our

Branch." These will show the heartiness with which these ladies entered into this work, and promptly assumed the partial support of our Mrs. Holbrook, in Mapumulo, South Africa. Mrs. Holbrook, being a niece of Rev. Mr. Lyman, of Forest Grove, gives a reality and definiteness to their plans. Through the efforts of our home secretary, there has been a quickening of interest among the young people. To educate and stimulate those who are soon to be our successors in this work, should be our aim. In February last this matter was especially considered in a paper prepared by Mrs. Dwinell. The plan of a State organization similar to ours, or the "Bridge-builders" of the Board of the Interior, has been discussed; and this afternoon the Young Ladies' Branch of the Woman's Board of the Pacific has been organized, and starts out on its mission of love and mercy. The young ladies' societies connected with the Board of the Interior were increased by this new organization from twenty to two hundred and seventeen, and their contributions from \$700 to \$7,000. May we anticipate a corresponding increase from this, our new and vigorous branch. To the young ladies themselves, this will be a means of Christian culture, and education for mind and heart; a lever to lift them above the trivialities of life, into direct sympathy with the work for which our Saviour left the glories of heaven. To us, this offshoot will, like the plant in our gardens, be a proof of the vigor and life of the parent stock, and will take from us what we are enriched by the giving. Such is the arithmetic of spiritual growth. There is here no subtraction — only addition and multiplication. The special inspiration to this new movement has come from the impression made upon the young ladies from the consecration of one of their own number to the missionary life — Miss Effie Gunnison.

Some two years since we gathered for a farewell meeting to some three or four young lady missionaries. In the audience sat a quiet young lady, drinking in the inspiration of the hour, which proved to be not of the moment only, but a feeling which deepened into a desire to go and do likewise, should the Lord call her. This desire ripened into a purpose at our tenth anniversary meeting at Santa Cruz. Accordingly, in March last, she offered herself to the Board at Boston, was accepted, and soon after received her appointment as a missionary teacher, destination not named. A unanimous wish was at once expressed that she should be adopted by our Board, whatever her destination, a decided preference, however, being for Japan. This feeling was deepened by a coincidence at this meeting, which seemed to us providential — that of Miss Starkweather's resignation of her

position in the girls' school at Kioto. A pleasant little incident came to us, also, at this March meeting, which was another interesting coincidence. A Jewish gentleman, a member of one of our churches, has had what has always seemed to us an unusually deep interest in our work. Among his gifts to us at this time was a plain gold-band wedding ring, which had failed of its mission; and that it might not fail of any mission, it came to us on this eventful day. What more natural thought could suggest itself than that it should be presented to Miss Gunnison, as her "engagement ring" to us. This was done, and a collection of \$7.80 taken up for its purchase and for the words engraven upon it, and she will wear it as a symbol of the tender tie by which she is already bound to us.

Mrs. Baldwin, in our Broosa school, has taken the place of Miss Rappleye on our list of appropriations. The progress and wonderful spiritual growth of this school is shown in Mrs. Baldwin's letters. Mrs. Sarah Holbrook, in Mapumulo, South Africa, with whom we are becoming more and more acquainted, also looks to us for support. Mapumulo is the northernmost station in the Natal Mission, where many years of patient, self-denying labors have brought such wonderful results.

In San Sebastian, Spain, we are interested in the school under the care of Mrs. Alice Gordon Gulick. We call them "ours," both school and missionary, but we share with our sisters of the New Hampshire Branch in the support of the school, and with the Andover and Woburn Branch, in Massachusetts, in the possession of Mrs. Gulick. And so, what is our part in this work? Just what we do for any of our own under like circumstances — furnishing the numerous things that come under the head of "supplies," like the needful pins and cords" of the sacred tabernacle of old.

The fifth on our list is the Morning Star. "I will give Him the Morning Star." This was the motto in one of our churches on the Morning Star day, and may be used as the language of the thousands of children who made this beautiful offering "in His name." The long-cherished dream of many for a steam-vessel, has this year had its realization.

These, then, are the objects for which we pray and labor, and which were assigned us last year by the American Board:—

ZULU MISSIONS, SOUTH AFRICA.	
Salary of Mrs. Holbrook	\$450.00
BROOSA, WESTERN TURKEY.	
Female Seminary — aid	\$374.00
Native teacher	264.00
Service, fuel, etc	193.60
Salary of Mrs. Baldwin	396.00
Total	\$1,227.60

KIOTO, JAPAN.

Salary of Miss Starkweather, now transferred to Miss Gunnison . . . \$650.00

SAN SEBASTIAN, SPAIN.

Supplies for school under the care of Mrs. Gulick	\$500.00
Running expenses of <i>Morning Star</i>	500.00
Total amount pledged	<u>\$3,327.60</u>

Our Treasurer will show how these pledges have been met.

OUR SOURCES OF INFORMATION.

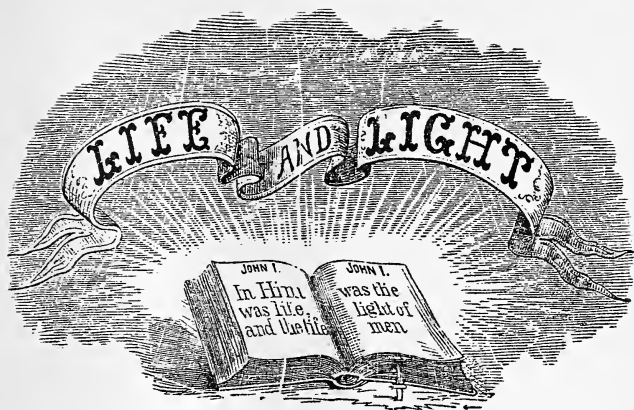
These are many, varied, and rich. It is sufficient only to name them, to call up the rich treasures of knowledge which these periodicals bring to us. The *Missionary Herald*, so dear to the older Christians, *Life and Light* for the women and young people, the *Mission Studies* for those who desire a connected history of our missions, the *Mission Day-Spring* for Sunday-schools, are found in many homes. There are 323 copies of *Life and Light* taken on this coast, against 268 last year—a gain of 75. In an educational point of view this missionary intelligence is invaluable.

We cannot close this report without an affectionate remembrance of Miss Fay, our esteemed president, from whom we were reluctantly compelled to part for a season. In a recent letter she says: "Present my heartfelt greetings to the Board, with my deep regret that I cannot be there to celebrate with you our twelfth birthday." And now there is before some, if not all, of us —

"Another year of service,
Of witness for His love;
Another year of training,
For holier work above."

We have not reached our ideal. We still have our dreams of grand possibilities, of the beauty and success of such and such a plan. And these dreams are not idle fancies; they are the immortal soul's aspirations, like the ladder Jacob saw, "upon which, like those angels in that supernal vision, our prayers ascend to the very presence of God." And like the old patriarch, for this, the greatest work this world has ever seen, may we so wrestle with God in prayer that our names shall be transformed into Israel, for, "as a prince, thou hast power with God, and hast prevailed." Silver and gold we may not have in abundance, but this power is within the reach of every one of us. Can we withhold it, through indolence, forgetfulness, or lack of faith, when we may claim the same promise made to Jacob: "I am with thee, and will keep thee in all places whither thou goest." "And I will not leave thee until I have done that of which I have spoken to thee of." Jacob's vow made in this solemn presence may be suggestive to us on this our anniversary day: "This stone which I have set for a pillar shall be God's house, and of all that thou shalt give me I will surely give a tenth unto thee."

J. C. SMITH,
Rec. Sec'y W. B. M. P.



FOR WOMAN.

VOL. XVI.

MARCH, 1886.

No. 3.

MEXICO.

LETTER FROM MRS. G. C. EATON.

DEAR LIFE AND LIGHT:—

THOSE of your readers who were interested to follow the account of "Seed-sowing in Mexico," will be glad to know of the first appearing of the tiny blade that gives promise of the "full corn in the ear," at harvest-time.

Cosihuiriacic is a mining town of about two thousand inhabitants, lying eighty miles to the west of Chihuahua. It is now almost a year since Mr. Eaton entered the place, with the first load of Bibles ever seen there. He was at that time surprised and delighted at the rapidity with which he disposed of all that he had, and at the eagerness with which the people asked for more. Afterwards, this was explained, at least in part, when we learned that the priest of the place not only wholly neglected the spiritual wants of his people, but was living a life of such immorality in their midst, that no one could respect him; so that the poor people were in a starving condition, deprived of even the crumbs of comfort that will sometimes fall to their share from the hands of a good Roman Catholic priest.

Since that first visit our colporteur has spent some time in the place with good success, and recently there has returned there to live, a young man who came to a knowledge of the truth while in Chihuahua. He is of one of the best families of the place, and found but little difficulty in interesting his friends in this new aspect of the truth, which had done so much for him, relieving him as he said, of the doubts that were beginning to assail him, and from which he desired to be freed. The consequence of this is, that five or six of the most influential families there, gathered together at his house to join in the first Protestant service ever held in "Cosi." The experience was new and delightful, that of addressing for the first time, in a new place, an audience of intelligent, eager people, and we felt that surely the Lord had prepared the way before us.

Reaching our destination late Friday night, after a long drive of three days in a buggy, we held two services on Sunday, and a third on Monday evening. In all, about twenty adults heard the truth; and they, under the leadership of our young friend, are to gather together every Sunday to "search the Scriptures, to see whether these things are so." To aid them in their self directed work, Mr. Eaton has sent them Sunday-school lesson helps and commentaries, and will immediately establish there a depository of Bibles and tracts to meet the growing demand.

Besides this circle of believers in the town, there is still another among the families on the outskirts, the wood-cutters, and the ranchmen. Our time was too limited to allow of visiting them, but we had the joy of seeing one of our dear young Christians, who, leaving her home in Chihuahua to spend some months with a married sister, has been the centre of the movement there. The meetings were begun under the leadership of our colporteur, Francisco Padierua, and she has carried them on since he left, even taking up the cross of leading in prayer. She told me so simply, that at first her prayers were so confused they were hardly intelligible; but that the Lord had helped her to conquer her "self-love," so that now she was able to voice the petitions of her heart, without thinking what impression her words might be making. Dear girl! although so recently born again, she has already learned the "Christian's secret of a happy life." I wish that I had time to tell you more of her perfect trust and faith, her happiness even in the solitude of the mountains, because she walked with One not seen of men.

Now that we are once more in our own home, we look back upon the journey as a strange mixture of pleasure and of discomfort. The days, spent in driving through a succession of enchant-

ing-landscapes, in the clear, cool, bracing air of these *mesas*, were charming; and the lunches by the roadside, under some wide-spreading tree where the luscious grass was tempting to the patient horse, and the heavy shade looked inviting to the weary travelers, were a real and novel pleasure.

A well-stocked lunch-box furnished us with economical and palatable meals; but we had not provided for the unexpected guests that invited themselves to dine with us, whenever we stopped near a human habitation. It was at first a little disquieting to have them approach, and seat themselves beside us, with the evident intention of remaining; but when we recalled the example of our Divine Master, who, as he "sat thus on the well," saw in the approaching woman, not an intruder, but a soul to be saved, it was easy to feel *glad* that they had come, since it gave us the opportunity while we fed their bodies, to break to them the bread of life. And when one is looking for such opportunities, how wonderfully the Master opens the way, so that almost unconsciously one finds one's self speaking of the hidden, the divine things.

Most of the discomforts of the way were crowded into the nights. The first night we tried a Mexican bed, but it was already so well inhabited that there was little room left for us, and sleep declined to visit our weary eyelids. So the second night we chose the open air, in preference to sharing with a family of nine persons their only room, which served as kitchen, sleeping-room, and parlor.

We tucked the little boy into the buggy, and spread our blankets on the ground underneath; and although the rooting of the pigs, the frequent crowing of the cock, and the barking of the dogs, and the rain, which finally drove us in doors before daylight, did not conduce to very heavy sleep, we still thought it preferable to the previous night.

But all such petty trials were forgotten when we reached our journey's end, and were hospitably received into our young friend's family, and treated with every-attention possible. That indeed, was the bright side of missionary life; and so bright, so satisfying, so rich is this life, that we wonder how any one can resist its attraction. For three years has the call for help gone up from this station, and not yet has the young woman been found, willing and ready to answer it!

GERTRUDE C. EATON.

We are glad to say that a young lady has been recently found for this field, Miss B. M. Ferris, who is now under appointment for Mexico.—ED.

TURKEY.

BIBLE-WORK IN TURKEY.

BY MISS C. E. BUSH.

The following letter written to Dr. Bliss, who is in the employ of the Bible Society in Constantinople, will be of great interest to all our readers:—

As I yesterday opened three boxes of books just sent from Constantinople, and, with friendly feeling for the pretty new bindings and colors, laid them in their places on our book-shelves, and when all was done, turned to survey my work with a thought of how many souls these would go forth to bless, I could not fail to remember my promise to write you as to the Bible-work in our field.

This book-room having been my special charge since January last, has come to have a large place in my thoughts and cares, and I would like to introduce you to it: a long, high room with shelves on two sides, reaching to the ceiling; the usual divan for those who wish to sit à la Turk, with a rare view from the windows of plain and sky, and down upon the roofs of the city below us. But the books—what friendly faces they have! There are the great pulpit Bibles, in Armenian and Turkish, bound in sober brown and black; the family Bible of smaller size, with clear, good type, and strong binding of pleasing colors; while upon a very safe shelf, where no careless hand can reach them, are the “glorious” red and gold ones, with their bright gilt clasps, used as a gift from a bridegroom elect to his lady at the time of their betrothal. With it must go an equally “glorious” hymn-book in red and gold, and the names of the parties and their pledge must be written within. This gift is even becoming a not uncommon thing among Gregorians.

I must not forget the green and gold, and blue and gold Bibles of the new Armenian version, or the still more beautiful ones of both new and old versions in black morocco, flexible, and with flaps. Then come the New Testaments, the “Old People’s” in large type, so coveted by all the dear saints who feel their earthly vision failing, though the heavenly may be growing stronger. I was once the bearer of one of these as a gift from a lady to an elderly woman too poor to buy it for herself. As I put it into her hands, she gazed at it in a sort of ecstasy, then withdrew from the little circle gathered about me, and kneeling on the divan, lifted eyes and hands to heaven in thanksgiving for the Bible and prayer for the giver.

Next to these of large print, come the two-piaster Testaments, for use in schools, the dainty three-piaster pocket Testament, so

eagerly sought as a companion in travel, or to carry to the shop or field. As they are in the new version they cannot be appreciated by all classes as is the good old version. On beyond the Armenian and the Armeno-Turkish are the Arabo-Turkish Bibles and Testaments. The time has not come when there shall be a great call for these in our field; but when, the other day, our colporteur told me of selling one to a poor unknown Turk, I felt as if the book-room was lighted up with a heavenly glow, and silently prayed that God would use that Bible for the conversion of some Mohammedan.

There are wall-rolls of precious, comforting texts, pictures illustrating the lives of the fathers and the apostles, and portions of the Bible printed for the blind. A poor blind man with his rich voice already attuned to sing the songs of Zion, felt suddenly possessed of great riches, when, not many months ago, he went away hugging two volumes of the latter,—his very own. Even his deaf and dumb wife, by his side for eyes, laughed in glee at the sight.

Then there are the Psalms, and Proverbs, and the Gospels, all printed separately, and to be bought for forty and twenty paras. Even a bride, who never is known to possess any great amount of pocket-money, can find twenty paras, and many is the Gospel which slips from our hands into such a one's girdle, replaced by the long hoarded bit of silver. Of course there are Psalms and Gospels printed in the ancient Armenian for those who still cherish an affection for their long unspoken tongue yet in vogue in the Gregorian churches. There are tracts in Armenian and Turkish, and beautiful stories in both languages, and good, old "Pilgrim's Progress," and Baxter's "Saint's Rest."

Specimens of many of these go out with teachers, as they go to take charge of some school, or to the Young Men's Christian Associations, or pastors, as they order. We have a colporteur diligently at work in the city and vicinity, finding his way into shops and houses, and coming to the book-room every now and then with a beaming face to tell of his success, and of plans for some anticipated sale. Another has just gone to Diarbekir with a box well packed with samples of all the books; and we hope to have another commence work this fall in the Arabkir field, to the west of Harpoot. Two men are employed in the same service in Koordistan.

Every spring, at the time of the fair held in Farkin, Koordistan, the pastors and preachers of that region try to meet, and work among the crowd assembled there. They preach, and sell books, and teach the truth "in season, and out of season." To show

the difficulties with which they meet, I send a brief account given by the Farkin preacher of the state of things:—“At the fair this spring, as last, not as many books as we had hoped were sold, because the Koords again behaved wickedly. Several times, like a tempest on the ocean, they dashed upon each other, and then fell back. They trod upon each other, seizing each other’s wares. The first time, the soldiers gathered upon a near hill to charge and scatter them, but soon they themselves, like the others, were seizing the merchandise of the Christian by force, although secretly. It was impossible to carry around books in such a lawless crowd; especially as all were in fear and trembling for their own property, and could give little attention to books.”

Thus even in that wild region, effort is being made to scatter the Word of Life. Of places nearer to this favored city, perhaps of many a village on our plain, it may be said, as it was lately stated of the village of Harboosie, “There is a Bible, or Testament to be found in every house but one.”

(TO BE CONTINUED.)

AN ORIENTAL WELCOME.

We are indebted to Miss Wheeler for the following addresses of welcome to Mr. and Mrs. Allen, Mr. and Mrs. Barton, and Miss Daniels on their arrival in Harpoot. The first one is addressed to Mr. and Mrs. Allen:—

DEAR scholars and my dear companions, shall we not call this day, a day of joy, a day of gladness?

I think so, because your smiling faces tell me your thoughts just now, though there is not any motion of your lips, and I hear no sound, so I, standing here on your behalf, will try to present the causes of our gladness.

To-day is like a beautiful day of spring to all of us; and why? Without, all nature is clothed with the robes of affliction. The sky is gloomy and dark, consequently it has a sorrowful influence upon all them who are under the power of it. Why has it not such an influence upon us? The eyes of all these girls shine brightly, and their faces are as smiling as the pretty lilies of spring. Not only this, but, if we could stand in a suitable place, we should see the coming of a great multitude to this part of the city; they also look to us with cheerful hearts and smiling faces.

What is the purpose of their coming, and the object of their gladness? We shall easily find the cause if we turn our eyes to these friends who are sitting to-day upon the bench so near to us that we are able to see and to speak to them.

Possibly some will ask me who are these, and why do you mention them as the cause of the gladness of this great multitude. I will try to make them known to my friends.

The name of this city is Harpoot, as you well know. Do you know, also, what was its state twenty-five or thirty years ago? I do not know, but I have heard from my parents that it, like other places, was in a great darkness, the true religion being hidden under the covering of superstition. Two of these are from those, who, thirty years ago, came to take away that covering, and lead us in the ways of truth. They have borne many troubles for our nation and for the establishment of this school. Three years ago they went to visit their own country, and now have returned to us.

The old benefactors of Harpoot, forgetting all the troubles which they received from their Armenian friends, have come back to them again, to care for them. Now is it a wonderful thing to see such a great multitude, and their smiling faces? Oh, no; really it is necessary that all Harpoot rejoice and be glad because it has the privilege of seeing again its old friends, and saluting their coming.

Tender mother and reverend father, on behalf of the female department of the Euphrates College, I salute your delightful coming, and I say to you, our father and mother, you are welcome to Harpoot, welcome to your home, and so to our school. Would that you might see fruit that would repay you for leaving your darling children, dear friends, and your own native country, which was very sweet to you.

All the memories which you had left here were very dear to us; we cannot forget all the troubles, love, and desire which you had for us and for our school, not only in your presence, but also in your absence. You have been like a careful father and affectionate mother to us, to our school, and to our nation.

ANNA CHUDIGIAN.

TO MISS DANIELS.

“Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.”

And now I am standing on this platform on behalf of the girls of Euphrates College, to say something that will express our feelings. First, I hasten to offer my great thankfulness for this opportunity of addressing you. Oh, shall I not call some of the orators as Cicero, Demosthenes, Nerses, Lompronatse, that they may speak in their majestic, divinely inspired language, or at least may be an echo to my weak voice. Schoolmates, I do not know

why Providence always gives to me to announce and salute the coming of the light. It is true that the condition of Armenian children appears very sad, so that one may imagine that the ship Armenia is being wrecked, the navigator is sinking to the bottom, and the rudder is lost with the steersman. But we must not be discouraged when we see that many of the Armenians have in their hands the guide that will lead them to the port of peace. Oh, ye school-girls, look and see how, in this night of obscurity, the Divine pity shines to light the travelers to their desired port. Noble auditors, I beseech of you that for a few moments you turn your eyes to view this welcome sight. The sky in the east reddens, and is the harbinger of the bright day. Be courageous, Armenians, our only hope is the bright light of the gospel lamp, awaking our nation from its deep sleep. The oil of God's grace will cause our dim lamp to shine.

In some parts of Armenia there are shining lamps, that are burning by the hands of benefactors; some of them are bright shining, but some not so, because they have little oil in them.

I know a lamp in Harpoot, Euphrates College by name; this lamp was lighted by the love of benefactors. The Female department has many privileges. Noble school-mates, does not this beautiful sight present one similar to the heavenly joyfulness? I affirm that this is at least its beginning. Fortunately, I have again an opportunity to say, "Light to your eyes." See the love of God, that has done such a work for us, inciting the heart of one noble benefactress so that she wished to come to Armenia, that she also may be able to have some part in that light-giving. Hallelujah! the pity and the love of God, new always and forever. Therefore, my right hand giving to you, I lighten your eyes, supplicating for you much pleasure and joyfulness. Noble teacher, you chose to accept the invitation coming from heaven, and you gladly offered your youthfulness, your friends, your country, and many things, that you might come here and give your bright light to us. Oh, noble one, you came with your willing heart to do a sacred work, and to fill the Armenians' heart with pleasure.

Therefore, we also sharing your happiness, greet your coming, saying: "Welcome, a thousand welcomes!" and would that the whole Euphrates College might repeat many times with chorus: "Welcome, a thousand welcomes!" And you, our dearest benefactors, that again are pleased by your presence to rejoice our hearts, we also, with love, say to you: "Welcome to your home and to your work." We ask for you long life, success, and much peace. Now, dear teacher, there is before you a very sublime but hard work; the field is extensive, but effort, prayer, and trust in

God will conquer. Therefore we will all ask to give you the necessary strength to aid you in your race. And when you reach the goal may you hear the voice of Jesus saying: "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

MARIAN ENFIAJIAN.

SCRAPS FOR OUR WORK-BASKET.

WHAT foreign missions want to-day is not the munificent gift of the few, but the combined and collective strength and zeal of the whole Christian discipleship. When we shall find it laid down in books on military science that when a great battle is to be fought, and the forces on one side are drawn up in full ranks—in infantry, artillery, and cavalry—and are ready for the charge, that a few field officers shall be sent out to confront all this array of advance, then, and not before may we expect that when the Great Captain of our salvation gives out his marching orders, "Go ye into all the world and preach," he will expect his soldiers to fold their arms while a few devoted missionaries go out into the whitening field, and let the rank and file retire, one to his farm, and another to his merchandise.—*Rev. R. S. Storrs.*

A MISSIONARY tells of a poor Christian woman in India, who said to him: "I have no money for missions, but I can speak to my neighbors, and urge them to come to the Saviour, I have so joyfully found." She had learned what was better, and richer than gold and silver, the power of personal influence through an earnest zeal for Christ. And so, in her humble way, she had led eleven persons to the Lamb of God who taketh away the sins of the world. Many a whole church, the past year, has come short of such success.—*Christian at Work.*

COLONEL PATTON, a leader of the Covenanters, was taken prisoner by the troops of Charles II. and doomed to execution at Edinburgh. He was met by a royal officer, Dabsell, who had fought side by side with him in Germany. "I'm sorry to see you here, Patton," said his old friend. "I'll go to the king for a pardon." "It's of no use; you'll not get it." "If he doesn't grant it I'll never lift my sword for him again." He applied for it, got it, hastened to Edinburgh with it; and the pitiless lords of the council held it back, and let the brave soldier go to the block. Do we detest them? What, then, shall be said of us, if when Christ has proclaimed a free pardon to men, we hold it back from their knowledge, and leave them to perish in their sin?—*Ex.*

WHAT HINDU WOMEN THINK. — A little incident occurred in school one day, which will show the curious and low idea, the Hindus have of sin, and of God's holiness. The school is in a bazar, a public place, and consequently has many visitors. One woman, who sells parched rice and pulse, often comes in, and listens with evident zest to the girls reciting. One day they were repeating the second commandment, and as I was asking some questions to see whether they understood it, she interrupted with, "Yes it *is* right to worship idols — to bow down to them, and serve them, etc." Then she suddenly asked, "Mem Sahib, why don't you wear some ornaments?" "Oh," I said, "that is a matter of taste with us; we do not think it is essential as you do." "But," she said, "you ought, at least, for your salvation, to wear a gold necklace, or one bracelet, for God will ask you after death how you dressed in this life, and what ornaments you wore."

Before I could answer, one of the teachers, not herself a Christian, who had been quietly listening until now, interrupted with, "Oh, no, he will not ask that; he will ask how we acted in this life, and if we kept his commandments."—*Ex.*

A JAPANESE MOTHER. — Across the bay from Yeddo resides an aged widow of high rank, whose sympathies during the war of 1868, were on the losing side. Three hundred soldiers of the defeated army found shelter in her ample establishment.

For this alleged treason, the victorious forces dragged forth her eldest son from her home, and prepared to execute him in front of her dwelling. The mother, with the fortitude of a Roman matron, or of a Christian heroine, threw herself before the commander, entreating him to accept the sacrifice of her life in place of her son's.

Deeply moved by such a proposal the victorious officer pardoned the son for the mother's sake, and set him at liberty; yet, some months after, while Mr. Thompson was on a visit to this family, this noble mother was sent out of the room by the ingrate whose life she had saved, from the idea that it was disrespectful to his guest, and in every way out of place to allow his mother's presence to mar the courtesies of the occasion. For a country containing such women, and yet holding them in such dishonor, what ought be done?—*English Leaflet.*

IN a part of India called the Shudder, there exists a singular superstition. If two sisters, married or unmarried, are separated from each other for twelve years they must never meet again, no matter how long they may live. The reason given for this custom is like this: One of their saints had two daughters, who, through their marriage, were separated for twelve years; and

after this long time they happened to meet, and a few days afterwards their father died, so now it is believed that some member of the family is sure to die if sisters are allowed to come together in this way. A case is mentioned where two sisters who had been separated the fatal twelve years, happened to be living near together, but they never speak to each other. If one visits the other's house for any reason, the other either leaves the house, or shuts herself in her room until the sister has left. So absurd are heathen superstitions.

Do you remember what I wrote you last year about my sewing-woman, Chemna — the story of her life and leading? (See *LIFE AND LIGHT* for March, 1885.)

Just before I left for America, she came to help me for a few days. Her husband, finding she was earning something, came to her repeatedly for money. She gave, and gave, till finally she dare not give another cash, for she had food and clothing to buy for herself and children.

The husband was so very angry he said that she must leave. They had no home. (She had been working in Peking all winter, and he had been at a temple).

What should she do? Should she go out on the street and walk up and down with him? Would not the angry man beat her, and perhaps kill her? We were powerless to aid her, for no one can stand between a wife and husband in China. She, a woman, had no power of redress. According to every law of the land, she must submit.

We prayed, and she prayed, while her husband stood outside the gate, reviling both her and us. Finally, she decided to secretly steal away, and go into the country five or six miles, on her little bound feet, to her Father's home. "Perhaps he will curse me," she said, "for bringing him trouble." Just before she left, with the tears rolling down her cheeks, and trembling in every limb, she went with me to pray, to commit herself to God, as she started out. There we kneeled together, she and I, on the cold brick floor of that Chinese room, and prayed. We were helpless, but God was all-powerful. Would he not "make the wrath of man to praise him, and the remainder of wrath would he not restrain?"

Was not this poor woman his child? Was she not bought with precious blood, and would he not care for her? Yes, we both knew he would. The answer came to me while on our knees, and I am sure it did to her, for she prayed so trustfully, and the sobs grew less frequent; and do you know she prayed more for me than, for herself! She prayed that God would care for me on the great waters, and journey with me across the broad lands; that he would

watch over me while at home, and bring me back to them all very soon.

We rose, bade each other good-bye, and parted — she to go out on the streets, but no fear was on her face now. “God will care for me,” said she; and God has taken care of her.

I started in a few days for America, but word has come that our prayers are answered; that her husband has suddenly quieted down, and has since shown no disposition to molest his wife, and that Sunday she comes to church, and seems more than usually thankful and happy.

MRS. S. B. GOODRICH.

Young People's Department.

A JAPANESE SUMMER RETREAT.

BY MRS. JOHN GULICK.

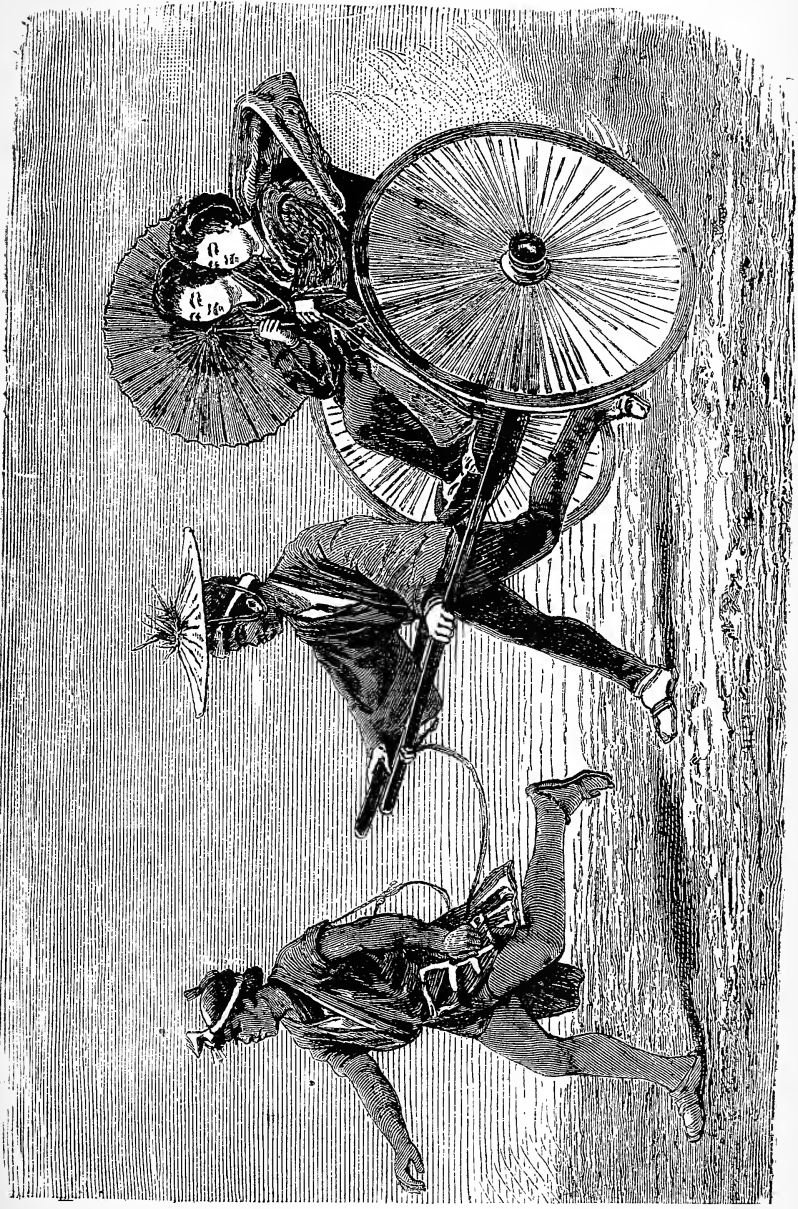


We make the following extract from a letter written by Mrs. Gulick while on Mount Haiei, last summer:—

HIS mountain is about seven miles from Kioto, to which place we go by rail. Taking the train that leaves Osaka about seven in the morning, we reach Kioto about half past eight; then taking jinrikisha we reach the village at the foot of the mountain in a little more than two hours. Those who are able, walk the rest of the way, and the others ride in kagos, arriving at the encampment in an hour or two, according to speed.

If you have never tried camping out you do not know the miseries of the first few days. I can only describe it as a heap of bedding, eatables, books, boxes, clothing, dirt, children, ants, insects of all sorts, and a group of persons trying to be good-natured, and make the best of things, cheering each other by saying, “How nice it will be when we get settled!” We did get settled after some days, and we like it very much.

We have a beautiful view; we can see a good portion of Kioto and the intervening valleys, with the low hills and villages and the higher mountains beyond. We face the setting sun, and we often get a fine blending of earth and sky scenery. We have some rainy days, of course, but we sometimes think they are as beautiful as the sunny ones. There are sixty-three of us, counting the babies. Of course such a community, living so closely together



JINRIKISHA TRAVELING.

for two months, must have some sort of an organization; so we have a chairman, a water-works committee, and a committee for making roads. The roads are simply paths leading from one part of the encampment to the other; and the water-works are a system of bamboo pipes, conducting the water from a spring a little above us to all parts of the encampment. We have three tents on a long, narrow floor, and find them very comfortable; a chapel tent furnishes accommodations for all our meetings, religious and social. Our Sundays here are more like Sunday than anything I have seen since I came to Japan, they are so quiet.

This is a sacred mountain. It is said that in former times there were three thousand temples here, and I suppose that all these level spots which we now occupy, were the sites of temples or shrines. They seem to be artificial terraces, and were evidently chosen with reference to giving the idols and their devotees fine views of the surrounding country. As they are on the steep side of the mountain, no tent pitched on one of them obstructs the view of the others, and the tents are not far apart. There are beautiful, wild, shaded walks all about, and everywhere are old ruined temples, some of them tumbling, and some of them tumbled down. There are also some in quite good repair. Some have roofs all covered over with sheets of copper. From ancient times until three hundred years ago there was a tribe of priests inhabiting the mountain, and then these temples were well kept, and the priests lived well on the offerings of a multitude of worshipers. But these priests were a turbulent set, and were always concocting schemes against the government. They were supposed to be celibates, but they had become so corrupt that it is said there were a thousand women living in the mountain. About three hundred years ago, the Shogan made this an excuse for cleaning out the priestly tribe. He sent an army up here, and they burned temples, and killed the women, and many of the priests. After that, till fifteen years ago, no woman was allowed on the mountain.

In our daily walks we come upon the ruined temples and shrines and houses, at every turn. The once well-kept grounds are over-grown with grass, weeds, and bushes, reaching nearly to the eaves. Those that are still kept in repair are not visited much except on festival days, when multitudes of pilgrims come to worship and leave their offerings. They are all very quiet and lonely. The most interesting one that I have visited is called Benton, because it is dedicated to a god of that name; Benton is the snake god. At the temple many of the offerings are pictures roughly painted on wood, in which the snake is the prominent



A WAYSIDE SHRINE.

figure. Before one of the shrines are two granite vases, each ornamented with a snake coiled about it, in rough stone carving; there also is a shrine, around which if a person walks a thousand times, he lays up for himself a large stock of merit. In order to keep the count, there is a box of wooden tickets placed one on each of two sides of the shrine, and on beginning his rounds, the worshiper counts out a certain number of tickets which he carries in his hand, and every time he completes a round, he lays down a ticket on a shelf in front of the shrine. Some lay down a ticket for every ten rounds. As they mumble their prayer, *Namu Amidabustu*, rapidly while they walk, they have said it a good many times by the time they have reached the thousandth round.

There are fine springs of very cold water at many of these temples. One of these is called Benke's spring. It is so named in honor of a giant who bore that name. He frequented this mountain in ancient times, and attained great strength by drinking the water of this spring. At one of the temples we can see his foot-prints in stone. The length of the foot from the heel to the end of the great toe is two feet; the bottoms of the feet are covered with mystical figures, which are supposed to be the exact reproductions of the original. A Japanese woman, who is with us, says she has heard the Benke stories ever since she was old enough to understand anything, but she always supposed they were lies; but now seeing all these things make her feel they must be true.

We came down from the mountain later than usual this year. Our baggage came down as it went up, on the heads of women. A full load for one woman's head is one hundred and fifteen pounds. These women have cheerful, pleasant faces, and although one feels inclined to pity them, yet their strong, supple frames, bright smiles, and contented appearance tend to make one feel that pity is not needed. Of course they are very ignorant, and there is a dark side to their lot. If they only had the gospel light in their hearts and homes, their lives might be very happy ones.

Our Work at Home.

ANNUAL MEETING.

BY MRS. S. BRAINARD PRATT.

THE very name "*Beneficent Church, Providence.*" sounded auspicious for the eighteenth annual meeting of the Woman's

Board; and the warm welcome of the Rhode Island Branch, the kindly, royal hospitalities of the ladies of Providence, more than made good the augury.

It required "hot missionary hearts" for many of the ladies to leave their homes on Tuesday, when the mercury stood from 10° to 20° below zero; but though the thermometer continued to tell this cold story, the whole atmosphere of Providence was so warm with welcome, that everybody thought the weather had moderated.

The white, benevolent-looking church on Broad Street is rightly named, and it seemed to draw by its own attraction the long line of women who wended their way toward it on the morning of the 13th of January.

At ten o'clock the meeting was called to order by the President, Mrs. Albert Bowker; and when the audience had sung together, "Be thou, O God, exalted high," they felt that the services were fairly inaugurated.

The President read the ninety-eighth and one hundredth Psalms, with appropriate comments, and Mrs. E. W. Clark, of the Worcester Branch, led in the opening prayer. Rhode Island welcomed the company most cordially, through the president of its Branch, Mrs. Taylor; and Mrs. Bowker, in her response, made allusion to Mrs. King, the first president; also to the two young missionaries, Dr. Root and Miss Jillson, who have gone from Providence during the last year.

The annual report was given by Mrs. S. Brainard Pratt, and the Treasurer's report by Miss Emma Carruth. The latter showed the total receipts for the year to have been \$110,905.94.

A large number of missionaries were present, and, as usual, the principal interest of the meetings centered in them and their story.

Miss Cull, from Manisa, said many nationalities were represented there, though the work of the girls' school is principally among the Greeks. It is not an isolated work, but an electric current of communication runs between it and other Greek schools in Athens, Smyrna, Constantinople, and Broosa.

The women are the hardest class to teach, and they have been gradually influenced, till now about twenty are genuine Christians, and they long for help in their spiritual life. The school is at present under the charge of the Evangelical Alliance, which is doing a good work in Manisa; but its workers need the help, and sympathy, and prayers of Christian women in America.

The Hymn, "Hail to the brightness of Zion's glad morning," followed Miss Cull's address, and the rest of the forenoon was

given to Branch reports, commencing with the youngest member of the family, and proceeding in regular order of age.

In response to an invitation given by Mrs. Taylor, the entire audience, at the close of the morning session, repaired to Music Hall, where a bountiful collation was served to the large company.

WEDNESDAY AFTERNOON.

The afternoon session opened again with song, and Mrs. J. L. Hill, of Lynn, Mass., led in prayer. During the session, at different times, the remainder of the Branch reports were given. All were of marked excellence, and a summary of each will be given in the next number. The reports were interspersed with missionary addresses and papers.

A stirring letter was read from Dr. E. K. Alden, Home Secretary of the American Board of Commissioners for Foreign Missions, containing a message from Mr. Doane, of Micronesia, and calling for earnest prayer for the outpouring of the Holy Spirit.

Mrs. Pease, of Micronesia, was the next speaker. She said she would have the word *sacrifice* stricken from a Christian's vocabulary, and *privilege* substituted.

She assured the audience that it was possible to be very happy in Micronesia, even though eight thousand miles away from Boston, and with only one or two mails a year. She gave incidents of the work on the islands, reading letters from the native helpers Jeremiah and Thomas. She spoke of the imperative need of more workers, and closed with an earnest appeal that all would conscientiously settle the question whether God did not want *them* to go. A special prayer for this mission, and for the outpouring of the Holy Ghost, was offered by Mrs. H. C. Thompson, of Boston.

Miss Child, Home Secretary of the Board, read a paper entitled, "A Worker's Outfit," in which the various needs for the best service were symbolically described as a good compass, a strong staff, a lantern, a pair of glasses, a pair of stout shoes, a good time-piece, a few kindlings, some fragrant ointment, and a little spice.

A solo, "Watchman, what of the night?" was beautifully sung by Mrs. Chaffin, and much of the enjoyment of the meetings was due to the sweet voices in song. Mrs. Chaffin, Mrs. Burbank, Mrs. Tingley, and Miss Rich, all, at various times, gave great pleasure by their singing.

Mrs. Bowen, lately from Smyrna, told the story of an old colored woman who, after attending a missionary meeting, said, "If de fust woman de Lord eber made was able to turn de world upside down, I should t'ink all dese women could turn it right side up again!" The point was not far to find.

Mrs. Bowen explained the nature and work of the Evangelical Alliance, and gave interesting incidents showing the self-sacrificing spirit of some of the native Christians.

WEDNESDAY EVENING.

A public meeting for both gentlemen and ladies had been kindly planned by the Providence workers. Dr. Vose, of the Beneficent Church, presided, and other pastors of the city took part in the exercises.

Dr. N. G. Clark, senior Foreign Secretary of the American Board of Commissioners for Foreign Missions, made an address in his own warm-hearted way, in which he brought the salutations of the American Board to its fellow-laborers and helpers unto the kingdom of God. Dr. Clark gave some of the encouraging items of progress in the foreign work during the last decade, and said much of it was wholly due to this work of woman for woman.

Mrs. Dr. Butler, for many years a missionary of the Methodist Board in India, spoke eloquently and at length of her work in that land. Rev. Mr. Brown, from Harpoot, spoke very briefly, owing to the lateness of the hour, and closed the meeting with prayer.

THURSDAY MORNING.

A still larger audience than the day before was present as the President again called the meeting to order, and read a few verses from the seventeenth chapter of John.

Miss Halsey, District Secretary from New York, led in the opening prayer.

A letter of sisterly greeting from the Board of the Interior was read by Miss Child. Mrs. George Martin brought salutations and congratulations from the Methodist Episcopal Board. She gave a very interesting account of Lady Dufferin's medical work in India, and closed with an allusion to the temperance work which is being done in foreign lands through the labors of Mrs. Leavitt.

Mrs. Bixby, of the Woman's Baptist Society, brought the love and Godspeed of this young sister of the Congregational Board; and Mrs. Brewster, editress of the *Missionary Helper*, presented hearty greetings from the Free-Will Baptist Church. Their society, she said, was small, but could no more be spared from its sister organizations, than could Rhode Island from the States.

A paper on "Unforeseen Occasions in our Foreign Work," was read by Miss E. Harriet Stanwood, Secretary of the Bureau of Exchange. The paper dwelt upon the fact, that while planning for the future development, the certainty of exigencies must be

considered. Increased pledges for specified work are very desirable, but responsibility does not end here; there should be money in reserve for the exigencies which may arise. Hand in hand with the privilege of opportunity, is the responsibility of these unforeseen occasions.

Miss Price, from Inanda Seminary, spoke of some of the discouraging features of the work in Africa. Habits of deception and immorality are deeply seated in the native character; witchcraft is firmly believed in; all cases are not interesting cases; many say the story of the cross is "only a fable." The heart of the missionary would fail only for Christ's command, Christ's promise, Christ's presence. It is not all shadow, however, and she gave instances of true self-sacrifice and devotion among the African Christians.

An able paper by Mrs. S. H. Hayes was entitled, "The Demands of the Age upon Christian Women." Mrs. Hayes reviewed the developments of the nineteenth century, and the consequent responsibilities laid upon woman.

AFTERNOON SESSION.

In opening this, the closing meeting, the President gave as a verse to leave with all, the closing verse in Matthew's Gospel, "Lo, I am with you alway, even unto the end of the world."

The report of the chairman of the Nominating Committee, Mrs. Taylor, was then presented, and by its adoption, the officers for the coming year were elected. Mrs. Mason, of Winchendon, led in a special prayer that grace and wisdom might be given to all these officers for the duties to which they were called.

Miss Closson, from Cesarea, showed some objects illustrating the dress and customs of that part of Turkey, some of them dating back to Bible-times. She reviewed the history of the Talas Boarding-school, and told of the daily life of the girls there; of their prayer-meetings, their Sunday-teaching, their village work in the schools, their faithful efforts for the conversion of their mates. Miss Closson closed with a plea to young ladies to be waiting to hear the Lord's call to them, as an assistant is greatly needed in carrying on the school.

A paper entitled, "The Other Girls' Work," written by Mrs. Daniel Lothrop, who was unable to be present, was read, in her absence, by Mrs. W. E. Jillson, of Providence.

Mrs. S. W. Howland, of Ceylon, spoke of the seventy-five thousand women in Jaffna, which is about the size of Rhode Island. It had been said that every Christian woman was responsible for carrying the gospel to two hundred heathen women. Mrs. Howland said if this was so, she accepted her share, and left the burden of the others on the Christian women present.

She related incidents of the way in which the gospel found its way into heathen families and villages, and closed by pleading that her work in Jaffna might be made a subject of earnest, persevering prayer.

An earnest, thoughtful paper, entitled "A Call to Young Ladies," was given by Mrs. L. C. Purington, and listened to with marked attention.

Mrs. Knapp, of Bitlis, answered various things that were often said to her: "Are you going back? Why are you going back? You have done enough, stay and take care of your children. Missionaries ought not to have children: is not the the trial of leaving them an offset to the pleasure they give?"

Miss Barrows, from Kobe (supported by the Board of the Interior), gave some of the touring experiences of the work in Japan. Thoughtful questions are often asked the missionaries, as: "Why does God permit sin?" "Is there any hope for our friends who have died in heathenism?"

Not yet have we reached the state foretold in the hymn, "Where congregations ne'er break up," and the closing moments of the meetings had come.

Miss Borden presented hearty and comprehensive resolutions of thanksgiving to all who had made the meetings so pleasant.

The hymn, "The whole wide world for Jesus," was sung, after which the closing prayer of consecration was voiced by Mrs. Chadbourne.

Once more the audience united in singing the doxology, and on motion of Miss Gilman the meeting adjourned, the Board to convene at New Haven for its next annual meeting.

WOMAN'S BOARD OF MISSIONS.

Receipts from Dec. 18, 1885, to Jan. 1, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.		
<i>Maine Branch.</i> — Mrs. W. S. Dana, Treas. Portland, Second Parish Ch.,	\$66 05	
Total,	\$66 05	
VERMONT.		
<i>Vermont Branch.</i> — Mrs. T. M. Howard, Treas., Thetford, Aux., of wh. \$10 by Mrs. Harry Brickett,	\$20 00	
Total,	\$20 00	
MASSACHUSETTS.		
<i>Andover and Woburn Branch.</i> — Miss E. F. Wilder, Treas.		
Woburn, Aux., of wh. \$50 const. L. M's Miss Grace T. Spear, Miss Jennie E. Skinner, \$100; No. Woburn, Aux., \$3; Lowell, Pawtucket Ch., Aux., \$42; W. Medford, Aux., \$10; Wakefield, Aux., \$48; Winchester, Aux., \$91; Lawrence, Trinity Ch., Ladies' Miss'y Soc'y, of wh. \$10 In Mem. Miss Nettie E. Clark, \$60.43; Burlington, Aux., \$16.47,		\$370 90
<i>Franklin Co. Branch.</i> — Miss L. A. Sparhawk, Treas. Shelburne Falls, Aux., Miss Lottie E. Goodnow, const. L. M. Miss Cora L. Smith,		25 00
<i>Hatfield.</i> — In Mem.,		5 40
<i>Maynard.</i> — Mrs. Edwin Smith, In Mem. little Amy,		2 00

<i>Roxbury</i> .—Mrs. Edwin Allen, \$3 00			
<i>Springfield Branch</i> .—Miss H. T. Buckingham, Treas. Hope Ch. S. S., 18 00			
<i>Suffolk Branch</i> .—Miss M. B. Child, Treas. Boston, Mt. Vernon Ch., Aux., \$34, Shawmut Br. M. C., of wh. \$25 const. L. M. Mrs. F. H. Page, \$77, Central Ch., Aux., \$89, Berkeley St. Ch., Aux., Y. L. M. C., \$10; So. Boston, Phillips Ch., S. S., \$100; Charlestown, Winthrop Ch., Aux., \$120; Roxbury, Immanuel Ch., Aux., \$15.80, Walnut Ave. Ch., Aux., \$77.40; Dorchester, Second Ch., Aux., \$118.92; Cambridgeport, Prospect St. Ch., Aux., \$93.18; Cambridge, Union Aux., of wh. \$150 by North Ave. Ch., \$174.74 by Shepard Ch., \$324.74; Somerville, Prospect Hill Ch., \$30; E. Somerville, Mrs. Henry Howard, \$25; Brighton, Y. L. M. C., \$10; Dedham, Aux., \$218; Walpole, Aux., \$45; Hyde Park, Aux., \$79.60; Franklin, First Cong. Ch., Wide-Awakes, \$50, Mary Warfield Miss'y Soc'y, const. L. M. Miss Mary L. Daniels, \$25, 1,542 64			
Wellesley College Christian Asso., 100 00			
<i>West Dennis</i> .—A Friend, 40			
<i>Yarmouth</i> .—A Friend, 40			
Total, \$2,067 74			
		RHODE ISLAND.	
		<i>Bristol</i> .—A Friend, \$5 00	
		Total, \$5 00	
		CONNECTICUT.	
		<i>Windsor Locks</i> .—A Friend, \$4 40	
		Total, \$4 40	
		NEW YORK.	
		<i>Albany</i> .—A Friend, \$ 40	
		<i>Bridgewater</i> .—Aux., 2 58	
		<i>Cherry Creek</i> .—Mrs. M. H. Morian, 4 00	
		Total, \$6 98	
		PENNSYLVANIA.	
		<i>Philadelphia</i> .—Mrs. C. D. How's Cl., Bethany Colored Mission School, \$2 50	
		Total, \$2 50	
		OHIO.	
		<i>Pomeroy</i> .—Woman's Board of Welsh Cong. Ch., \$5 59	
		Total, \$5 59	
		General Funds, \$2,178 26	
		Morning Star, 1 80	
		Weekly Pledge, 1 50	
		Leaflets, 4 98	
		Total, \$2,186 54	

RECEIPTS FROM JANUARY 1 TO JANUARY 18, 1886.

MAINE.

<i>Maine Branch</i> .—Mrs. W. S. Dana, Treas. Farmington, Golden Rule, \$3; Minot, Aux., \$5; Acton, Aux., \$7.25; Albany, Mrs. H. G. Lovejoy, \$5; Limerick, Ladies of Cong. Ch., \$7; Ladies of No. Bridgton, \$12; Gorham, Aux., \$50; Madison, Aux., \$5; Waterville, Aux., of wh. \$9.13 from S. S., \$26.13; Greenville, S. S., \$3; Bath, Central Cong. Ch. and Soc'y, \$43; Bangor, Aux., of wh. \$25 from First Ch., const. L. M. Mrs. N. H. Harriman, \$45; Machias, Aux., \$17.50; Portland, Aux., State St. Ch., \$57, Williston Ch., \$22.66, \$308 54	
<i>Eulsworth</i> .—Miss L. L. Phelps' S. S. Cl., 10 00	
<i>Woodfords</i> .—A Friend, 40	
Total, \$318 94	

NEW HAMPSHIRE.

<i>New Hampshire Branch</i> .—Miss A. E. McIntire, Treas. Amherst, Mass., C., In Mem. F. E. C., const. L. M. Miss Frances E. Chickering, \$25; Bath, Aux., \$15; Campton, Aux., \$30.95; Chichester, Aux., \$4.50; Concord, Aux., \$35, Wheeler Circle, \$75; Exeter, Aux., \$15, Mrs. Augusta Odlin, const. L. M. Miss E. A. Chadwick, \$25; Haverhill, Harvesters, \$30; Henniker, Willing Workers, \$30; Nashua, Aux., \$118.83; Plymouth, Aux., \$30, M. C., \$5, \$439 28	
<i>Franklin</i> .—Cong. Ch., 10 00	
Total, \$449 28	

VERMONT.

<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Danville, Young Caledonians, \$15; East Corinth, Aux., \$2; Jamaica, Sunbeam Band, const. L. M. Mrs. O. G. Baker, \$25; Man-	
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chester, Miss'y Workers, \$35; Orange, Aux., \$10; West Glover, Aux., prev. contri. const. L. M. Mrs. David Baker, \$13; Williamstown, Aux., prev. contri. const. L. M. Miss Alice Edson, \$5; St. Johnsbury, North Ch., Aux., of wh. \$5 Thank-Off. and \$1 Thank-Off., C. B. S., \$29.08, South Ch., Aux., of wh. \$25 const. L. M. Mrs. C. F. Morse, \$33.25; Springfield, Aux., \$26; W. Brattleboro, M. C., \$21, \$214 33
 North Troy.—A Friend, 1 00
 Total, \$215 33

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Medford, Aux., \$120; W. Medford, Morning Star M. C., \$6.64; Lexington, Aux., \$10.29, Thank-Off. from a friend, \$5; Lawrence, S. S. Ch., \$2; Lowell, Kirk St. Ch., \$109.94, A Friend, \$10, \$263 87
Boxford.—A Friend, 1 00
Billerica.—Aux., const. L. M. Miss A. J. Page, 25 00
Barnstable Branch.—Miss A. Snow, Treas. Yarmouthport, Aux., \$15.25; Truro, Aux., \$4, 19 25
Berkshire Branch—Mrs. S. N. Russell, Treas. Dalton, Young Ladies' Aux., \$55; Pittsfield, First Ch., Aux., \$17.02; Gt. Barrington, Aux., \$90; Lee, Junior Aux., \$133; Williamstown, In His Name, Aux., \$98; Hinsdale, Aux., \$23.75; Curtisville, Aux., \$8.50; W. Stockbridge, Aux., \$21.75; Housatonic, Berkshire Workers, \$77, 524 02
Dalton.—Mrs. L. F. Crane, 50 00
Essex North Co. Branch.—Mrs. A. Hammond, Treas. Bradford Academy, Aux., \$9.10; Haverhill, North Ch., Aux., \$20; Ipswich, First Ch., Aux., \$50, 109 10
Essex South Co. Branch.—Miss S. W. Clark, Treas. Gloucester, Aux., 70 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Northampton, Aux., First Ch., div., \$117.50, M. C., \$100, Edwards' S. S. primary Cl., \$15; Hadley, M. C., \$5, South Hadley, M. C., \$20, 257 50
Medford.—McCollom M. C., 30 00
Middlesex Branch.—Mrs. E. H. Warren, Treas. Wellesley, Aux., \$200; Marlboro, M. C., \$1.50, 201 50

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Marshfield, Aux., \$16; Holbrook, Torch-Bearers, \$10; Brockton, Aux., \$40; Weymouth and Braintree, Aux., \$16; Hingham, Aux., of wh. \$25 const. L. M. Mrs. J. O. Sanborn, \$37, \$119 00
Old Colony Branch.—Miss F. J. Runnels, Treas. Middleboro, Good-Will Soc'y, 125 00
Salisbury.—Union Evangelical Ch. S. S., 10 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, Third Ch., Busy Bees, prev. contri. const. L. M. Mrs. C. S. Muckland, \$28; Springfield, First Ch., Aux., \$40.34, South Ch., Aux., \$191.30, Junior Aux., \$47.25, 306 89
Suffolk Branch.—Miss M. B. Child, Treas. Boston, A Friend, 25 cts., Union Ch., Aux., \$208.45, Shawmut Br. M. C., \$165, Shawmut Ch., Y. L. M. C., \$165, Central Ch., Aux., \$5, Mt. Vernon Ch., Y. P. Miss'y Soc'y, \$183; Roxbury, Walnut Ave. Ch., Miss'y Soc'y, \$12.15, Immanuel Ch., Aux., \$5.50, Eliot Ch., Aux., of wh. \$32 Thank-Off., \$42; M. C's: Olive Branch, \$10, Thompson, \$1.50, Ferguson, \$2.37, Mayflowers, \$3.66, Eliot Star, \$2.86, Mite-Box, \$4; Dorchester, Second Ch., Aux., Miss Emma Carruth, const. L. M. Miss Elizabeth D. Allen, \$25, Mrs. Wood's S. S. Cl., \$5; Chelsea, Central Ch., Children's M. B., \$15; Somerville, Franklin St. Ch., const. L. M. Mrs. Mary A. Moore, \$25; Watertown, Aux., \$32.50; Brighton and Allston, Cheerful Workers, const. L. M. Mrs. C. W. Duncan, \$25; Newton, Aux., \$295, Eliot M. C., \$12.50, Mrs. A. C. Warren, \$10; Auburndale, Miss L. M. Mitchell, \$1; Walpole, Aux., \$3; Dedham, Asylum Dime Soc'y, \$3; Wellesley Hills, Aux., \$3, 1,265 74
West Cummington.—A Friend, 40
West Attleboro.—Cong Ch., 3 28
Webster.—First Cong. Ch. and Soc'y, 84 76
Wendell.—A Friend, 19
Wayland.—Y. P. M. C., 10 00
Worcester Co. Branch.—Mrs. Chas. A. Lincoln, Treas. Spencer, Aux., \$60, Riverside Helpers, \$10; North Brookfield, Aux., \$17.76; Leominster, M. B., \$20; Ware, Aux., \$113.65, Y. L. M. S., \$30; Worcester, Plymouth Ch.,

\$79.27, Salem St. Ch., \$27,
 Union Ch., Aux., \$104.25;
 Whitinsville, Aux., of wh.
 \$50 by Mrs. C. P. Whitin,
 const. L. M.'s Miss Lizzie Par-
 sons, Miss Minnie Dickinson,
 \$25 by Mrs. A. L. Whitin,
 const. L. M. Mrs. E. E. Orvis,
 \$75, \$536 93

Total, \$3,963 43

CONNECTICUT.

Eastern Conn. Branch.—Miss
 M. I. Lockwood, Treas.
 Mystic Bridge, Aux., \$5.70,
 M. B., \$10.50; North Stoning-
 ton, Aux., \$30; Old Lyme,
 Aux., \$32; New London, First
 Ch., S. S. Primary Dept.,
 \$5.30; Norwich, Broadway
 Ch., Aux., \$48.32, Second
 Ch., Aux., \$177.29; Preston,
 Aux., \$13; Chaplin, Aux.,
 \$26, Happy Workers, \$30;
 Jewett City, Aux., \$3.50, \$381 61

Hartford Branch.—Miss A.
 Morris, Treas. Berlin, Aux.,
 of wh. \$25 by Mrs. Clarissa
 Wilson, const. L. M. Miss
 Florence O. Miller, \$98.75,
 Golden Ridge M. C., \$55;
 Bristol, Aux., \$3; Ellington,
 Earnest Workers, \$10; Hart-
 ford, Asylum Hill M. B., \$40,
 Cong. Ch., \$244.93, A Friend,
 \$10, 491 68

Hartford.—A Friend, 2 50

New Haven Branch.—Miss J.
 Twining, Treas. Bridgeport,
 South Ch., Dewdrops, \$104.13,
 M. C., \$50; Bridgewater,
 Aux., \$50; Brookfield Centre,
 Aux., \$2; Canaan, Aux., \$15;
 Chester, Aux., const. L. M.
 Mrs. Clark N. Smith, \$25;
 Darien, Aux., \$30, Busy Bees,
 \$8.16; Goshen, Buds of Prom-
 ise, \$30; Kent, Aux., of wh.
 \$25 by A Friend, const. L. M.
 Miss Ella F. Monroe, \$40;
 Litchfield, Daisy Chain, \$120;
 Middletown, First Ch., Aux.,
 \$46; Morris, Aux., \$23; New
 Britain, South Ch., Aux.,
 \$79.25, Standard Bearers,
 \$20.36; New Haven Centre
 Ch., Aux., \$302.18, Y. L. M. C.,
 \$20; Fair Haven, First Ch.,
 Aux., \$128.75; Norfolk, Y. L.
 M. B., \$60; Northford, Aux.,
 \$51.80; Norwalk, Aux., \$100;
 Salisbury, Aux., \$28.75; Sher-
 man, Aux., \$22; Southport,
 S. S., \$30; Washington, Aux.,
 \$43; Wallingford, Aux., \$21.09;
 Waterbury, First Ch., Aux.,
 \$50; West Torrington, Aux.,
 \$43.70, 1,544 17

Old Lyme.—Cong. Ch., \$ 18
Salisbury.—S. S., \$7.50, Mrs.
 Clark's Cl., \$7.50, Miss Rora-
 back's Cl., \$7.50, Mr. Harvey's
 Cl., \$7.50, 30 00
 Total, \$2,450 77

NEW YORK.

New York State Branch.—Mrs.
 G. H. Norton, Treas. Ant-
 werp, Aux., \$30; Smyrna,
 Aux., \$40; West Bloomfield,
 Ganundaak M. C., \$20; Sche-
 nectady, Aux., \$5; Brooklyn,
 Tompkins Ave. Ch., Aux.,
 \$80, Puritan Ch., Aux., \$32;
 Rochester, Mt. Hor Miss'y
 Friends, \$10; Albany, Morn-
 ing Star M. C., \$10; Oswego,
 Aux., \$40; Canandaigua,
 Aux., \$40, \$307 00

Brockport.—Mrs. Mary J.
 Holmes, 40 00
Millville.—A Friend, 20
 Total, \$347 20

NEW JERSEY.

Orange Valley.—A Friend, \$ 10
 Total, \$ 10

NEW MEXICO.

Albuquerque.—Mrs. L. A. Col-
 lings, \$4 40
 Total, \$4 40

OHIO.

Coolville.—Friends, for Morn-
 ing Star, \$3 00
 Total, \$3 00

IOWA.

Nashua.—A Friend, \$ 20
 Total, \$ 20

TEXAS.

Greenville.—A Friend, \$ 10
 Total, \$ 10

General Funds, \$7,752 75
 Weekly Pledge, 5 84
 Leaflets, 74 58
 Total, \$7,833 17

MISS HARRIET W. MAY,
 Ass't Treas.

Board of the Interior.

INDIA.

THE WORK IN THE MARATHA MISSION.

BY MRS. CHARLES HARDING.

WE wish some of the home friends could hear the gentle rain that is falling to-night and cheering our hearts, after weeks of drought and anxiety. We have feared another famine, and after having been through the terrible one of 1877, '78, and '79, when it was thought that about half the population in and about Sholapur died, you can imagine how grateful we feel to-night for the precious rain. Is it a token of spiritual showers, as well? We have been praying for the rain of the Holy Spirit.

This afternoon we have had a very interesting service in our mission chapel. A young man was baptized in whom we are especially interested. Let me go back and tell you a little of his history. His village, Kumbhari, is only six miles away to the eastward. During the last famine Mr. Harding often went there to carry relief-money that had been sent in. Some still remember this with gratitude. Our native pastor came from this village. For a long time there had been no conversions there. Our hearts were filled with anxiety for those who had so often heard the truth but were still hardened. Last January we took our tents and lived near the village some days, daily conversing with the people, and working among them. Mr. Harding had his little organ, and often used it in his preaching-services very acceptably to the people.

We were cheered while there by seeing one young woman come forward for baptism. We were all very much interested in her, as she had been here in Sholapur for medical aid, and had stayed meanwhile in our yard, attending daily my noon prayer-meeting. During the baptismal service she was very timid, so I stood up with her while she received the rite. Her husband gave his permission for her baptism willingly, but after the service he pretended he knew nothing about it, although Mr. Harding and the native pastor both went to him at different times and asked his consent. He seemed at times more like a wild beast than like any human being, and told his poor young wife to leave her home. She ran away in terror to our tents. Whenever she would hear his voice near she would run and crawl under one of the chil-

dren's beds. You can imagine how tenderly we felt for this poor lamb. Two or three times she was taken back to her husband; but each time she found her way to us again, for her cruel husband would have nothing to do with her. She is about fifteen or sixteen years of age. Just now she is in her father's home, ten miles away—a heathen home, of course, and our hearts go out in sympathy to her. She says she is going to try once more to go to her husband. If he refuses to receive her, I think she will come to us again. We are all very fond of her, and long to shield her from the evil about her. She is quick at learning Bible verses, and we improve every opportunity to help her learn to read. Her husband says she must go through a process of purification before she can come to live in his house again, because she has been baptized; but she very firmly says she will yield to nothing of the kind. Pray for her, that she may endure unto the end. Last week we went to see her in her village home. She seems very firm, but is shy of saying much to us before her heathen friends. Nor can we wonder! The Lord will care for her; we feel sure of this.

The young man, Sutwa, is a cousin of this young woman, Blagubai. He seemed very bitter at the time of her baptism, but was even then more interested than we supposed. Mr. Harding's singing and playing had impressed him much. He told us a few days ago that it seemed to take him up to heaven. A few weeks ago one of our preachers went to his village and stayed a few days. His words deepened the impression. While he was there a Hindu festival took place, during which, one evening, Sutwa went to hear one of their sacred books read. Its vile language disgusted him. He felt how superior was the Christians' Bible to the Shastras. He could not eat; he could not sleep. One night, while half awake, he heard another man, lying near him, say in his sleep, "That's true! that's true!" He felt that the words were intended for him. He came the next day, six miles away to us, and stayed with the native pastor. While here he made great progress.

After the Sabbath he returned to his duties. He had much to endure from his friends. They abused him in many ways, but he was firm. The next Sabbath we appointed a time for his baptism, as he wished it, in his own village.

The pastor and a number of teachers went from here after the morning Sabbath-school. Mr. Harding and I went a little later. As soon as we arrived the people understood what was going to happen. In about five minutes the older brother of Sutwa came running toward him as he was sitting among the Christians, and,

beating him, dragged him away. Others joined in, and the mother came a little later, and began to strike him in the face. Oh, such abusive language as they hurled at the poor son and brother, and, indeed, at us all! It did us no harm, only we felt keenly for the young man. Would he endure amid all this insult and abuse? We kept praying for him in our hearts. We could not think of having any service there, much less any baptism. It seemed for a time as if the inmates of the lower regions had been let loose, and Christ and his cause were suffering at their hands. We came home sad at heart. A long, weary ride of six miles it was! The pastor and teachers felt all this deeply, for they had been much interested in Sutwa. Much prayer went up to God that right might prevail in that little village—that the young man might be kept from all harm, and remain steadfast, too.

On Tuesday we heard that Sutwa was safe, and was holding firmly on his way. In the afternoon he came himself. We were all delighted to see him. He seemed bright and cheerful, and firmer than ever. How grateful we were! Truly God is true to his promise "Ask, and ye shall receive." To-day he came again; and for what, think you? To be baptized; and you may be sure we did not refuse him. No, indeed! but a very impressive service we had this afternoon, as Mr. Harding administered the rite, at the pastor's request, and then gave a simple talk on the words, "Follow me." The young man looked so happy it did us all good to look at him. To-morrow he is going back home again, and to his work. He will meet with opposition, but we are bearing him on our hearts. He is the Lord's own, and he will keep him safe under his wings. I believe his mother and brothers will come out too. The people in his village have sent us word not to come to them any more; but we shall go, after a while. We hope this is only the beginning of good things for this place.

September 22d. To-day I can add a few words about the young man, Sutwa. He came again last Saturday evening, to spend the Sabbath with us. He appears very well,—bright and cheerful all the time. On first going home after his baptism he had to endure trials, as we expected. His friends would not allow him to come home, nor would the people of his caste allow him to sit with them in their public rest-houses; but he was brave and hopeful through it all. When his home friends would not give him any food, he asked it from those who knew him in the town. And the mother's heart is already softened. She not only gives him food, but allows him to come home; and he says he believes his mother will follow him soon in serving the Lord! Surely this is the Lord's work. "Blessed are all they that put their trust in him."

AFRICA.

TIDINGS FROM THE WEST CENTRAL MISSION.

BY MRS. STOVER.

BAILUNDA, Oct. 26, 1885.

DEAR FRIENDS OF THE INTERIOR: My greeting, if sent this month, must be hastily prepared, for the mail starts for the coast to-morrow. Our mail is monthly being sent by two men, two hundred miles to Benguella. They go early enough in one month to meet the steamer which arrives the first of the following month, and bring back its mail. Our monthly letters are two months old when they reach us—but new to us, of course.

As you know, we sailed from Boston June 6th. We reached Benguella August 3d, three days earlier than we had anticipated, having had a quick, prosperous journey all the way. At Benguella we were delayed a little more than six weeks.

Mr. Sanders had been greatly troubled because he could not get the porters started as early as he wished, but it proved providential. Both my husband and little daughter were ill, and could not have traveled. If the porters had come when we expected them, we could not have held them so long; but the all-wise Father planned it all for us. Finally, September 17th, we were glad enough to turn our backs upon Benguella.

September 29th, thirteen days after we took up our march, we sighted the old home among the hills, from whence we were so rudely torn fifteen months before. How can I describe the feelings with which we once more entered Bailunda! If any of you have ever had a home which was in every sense a home, and lost it, with little or no hope of seeing it again, and then have had it restored—you can understand our feelings.

And now that we are settled once more, going on in the old routine,—struggling with the language, the people coming and going,—but for the great joy and gratitude which fills our hearts for the wonderful kindness which brings us back to our much-loved work and people, we could not realize that we had been away. It seems like a dream. And yet, so much has come to us during these months, I feel like making a thank-offering to the Lord. “Silver and gold have I none, but such as I have will I give unto thee.”

Our dear Mr. and Mrs. Sanders were here to welcome us. They have been “holding the fort” alone, most wonderfully sustained and helped of God. The people were glad to see us, yet seemed a little shy at first as to how we would receive them.

Many of the men are evidently much ashamed of their treatment of us. The children were all rejoiced, some saying, "We thought you never were coming." Presents of chickens, eggs, etc., have been coming in. One old woman was very profuse in her greetings—said she had no beer or chickens, but had brought some eggs to *sell*. It is hard for them to understand us. When Mr. and Mrs. Sanders came back here they heard them saying: "What kind of people are these? They are neither afraid of us, nor angry." Poor souls! we trust they will some day understand the motive which brought us here.

We have most of the children about us who used to work for us, and some new ones. Our dear boy, Cato, of whom you have heard, is even more faithful, if possible, growing more helpful as the days go by. Mrs. Sanders says she does not know what she would have done without him. There is neither a lazy nor selfish hair in his head. We who know him realize his worth. Mr. Sanders says he knows no one who lives up to the light he has better than Cato. We look for his soul as one of the first fruits. Oh, you cannot tell how anxiously we are awaiting the in-gathering of souls in this community!

King Kwikwi is at his capital. I have not seen him as yet. My husband says he is much changed—scarcely looks like the same man. His war was a failure this year. His trouble with us, and on our account, all tell upon him, and he has been afraid his people would take his life, because he failed in his plundering expedition. "Uneasy rests the royal head," and African royalty is no exception.

And now we are longing for more helpers, and especially for an unmarried lady to take up the work among the women and girls. Already the women are saying, "You do not care for us; you want only the men and boys." This is just what we wish to avoid; but the women, being the farmers, are not at liberty to come to us as the men and boys do. We ladies do all in our power for them, but they need some one who is free to give them her whole time. God speed the day when the right one may be sent. We have the promise of reinforcements another year—among them a physician. We are very busy. Many stitches must be taken to make a home habitable in this wilderness. Our little Helen is well and happy in her out-door life.

One thing I wish to notice: there was some fear on the part of our friends lest we should suffer from the rains during our land journey, as we were to leave the coast so late in the season. They usually begin early in September, but all the way we had not a drop of rain. When we were within seven miles of Chi-

lume it began to thunder. That night there were a few drops, and before the week ended the showers came. Is it not wonderful how the Lord helps and cares for the little ones ?

TURKEY.

A WORD FROM HADJIN.

A very interesting letter from Mrs. Coffing, for which we have not space, will be found in "Mission Studies" for March. After describing the difficulties of housekeeping there,—as they have to send to Marash for raisins (used, when stewed, as a sauce with bread); to Jekmes for rice, dried squash, egg-plant, starch, shoes, gingham, etc; to Antioch for soap; to Adana for sugar and petroleum; to Sis for butter; to Larpus, four days' distance, for honey; to Gurunse for nuts and white beans; to the United States for lamps and chimneys; a task requiring plans and messages months in advance,—she writes about the school, recently opened, as follows:—

Nov. 24, 1885.

OUR new girls have come, requiring care from the teachers in every part of their dress and person. Some are surprised to find a bath-room, the common or the open spring having been their usual place for bathing. Of our twenty-seven boarders, only two are Christians, and of the ten day-scholars, only one. Of last year's Christian girls, four are teaching, one is the wife of a native pastor, and six undergraduates are also teaching, who are to return next year. Four are married. So we have thirty-four girls in school who are not Christians, and it is just this that makes me write to you of them. Oh pray for us and them! It is a heavy responsibility. Our Father has for a time given them to our care. But the responsibility is not all ours. You who send us here, you who keep this school open, are responsible also. And I know you would not have it otherwise. It is good to work for such a Master as ours, and I only regret that I could not before this, let you know what was needed. Take the burden to him at once. Pray earnestly that we may have his Spirit with us *now*, and that these girls may be led to him at once.

MESSAGES FROM ABROAD.

The Constantinople Home was visited during the past year by two ladies from our Board, one of whom writes:—

THIS is the most homelike spot we have found since we left Chicago,—a true Christian home, with Miss Patrick, Miss Clara Hamlin, and other teachers in charge. It is in every respect a beautiful institution. The buildings, the grounds, the commanding site, the corps of teachers, each well fitted to carry on her own

department, and, above all, the pupils of many nationalities, but impressing one as eager for instruction, bright, intelligent, and obedient,—what more hopeful work could one engage in than teaching in such a center?

Mrs. Bridgman, recently from Africa, writes:—

Our little church at Umzumbi is very, very dear; and I think many churches in Christian lands might learn profitable lessons from its example of faith and courage in making strict and emphatic separation from the customs of worldly people by whom they are surrounded. It is always a pleasure to tell of their faith and patience, and of the blessings which have been added to them.

Mr. Bridgman, having recently returned to his little flock, writes as follows of the welcome he received the first Sunday after his arrival:—

Nov. 3, 1885.

Sabbath before last was a grand turnout more to do honor to the "Bishop of Umzumbi" than to the King of kings, I am afraid. However, the house was packed full.

A man came running to me just before I went in, and said: "What shall we do? The house will not hold the people." I said: "Never mind; jam them in." But, really, when I entered, the elaborate pulpit (a small deal table) was so surrounded by dusky little heads and feet that I had no standing-ground from which to let off my sermon; so I had to grab three or four urchins, pull them out, and seat them elsewhere, as it would not do to have "Hamlet" with Hamlet left out.

Well, it was a suffocating time. But all looked radiant; heads were as thick as clover-blossoms in a new field of clover, only these had black heads and white eyes.

The fig-leaves were many; the clothed, few in comparison. I told them that if they would come like this every Sabbath I should think they did well, and had begun to serve the Creator; but if they dropped off, and did not turn out every Sabbath, I should think they had come to worship the creature more than the Creator, and that would be very bad. However, I did not say that it was not pleasant to see them want to have the Umfundisi back again.

Interesting details of the work at the Umzumbi Home will be found in the following extract from Miss Gilson's letter, Nov. 7, 1885:—

School closed more than two weeks ago. The girls have been more easily managed, and have worked more earnestly than last term, and we hope some of their hearts are really changed.

At the closing exercise I did pray earnestly that some good

might be accomplished through the repetition of so many precious Bible texts. If the girls would only put in practice in their daily lives the motto which they put on the wall, "All for Jesus!"

Saturday I invited the thirteen little children in the kindergarten class to come to the Home. I told them I would ring the bell when I was ready for them; but half an hour before I intended to call them, all but two were there, each one bringing a bunch of lovely wild flowers. They repeated Bible verses, sang their exercise songs, recited several pieces of poetry, and then I told them a simple story, which was interpreted for the very little ones. I had kept all the cards they had pricked and worked, and that afternoon each little girl could choose one of her own to take home. Mrs. Harris gave me some cards, and Miss Welch donated sweets. Their black eyes sparkled as each one received a card, a paper of sweets, and an orange.

I cannot tell you what a delight that class has been to me through the whole term, or how heartily I have thanked God for the privilege of opening up these fresh, bright little minds. They have the most implicit confidence in me, and are ready to do anything I tell them.

They confirm a theory I have long held, that little children have a power to grasp spiritual truth far beyond their ability to understand other things. Why should they not have, fresh as their souls are from God?

And now we read of a wonderful revival in the little church at Umzumbi. See *Missionary Herald* for February.

YOUNG LADIES' WORK.

THE plan of work for the juniors has already been sent out, accompanied by a pledge-card and a letter to nearly every one of the two hundred and fifty-four societies. The young ladies of Union Park Church, Chicago, have the honor of sending in the first pledge — \$200. The estimates require the sum of \$8,500. We give the items below, and the closing words of the message sent by their committee to every one of the junior societies:—

<i>Mexico</i> . . .	Miss Haskins	\$600 00
<i>Micronesia</i> . . .	Miss Fletcher	300 00
	New Missionary	300 00
<i>Japan</i> . . .	Mrs. Gulick	625 00
	Native teacher	25 00
	School-building at Kobe	1,000 00
<i>China</i> . . .	Miss Murdock	475 00
	Teacher	83 00
	Assistant, gate-keeper, etc.	135 00
	Woman's class	50 00

	New Dispensary	\$700 00
<i>India</i> . . .	Boarding-School, Mana Madura	250 00
	Village schools:—	
	Battalagundu	\$78 75
	Dindigul	92 08
	Mandapasalai	97 65
	Pasumalai	9 45
	Periakulam	108 47
	Palani	43 89
	Tirumangalam	90 72
	Tirupuvanam	42 00
		<hr/>
		815 01
<i>Turkey</i>		687 90
<i>Spain</i> . . .	San Sebastian	1,000 00
<i>Africa</i> . . .	Miss Gilson	450 00
	New missionary outfit, traveling expenses and, salary,	750 00
	General Fund.	504 09
		<hr/>
		\$8,500 00

Dear Junior Societies: The responsibility of this work must rest with you; but over against responsibility lies reward: a reward so lasting, so far-reaching, that it makes all burdens light.

Take for your rallying-cry of 1886, O true-hearted army of workers, the words of the prophet of the Lord as he put his hand to the rebuilding of the walls of Jerusalem, "The God of heaven he will prosper us; therefore we will arise and build."

MRS. GEORGE M. CLARK,
Chairman Young Ladies' Committee.

RECENT PUBLICATIONS.

"DORA TURNER'S Letters," for the juniors, and "General Fund," two papers which were heard with great interest at the annual meeting in St. Louis, are now ready for purchasers. Price 2 cents each, or 15 cents a dozen.

A FRIEND sends us the following interesting item: Col. Denby, U. S. Minister to China, appointed by President Cleveland, and who is an Episcopalian, invited all the American residents in Peking to dinner on Thanksgiving Day. Preceding the dinner, public service was held in the drawing-room of the Legation, with a sermon by Dr. Blodgett, of the American Board of Missions. Thirty-three were present, all of whom were missionaries excepting those connected with the Legation.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1886.

EASTERN TURKEY MISSION.

No. 2. 1870-1885.

Missionaries. Dr. William's work; Decease. Death of Mrs. Andrus.

Woman's Work. What unmarried ladies went to this mission during the years 1867-1885, inclusive?

Erzroom Boarding-school. Description; Pupils and Graduates. See 17th Annual Report of the Woman's Board of Missions of the Interior. Reports of the American Board, 1873-75.

Miss Van Duzee's Work Among the Women.

Erzroom Field. Interest at the out-stations, 1872-73. Did the War of 1877 seriously affect the Work? Relief Work; Miss Nicholson's Death. Blessing of the Armenian Bishop; Mohammedans interested.

Bitlis. Revival 1871-72.

Van Occupied. Situation; Needs of Surrounding Field; Van and Bitlis united; Progress 1874; Religious interest. At how many points in Van were meetings held in 1877, the year of the war? Outrages from the Koords.

Work of the Misses Ely: School for Girls; Revival; Conversions.

Mardin: Female Seminary; Congregation overflowing; Arab Girls; "Running after the truth." See Annual Reports of the American Board of Commissioners for Foreign Missions, 1877 and 1878.

Trebizond. How did the "ill wind" of war "blow good" to this place? When re-occupied?

Harpoot Field. Laborers furnished for other places; Revived interest in 1872 at Harpoot, Haboosi, Hoghi, Shukhaji; Quickening, 1876. "What Shall I Do to be Saved?" 1882. Giving; Affected by Earthquakes—by the War. Armenia College.

Harpoot Female Seminary. How many pupils in 1874? What increase in 1877? "I never saw a better examination anywhere."

Famine. Relief; "There are fewer people in the Country."

Present State of the Field. Persecution still; "Fear not, for I have found Christ." Graduates from Seminary; Bible-work; Christian Giving; Schools at Van and Bitlis.

Helps to the study of this lesson will be found in the Annual Reports of the American Board, and of the Woman's Boards; also in the *Missionary Herald*. See also interesting letters in back numbers of *Life and Light*, from Misses Seymour and Bush, Miss Van Duzee, the Misses Ely, Miss Patrick, Mrs. Wheeler and others.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

FROM DECEMBER 18, 1885, TO JANUARY 18, 1886.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Champaign*, 10; *Chebanse*, Miss M. Emma Schrader, to const. self L. M., 25; *Chicago*, M. E. P., sale of canary bird, 1; First Ch., Mrs. Ruth A. H. Cook, to const. L. M. Miss Maria P. Noyes, 25; Bethany Ch., 3.14; *Crete*, Mrs. E. M. Porter, 1.34; *Downer's Grove*, 2.40; *Galesburg*, First Ch. of Christ, 37.50; *Galva*, 27; *Granville*, 13; *Geneseo*, 51.20; *Moline*, 14; *Oak Park*, 52.06; *Onarga*, Second Ch., 4.20; *Rockford*, Second Ch., Mrs. A. M. Brown, 100; Second Ch., Aux., 18; *Sycamore*, 10; *Waverly*, 14.50; *Wilmette*, 16.77, \$426 11

JUNIOR.—*Chicago*, Plymouth Ch., Y. Peo. Soc., 90.58; New Eng. Ch., Y. L. Soc., 42.50; *Dover*, Y. L. Soc., 25; *Granville*, Y. Peo. Soc., 19; *Payson*, Cheerful Workers, 12; *Port Byron*, Golden Rule Club, 3.90; *Rockford*, First Ch., Y. L. Soc., 19.75; *Stillman Valley*, Y. Peo. Soc., 9, 221 73

JUVENILE.—*Chebanse*, Tiny Dewdrops, 2.15; *Chicago*, Western Ave., Star Soc., 3; *Galesburg*, Brick Ch., Mission Band, 10; *Geneva*, Morning Star Band, 7; *Geneseo*, Busy Workers, 20; *Kewanee*, Coral Workers, 30; *Malden*, Birthday Band, 10.70; *New Windsor*, Buds of Promise, 27; *Wataga*, Busy Gleaners, 25; 134 85

Total, \$782 69

INDIANA.

Elkhart, Mrs. E. J. Ames, \$5 00

Total, \$5 00

IOWA.

IOWA BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas.

Farragut, 20; *Glenwood*, 8; *Iowa City*, 13; *Keokuk*, Aux., 20; anonymous, 5; *Montour*, 10.17; *Monticello*, 11.50; *Newton*, 10; *Tabor*, 33; *Webster*, 4.50, \$135 17

JUNIOR.—*Clay*, 5; *Grinnell*, Mission Gleaners, 3.87; *Hastings*, Y. Peo. Mis. Soc., 14.50; *Marengo*, Miss Bertha Pearse, 20 cts., 23 57

JUVENILE.—*Creston*, Coral Workers, 6 50

Total, \$165 24

MICHIGAN.

MICHIGAN BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Ann Arbor*, of wh. 2.50 is special, 26.11; *Charlotte*, 47 91; *Chelsea*, 24; *Detroit*, First Ch., 104.50; *Woodward Ave. Ch.*, 5; *Galesburg*, 30; *Grand Rapids*, First Ch., 88.60; *Greenville*, of wh. 25 to const. Miss Jane Close, L. M., 28.41; *Memphis*, 5; *Muskegon*, Mrs. F. B. Peck, 5; *Olivet*, 33.21; *Pontiac*, 7.15; *Sandstone*, 4 25; *Stanton*, 14; *Tawas City*, 1.50; *Tyronne*, 13; *Vermontville*, 11.50, \$449 14

JUNIOR.—*Detroit*, First Ch., of wh. 75 to const. L. M. Miss M. Miller, Miss Fay Henry, and Mrs. F. H. Blackman, 93; *Detroit*, Woodward Ave. Ch., Y. L. Mis. Soc., 116; *Greenville*, 12.85, 221 85

JUVENILE.—*Essexville*, M. S. M. Band, 2.64; *Grand Rapids*, So. Ch., Sunbeam Band, 2.60; *Greenville*, M. S. M. Band, 5; *Sandstone*, Children's Band, 5.56; *So. Haven*, S. S. Mission Bank, 6.20, 22 00

Total, \$692 99

MINNESOTA.

MINNESOTA BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 23.67; *Minneapolis*, First Ch., 30; Mrs. A. N. Carpenter, 5; *Northfield*,

67.77; Owatonna, 6.51; Spring Valley, 3.90; Wabasha, Mrs. Lincoln, thank-offering, 5; Zumbrota, 22.05,	\$285 90
JUNIOR.—Eden, Y. L. Mis. Soc., 9; Minneapolis, Plymouth Ch., Y. L. Soc., 18.20; Northfield, Carlton College, Aux., 62.70,	89 90
JUVENILE.—Benson, S. S., 3.70; Fairmont, S. S., 6; Minneapolis, First Ch., Earnest Workers, 25, S. S., 57.63; Triumph, S. S., 4,	96 33
Total,	\$472 13

MISSOURI.

MISSOURI BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. Carthage, 25; Kansas City, First Cong. Church, 45; Neosho, 3.15; Windsor, 4; thank-offering, 3.51,	\$80 66
JUNIOR.—Amity, Jewels, to const. Misses Nelle and May Brown L. M.'s., 50; for the Minnie Brown Institute, 7.32;	57 32
JUVENILE.—Kansas City, Cheerful Givers of Clyde Ch., 8,	8 00
	\$145 98

NEBRASKA.

Wells, Glenwood Union S. S., for Morning Star Mission, proceeds of foreign missionary corn,	\$7 20
Total,	\$7 20

OHIO.

OHIO BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. Elyria, 22.65; Gambier, Mrs. Sawyer, 5; Hudson, 12; Mansfield, 11.85; Oberlin, 60; Springfield, 18; Steuben, 8,	\$137 50
JUVENILE.—Bellevue, Look Up Legion, 25; Cleveland, First Ch., Boys' and Girls' Mis. Band, 6.20; Norwalk, S. S., 5; Tallmadge, Cheerful Workers, 51.31; Unionville, S. S., 3.71,	91 22
	\$228 72
Less expenses,	28 35
Total,	\$200 37

OMISSION.—January LIFE AND LIGHT, page 35, Atwater, Y. L., 20, which amount was included in total.

PENNSYLVANIA.

Guy's Mill, Juvenile,	\$10 00
Total,	\$10 00

SOUTH DAKOTA BRANCH.

Mrs. F. D. Wilder, of Huron, Treas. Deadwood, 9.80; Sioux Falls, 30; Yankton, 40 cts.,	\$40 20
Total,	\$40 20

TEXAS.

Dallas, 10,	\$10 00
Total,	\$10 00

WISCONSIN.

WISCONSIN BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. Arena, 3.50; Boscobel, 3; Beloit, First Ch., 22.12; Second Ch., 17.37; British Hollow, Mrs. E. L. Davies, birthday gift, 5.25; Mary Dunstone's birthday gift, 1; Fond du Lac, 15; Madison, 21.90; New Lisbon, 50; Racine, 19.50; Sparta, 5.50; Waupun, 10; Waukesha, 29.12; White-water, 1,	\$154 76
JUNIOR.—Arena, Y. L., 1.84; Green Bay, S. S., 35; New Lisbon, Y. L., 4.23; Ripon, College Society, 2,	43 07
JUVENILE.—British Hollow, S. S. birthday box, 1.55; Golden Text Mission Band, 4.75; Peshtigo, Harbor S. S., 4.54;	10 84
MORNING STAR MISSION.—Arena, Willing Workers, 1; British Hollow, 45 cts.; Clinton, S. S., 5; Green Bay, 14; New Lisbon, 30; Eau Claire, Cheerful Givers, 4.30,	25 05
	\$233 72
Less expenses,	14 67
Total,	\$219 05

MISCELLANEOUS.

Sale of "Coan's Life," 1; of "The Orient," etc., 2; of mittens, 35 cts.; of leaflets, 7.91; of envelopes, 3.52; of certificate, Syracuse, N. Y., 10 cts.,	\$14.88
Total,	\$14 88

Receipts for month,	\$2,765 73
Previously acknowledged,	2,327 59
Total, since Oct. 29, 1885,	\$5,093 32

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OUR DECEMBER MEETING.

THE very sound of the word "December" still suggests the childhood associations of

"Dreary-voiced elements,
The shrieking of the mindless wind,
The moaning tree-boughs, swaying blind;
And on the glass the unmeaning beat
Of ghostly finger-tips of sleet."

But the veriest New Englander would look in vain for the traditional December, upon our smiling coast. Last Wednesday, in Oakland, rose brighter, lovelier, and warmer than many an Eastern May-day. Gardens full of flowers beamed upon us—roses, heliotrope—missionaries all. Open doors and windows everywhere, instead of double-windows and weather-strips. Who would not live in California? We pity all who cannot, but especially those who cannot live in any part of America. Those who cannot are few. Those who do not are many. We heard from some of these, voluntarily exiled for Christ's sake, at our missionary meeting, December 1st, in the First Congregational Church, Oakland; Mrs. W. C. Pond presided.

TURKEY.

After the opening exercises, we had first a letter from our Mrs. Baldwin of Broussa, Turkey, read by Mrs. Dwinell. She writes delightfully of her vacation experiences, and of her hopes and plans for the next term. She says of the school: "The girls love it, the natives prize it, and our missionary friends have tried in various ways to help us. So, I hope to have only good news for you in the future."

MICRONESIA.

Our next news from a far country was contained in the journal letters from Mr. and Mrs. Logan, of Micronesia, read by Mrs. Brewer. Few are so completely exiled as they—left by the *Jennie Walker*, in November, 1884, the only white people upon the island of Ruk, surrounded by a strange, naked, heathen people. Missionary work on another island of the Mortlock group had acquainted Mr. and Mrs. Logan with the language, and had provided books in their own tongue, ready for the Ruk natives. They proved to be a kind-hearted, tractable, teachable race. The record of a year's work among them shows that much progress has already been made. Sickness overtook the brave missionary workers; all three of the little group were prostrated at different times. The only foreign callers of the year came on board a trading schooner, which also brought them their yearly mail.

JAPAN.

We heard from three workers in Japan. Mrs. Pond read a very interesting letter from Miss Gunnison, and Mrs. Savage read extracts from private letters received by Mrs. Jewett, from Miss Daughaday and Miss Hooper. Miss Daughaday of Osaka writes: "How I wish you could see our school! We have now more than eighty scholars. If you could attend our prayer-meetings you would feel pleased and encouraged to observe the reverence and deep earnestness of their manner. One pupil, an officer's daughter, has very recently become a Christian. I have just returned from a visit to a sacred waterfall, to which I was accompanied by Miss Gunnison, who has been spending a few days with us. Already we love her very much, and thank the Lord for sending her to us." Miss Hooper writes, to our great joy, of the re-opening of the Kioto school. After our ten years of work there, through Miss Starkweather, how could we bear to think of it as closed! Miss Clarkson and Miss Hooper are to have charge of the school; perhaps Miss Gunnison will be there, too. The new term opens with twenty-four boarders and twelve day-scholars. "We were all so glad to welcome Miss Gunnison into the mission work in Japan. She has begun studying and teaching already, and will soon, doubtless, become one of our tried and valued workers. Our work in Kioto this year is an experiment, and we begin it again, hoping for the best. We feel the need of your earnest prayers in its behalf."

WELCOME PHOTOGRAPHS.

Our collection of missionary pictures is enriched by the arrival of three photographs from Mrs. Gulick of Spain, which were

exhibited at our meeting. One, a group of eleven pastors and Christian teachers in Spain: Mrs. Gullick, Senors Tienda, Martinez, Ararijo, Mayorga, Digon, Saeuz, Serrano, Marques, Eximerio, Mate. Another group represents the school-girls, thirty in number, with Mrs. Gullick and Miss Richards in their midst. Such bright, attractive faces form a picture which would be welcome anywhere, but especially to us; for, do they not belong to our girls, and our missionaries? The third group contains but three faces—the graduating class of 1885: Josefa Achaval, born in Mexico, who goes to Madrid to teach; Heriberta Santana de Lara, already teaching in Zaragoza; Delfina Rodriguez, who is soon to be married to an earnest Christian young man.

OUR APPROPRIATIONS.

The following schedule of work was adopted for the present year:—

APPROPRIATIONS FOR W. B. M. P., 1885—'86:—

Zulu Mission—Salary of Mrs. Holbrook	\$450 00
Western Turkey Mission—Broosa: Salary of Mrs. Baldwin, \$396; girls' boarding-school aid, \$330; teachers, \$264; service, \$193.60,	1,183 60
Japan Mission—Salary of Miss Gunnison	650 00
Micronesian Mission—Expenses of Morning Star	500 00
Spain (as last year)	500 00
Total,	<u>\$3,783 60</u>

STEPHANOS.

The friends of Stephanos will be interested in hearing that he has been removed from Northfield, and is now in Brooklyn, Connecticut, in care of Mrs. Virginia Smith, a well-known Christian and Congregationalist. Under such influences we hope Stephanos will develop many latent intellectual and spiritual graces.

A HEATHEN WOMAN'S PRAYER.

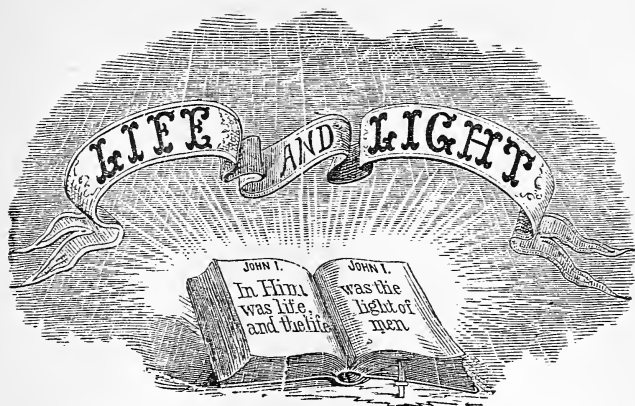
BY MARY SPARKES WHEELER.

THE following remarkable prayer is the utterance of a young Hindu pupil in a missionary school. She is naturally very intelligent and refined, and the prayer shows the terrible bondage of heathenism, her soul-longings for deliverance, and her yearning sympathy for her fellow-sufferers.

PRAYER.—O Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping, and crying, and desire we have turned to all sides, hoping that some would save us. No one has lifted up his eyelids to look upon us, or inquire into our case. We have searched above and

below, but Thou art the only one who will hear our complaint. Thou knowest our impotence, our degradation, our dishonor. O Lord, inquire into our case. For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round, and we are like prisoners in an old and mouldering house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten, we are like the dry husks of the sugar-cane when the sweet juice has been extracted. All-knowing God, hear our prayer, forgive our sins, and give us power of escape, that we may see something of thy world. O Father, when shall we be set free from this jail? For what sin have we been born to live in this prison? From Thy throne of judgment justice flows; but it does not reach us, in this, our life-long misery; only injustice comes near us. O Thou hearer of prayer, if we have sinned against thee, forgive; but we are too ignorant to know what sin is. Must the punishment of sin fall upon those who are too ignorant to know what it is? O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very animals; as they are not responsible, we are not. Criminals confined in jails are happier than we, for they know something of Thy world. They were not born in prison; but we have not for one day, no, not even in our dreams, seen Thy world; and what we have not seen, we cannot imagine. To us it is nothing but a name; and not having seen Thy world, we cannot know thee, its Maker. Those who have seen Thy works may learn to understand thee: but for us who are shut in, it is not possible to learn to know thee. We only see the four walls of the house. Shall we call them the world, or India? We have been born in this jail; we have died here, and are dying. O Father of the world, hast thou not created us? Or has, perchance, some other god made us? Dost Thou care only for men? Hast Thou no thought for us women? Why hast Thou created us male and female? O Almighty, hast thou not power to make us other than we are, that we, too, might have some share in the comforts of this life? The cry of the oppressed is heard even in the world. Then canst Thou look upon our victim hosts, and shut thy doors of justice? O God Almighty and Unapproachable, think upon Thy mercy, which is like a vast sea, and remember us. Have our sighs sufficed to exhaust the sea of Thy mercy? or has it been dried up by the fire of fierce oppression, with which the Hindu (men) have scorched us? Have they (the Hindu men) drunk up, by some one's mistake, that portion of the water of immortality which should refresh our weary spirits? O Lord, save us, for we cannot bear our lot; many of us have killed ourselves, and we are still killing ourselves. O God of mercies, our prayer to thee is this, that the curse may be removed from the women of India. Create in the hearts of men some sympathy, that our lives may no longer be passed in vain longing, that, saved by Thy mercy, we may taste something of the joys of life.

PHILADELPHIA, PENN.



FOR WOMAN.

VOL. XVI.

APRIL, 1886.

No. 4.

TURKEY.

TOURING NOTES.

BY MISS M. A. C. ELY, OF BITLIS.

WHILE impressions are fresh, I will try and tell you a little about my tour in the lake and Booleanite districts, from which I returned yesterday.

Matters in Bitlis did not admit of Rev. Mr. Cole's going, but circumstances favored my making the tour. I took with me as helper an assistant teacher, a graduate of '83, a footman as guide and servant, and a zartieh; for although the roads are comparatively safe, it seemed desirable that I should have governmental escort.

Our first day's journey brought us to Tadvan, a good-sized Armenian village situated on the southwest shore of Lake Van. This village has been occupied by a teacher at different times, but the work has never been very forward. At present we have no helper there. The Gregorians have a school, whose pupils are pledged, on entering, to remain four years. The first class, consisting of eight boys and one girl completed the course of study in the autumn. With most of these scholars I had long talks; I

found them quite ignorant of the Bible, and gave them a few tracts and papers, with which they were greatly pleased. It was interesting to see the group of them seated on the floor, by the dim light of a tallow candle, eagerly reading, many of them aloud. One boy said to me: "Teacher, this is a very beautiful story." I saw he was reading a little tract called "The Debt Paid,"—a plain statement of Christ's finished work for the sinner. We had a long talk with the girl of the class, Nectar, who, by her education, was so different from her companions. She has been engaged by her friends—wholly against her will—to an illiterate young man of a near village. She will probably be unhappy herself, and make those around her so, for she is very proud, and feels keenly the superiority her education gives her; and her utter lack of ornaments—which she says she detests—was very noticeable, for they are worn in great profusion by the girls of the place. Having discarded the rude adornments so common around her, she has not, however, the ornament of a meek and quiet spirit, which alone can enable her to use her attainments aright. I gave her some earnest words to think of, but felt more encouragement in talking to the simple-hearted women who came in, or whom I called on in their homes. . . .

Monday we awoke to see rain falling heavily. A few visitors came in, however, giving us our desired opportunity for service. By two o'clock the rain ceased, and we were able to set out and reach the place next in our programme. Stopping a short time at Dsaag, a large village on the lake-shore, I talked with a preacher and his wife about locating one of our graduates there, as a Bible-reader and teacher. They were greatly cheered at the prospect of having some one who could work for the women and teach the girls—a service for which the preacher's wife, with a family of little children and poor health, was quite unequal. As we were to come to Dsaag again on our return journey, we hastened on, reaching Aghagh just at dusk. We had several pupils at this place. I went at once to the home of one of them, and was told the girls had gone to their daily prayer-meeting, held on one of the lower threshing-floors. To hear that my dear scholars were thus engaged formed the sweetest of welcomes. I planned to join them at their secluded prayer-place, but some eager children called them too quickly.

We had pleasant interviews with the people of this village, and found the girl whom we wished to labor at Dsaag quite ready to go. Since she had relatives there, could board with an aunt, and be so near home that her brother, a reliable, Christian man, could see her often, the plan for her going seemed highly suitable. To

keep this part of my little story together, I may add, that on my return I had the sincere pleasure of accompanying this new laborer to her field, and seeing her actually at work. I arranged everything I could to insure her success and safety. It is a new thing here, and not unattended with some danger, to put a young woman in this position.

In a letter that has just come from this girl she writes, in alluding to the work upon which she has entered: "I pledged, and do pledge, myself to spend my life for my Saviour. I know that in this short and transitory life there is no greater joy than this. Nevertheless, dear mother, now that by the grace of my Saviour I am in this work, I see myself very unsuitable, weak, and cold. Oh, what am I, that my Father intrusts to me, a feeble one, this great work?" In the same letter she expresses much gratitude to her teachers, closing with: "I can never forget the dear mothers who cared for me from my childhood, nor the dear dwelling in which I had my education, both spiritual and physical. Should I be able to forget, all nature would protest to my conscience." We most earnestly ask your prayers that this dear child of our fervent love and efforts may be given wisdom and patience rightly to conduct the new work intrusted to her charge.

To resume the narrative of our tour: After staying over one night at Aghagh, we continued our journey northward. To secure a little rest and eat our lunch, we stopped at noon at Gannouch, where a crowd of men, women, and children gathered around us. To them we read a part of the fifth chapter of Matthew. Our listeners formed two parties: one of them said if the Lord would deliver them from the oppression of the present misrule they would serve him; the other party averred that it was our duty to obey God under any and all circumstances. We left them discussing among themselves this vital question. . . .

The next out-station we reached was Therkaob. During our stay we had many calls from the women and children, and visited at the houses. The parents of one of our schoolgirls showed us pleasant hospitality. I cannot soon forget a scene we witnessed here. Our host and his entire family—wife and four little children—felt compelled to go to Bitlis, to settle a debt he had incurred some years ago, by becoming surety for a Turk to the amount of five pounds. This had increased tenfold, but payments had been made from time to time. The creditor was giving the man much trouble—so much so that he lived in daily fear. As a last resort he determined to draw up a petition, and, with his entire family, fall at the feet of the Turk and plead for mercy.

It was very cold—a little past midnight. The children, aroused

from their sleep and imperfectly clad, brought out into the chill night air, cried piteously. The two younger ones were to ride in woolen bags, carried by a donkey. To overcome their fear and get them into the bags was a matter of no little time and patience, which the father finally accomplished. The poor mother, but recently recovered from illness, stood wearily by, trying to comfort and encourage the children, who were trembling with fear and cold. A group of sympathetic bystanders gave vent to many unique expressions of cheer to the family, and of indignation over the hard-heartedness of the creditor. Three long, tedious days of travel over rough roads at that late season, with probably a return still later, lay before the sad little caravan as it slowly moved away from the place whither they had fled some years before to escape persecution. We were told that the man, who had maintained good composure during the trying scene of getting started, when he reached the village limits, turning back a few paces, offered an ejaculatory prayer, and wept aloud. The thoughtful woman, as she bade us "remain in peace," added: "I'm so sorry I have to leave you uncared for. I have put food to cook in the 'tonir,' which a man will bring in to you in the morning." As we hastened in from the penetrating night air, we could not keep the sad scene out of mind, but from hearts grieved for the injustice, cried out, "How long, O Lord, how long shall such unrighteousness be suffered?"

At Shevansheik we reached the most distant point of our tour. From there we came to Tonjaloo, one of our oldest out-stations, where an earnest preacher is located. After talking with some women who came in to see us, we went out to an open space near by, where a group of over twenty girls, most of them returning from milking their sheep, gathered and listened eagerly to us, asking many questions, such as, "Is it a sin to curse?" They were bright, pleasant girls, and my heart went out in deep longings for them, that they might seek and find the knowledge of the truth.

Returning through the out-stations, we tried to add words of help and cheer. I was much impressed on this tour with the need of laborers. I will only add the heartfelt plea, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

BIBLE-WORK IN TURKEY.

BY MISS C. E. BUSH.

(CONCLUDED.)

I STARTED on last year's touring work with the determination to obtain all the pledges to read the Bible daily which I could possibly

gain, giving a picture for a mark, and promising to pray daily for the reader, and I have one hundred and fourteen names on my list; but I almost dread to go about again and ask how many have faithfully kept the pledge.

In calling at a house last fall, I found a blind woman, about thirty-six years of age, and of course unmarried. She was the daughter of a priest, who loved her, and taught her much from the Bible. Dying, he left her a double portion, which had been stolen from her, leaving her alone and poor. She is specially comforted by the text, "I will not leave you orphans" (as it is in the Armenian), and loves to hear the Scripture read. A sweet, placid expression shows her peace of soul.

In another humble dwelling lived alone, for many years, an aged man and his wife, both members of the church, and earnest, prayerful Christians. Together they went to the chapel to every meeting possible, each leaning on a staff. The voice of family prayer was always heard in their house; the well-thumbed Bible was always near at hand, and neither of them was ever heard to pray without earnestly entreating God's blessing on the American Board, the missionaries, and all benevolent societies. It was something just as much to be expected as the closing "Amen." The old man, between eighty and ninety years of age, called "Physician Alexander," from his knowledge of the healing art, very deaf, and daily growing more feeble, now sits alone, reading the Bible almost all day long, and declaring that it is his one comfort, for *Aiya* (Mother) has "gone before" as he says, and he is "only waiting to follow."

Another aged pilgrim, who has almost reached the allotted period of man's life, and seems now very near the other world, said to us one day: "As one would rejoice over the coming of angels, so I rejoice over your coming, for I have no one to sit and speak to me of Christ. The world has gone from me all at once. The Bible is different from what it was three years ago. It is wonderful, bright, blessed. I was persuaded to be a Protestant by the Bible, but my persuasion is different now from then."

"Do you haste to go to heaven?" we asked.

With his rugged face all aglow he replied, eagerly, "Yes, yes, indeed."

The Bible was close by him, and the "Saint's Rest," and Flavel's "Keeping the Heart." He read to-us himself, "For me to live is Christ," etc., and remarked, "Some of what Paul says I can say, and some I cannot." Every day he chooses a text from the Bible on which to feast and live. That day it was, "Verily, verily I say unto you, he that entereth in by the door is the Shepherd of the

sheep," etc. He bitterly mourns the cold and worldly state of the church in his city.

While calling at a house one day, there sat before me two aged women, one a constant attendant upon the Gregorian, the other upon the Protestant church. I asked the former what she had learned in her long lifetime in the Gregorian church, whereat she simply shrugged her shoulders.

"For instance," I said, "please answer me some questions. Where was Christ crucified?"

She could not tell; but the Protestant sister quickly replied, "At Jerusalem."

"What was the name of the place on which the cross stood?"

No answer from the Gregorian, but from the Protestant promptly came the reply, "Golgotha."

"How many disciples had Christ?"

The Gregorian still remained dumb, but, though the Protestant woman could not read, and was old and weak, yet because she had been to the chapel for years, and heard the Bible there, she knew it all. In former years a woman was not even to touch a Bible, lest she defile it.

"The entrance of thy word giveth light," and this light creeps into most unexpected places. In one village I sold a primer to a priest for a gift to his son's betrothed, and he begged me to come often to that village and teach the women, even once a month. I sat long in his house reading, talking, and praying. In the same village a bride came to a house where I was calling, and the first thing I noticed as she entered was a Testament snugly tucked away under the expansive bib of her apron. The family of her husband are bitterly opposed to that truth, and will not let her come to the chapel; but hiding her Testament in her bosom, she steals away to the house of a neighbor for a daily lesson from God's Word, which she loves. In the same place, some years ago, a girl, sixteen years of age, was about to be married. In among her garments that her mother had prepared for her *trousseau* was placed a Testament.

A young woman in a Gregorian family, earnestly desiring to read the Bible, but being bitterly opposed by her parents, the Protestant preacher's wife daily came at a certain time, and, giving a peculiar knock at the street-door, agreed upon by both as a signal, this seeker after the truth would quietly slip down, open the door, and they would both steal into the stable, where the lesson would be given. Since the days when the Christ-child was laid in the manger, how many stables in this Eastern land have been refuges for secret and social prayer and the study of God's Word!

The young woman, in these circumstances, read as far as Hebrews. One day there was a fearful storm, and as she was ascending the stairs, she was struck by lightning, and fell senseless, the babe in her arms being killed. Her parents then wept and mourned that they had not given her liberty to read and pray; but on her recovery were as hard and bitter as ever, and their opposition gradually broke the courage of this feeble one: she lost zeal and interest and relapsed into a worldly state; for which with what anguish will those opposing parents give answer at the bar of God! How fearful must be the woe of those who shut out others from the light!

In another village I met an old man who bore on his arm the sign of the cross and other devices tattooed in blue ink, denoting him to have been on a pilgrimage to the Holy City. Once he was very zealous in the Gregorian faith. It was his duty to wake the priest for the early morning prayers, and no plan was formed for the Gregorian community without consulting him; but, on his return from Jerusalem, something drew him secretly to the chapel, and he was, little by little, persuaded of the truth, especially by this precious text, "Believe on the Lord Jesus Christ, and thou shalt be saved." When I entered his house without knocking, as is the custom here, I discovered a peaceful family scene,—the baby and kitten asleep, and the daughter-in-law reading to the old man.

"Though I walk through the valley of the shadow of death, I will fear no evil." How often is this valley lighted for those who enter it, and for the dear ones left behind, by God's Word. Brother S. was one of the first Protestants brought out from the Gregorian church in his village. He early learned to love the Bible, and had many of different styles in his house; but there was one in particular which he would allow no one but himself to touch, he held it so dear. For many years he was troubled by a distressing cough, and finally, for nine days, was ill in bed, raising blood. When extremely weak he allowed his son to read to him from his own particular Bible, and did not fail to correct any mistakes made by the reader. At the last he asked some one to pray, and after the prayer he rose up on his knees and prayed himself a long time; he never once asked for health, and then they knew he expected to die. On closing, he laid his head down upon his pillow, and quietly fell asleep in Jesus.

Nine days after his death, his widow was at the women's prayer-meeting, so contrary to custom, which requires the mourner to stay months in the house alone. When I visited her, though she wept sore, she showed me her husband's Bible, which her eldest son, fifteen years old, claimed, as his own, promising to read it

every day, and to strive to take his father's place in the family and church. He and his mother were one day seen coming out of the stable, where they had been to pray together.

"Even to your old age I am He, and even to hoar hairs will I carry you." In one place is a woman a hundred or more years old, who is an illustration of this promise. Loving God's Word as she does, summer and winter find her on the way to the chapel leaning on her staff, but walking briskly, happy, and peaceful in her old age, and a joy to all who see her.

We had twelve Bible-women at work last winter, and were sensible of new interest springing up in all places where they were employed. Our constant prayer would be, "Oh, send out Thy light and Thy truth; let them lead me, let them bring me into Thy holy hill and to Thy tabernacles," until all this dark land shall be illumined, and no knee be bowed to the image of a saint, or toward Mecca, but all classes shall know and love our one only intercessor and Saviour, Jesus Christ, the Lord.

Young People's Department.

THE OTHER GIRL'S WORK.

BY MRS. DANIEL LOTHROP.



MISS PRISCILLA HOVEY put down the December *LIFE AND LIGHT*, rubbed her little gray eyes violently, and thought a bit.

"Melindy," she remarked at last to the small spare figure the other side of the table, "you and I won't last always."

Miss Melinda started, and ran the needle with which she was repairing the ravages of Time upon the family hose, into her well-worn finger.

"Of course not—of course not," she assented nervously; "'twouldn't be according to nature if we did. But what makes you say it this morning, pray tell?"

"Because I can't get back the other mornings in which I ought to have said it," replied Miss Priscilla; "and this morning's mine—at least, so far."

"Well, go on," said Miss Melinda, "and don't be preambing so long." With that she gave the last thrust of the shining implement into the stocking-heel, snipped off the mending-cotton, peered closely for other thin places; and finding none, rolled up the completed pair. "That's done," she said, with a final pat.

"We may go sudden," continued Miss Priscilla, nowise disturbed by the brisk reminders to hasten,— "no one can tell; and we shan't leave things very ship-shape if that does happen."

"For goodness' sake, Priscilla," cried Miss Melinda, sharply; and pushing up her spectacles, she peered closely at her sister's face, "what are you driving at? I declare, I'm as nervous as a witch to hear you go on. And if we *are* called without warning, I'm free to confess we've nothing on our minds that we ought to have fixed to make things easy for the estate to be settled. And the house is in good order. I wouldn't be ashamed to have anybody step in any time and go all through it, from cellar to garret. What *do* you mean?"

"I mean we're as shiftless as if we expected to live always and see to things," declared Miss Priscilla, decidedly; and the glow on her cheek, like the color of a late autumn apple, deepened. "Give me that pair of black stockings; I'll mend them, Melindy."

"No; it's my stent, the stocking-bag is, and I don't want any help on it," said her sister. "You've got your work done; I'll see to these. For mercy's sake tell what's on your mind!"

"Melindy," said the tall woman, abruptly, and letting her gaze rest on the little, anxious face, "who's going to take our places and go on with the mission work in Botsford when we and the other workers die?"

"Oh, is that all?" exclaimed Miss Melinda, with a great breath of relief; "why, the Lord will provide," she added piously, "and raise up laborers in his vineyard."

"Yes, he does provide;" assented her sister, "but then, I've noticed it's generally by giving the workers already in the field a little common sense to look out for the future. Laborers are not raised in a minute, Melindy, any more'n children."

"You take everything out of the Lord's hands," cried the little woman, reprovingly.

"On the contrary, I leave it all where it is, in his hands," declared Miss Priscilla. "I would only work with him."

"But you're worrying over what isn't your business," persisted Miss Melinda, "and trying to control the future. You should trust. If he wants the missionary work to succeed, he can do it without you or me. 'The earth is the Lord's, and the fulness thereof,'" she brought up, glad to feel her feet on the rock of a text, "and he'll convert it in his own time."

"Now see here, Melindy," (the tall woman quickly put aside the big mending-basket to lean over the space where it had been,) "of all things on this earth, if religion means *anything*, it is that every bit of sound common sense that is used in every-day affairs of life should be brought to bear on the Christian experience. We should plan, and study the best methods, and sense things ahead, and increase our capital in the shape of new workers, and do everything we can with just as much energy as though looking out for our money-matters, and doing the housework."

"You are making spiritual things dreadfully common," said Miss Melinda, aghast at her sister's manner and words.

"I wish they were common," remarked Miss Priscilla, dryly; "until they do become so, it stands us all in hand who are professors to do what we can to stem the tide of evil, and keep the Devil off from our field. Melindy, it's a sin and a shame that I haven't waked up before. Now that I have, I mean to do something, instead of drifting on in the old sluggish current."

Miss Melinda shook her head. The old currents were good enough for her. They were safe, and respectable; and she had a wholesome horror of new excitement in any form. In spiritual things they were to be abhorred as holding no good for one who indulged a safe hope in salvation, according to the faith of her fathers. Was she not Deacon Solomon Hovey's daughter, born into election and grace by a controlling Providence, and led up from youth to that serene, early afternoon that ought to come to one whose day had been so circumspect? Did not Priscilla and she don their Sunday bonnets and shawls every other Wednesday afternoon, and wending their way to the lecture-room of the church, add themselves to a slender company of women willing to be known as the Botsford Auxiliary of the Woman's Board of Missions? They had prayers for the heathen—exhaustive, and in no way partial, all the way round the globe their petitions serving every mission-field alike. Occasionally the parson's wife, who was a young creature, and shuddered at the sound of her own voice, would suggest that the ladies take up some new topic for study in missionary intelligence, and come prepared by a paper, or a fresh letter from the field, to the next meeting.

But this always fell flat, and, though the same members held staunchly to the auxiliary, there was no influx of new ones, and things went on as they had done from time immemorial.

But God, with infinite patience, leads his children at last to the light. For Miss Priscilla Hovey, the last dull meeting, with its round of monotonous prayers and its stereotyped readings of Scripture passages, was over. She would put her hand to the

work, and realizing what *her* soul-awakening meant, try to help others up to the same light; and first, she would work among the young people.

"After all, what are we but dry bones at the best," she said to herself; "our hope lies in the children."

Now she brought it all to the surface, — these new aspirations that had possessed her for the past week, — and laid her soul bare to her sister's eyes.

"I shall start at once and begin on Elfrida Smith, and see if she will not help me form a Mission Circle," she exclaimed, getting out of her chair, "no time like the present."

To her dying day, she carried the remembrance of the look Miss Melinda sent after her, too helpless in her astonishment to accompany it with words. And she tied on her bonnet and thrust in her big shawl-pin with the feeling that special prayers ought to go up for *her*, as for one who goes out to fields of unknown peril.

But once in the fresh air, with the crisp snow beneath her feet, she felt her spirits rise, and the exhilaration of a new purpose sent the blood through her old veins with the bounding life of a young girl. She turned in at the Smith's gateway, hopeful and radiant.

"Oh, Miss Priscilla!" cried Elfrida, running out on the steps, "I'm so glad you've come! Mother was just saying she wished you'd happen in."

"I've come to call on *you*, to-day," said Miss Priscilla with a smile.

"On *me*?" cried Elfrida, in astonishment.

"On you my dear, most especially."

The tall woman by this time was well within the house, and in the midst of a bevy of children of all ages and sizes, Mrs. Smith hurrying from the back-ground with outstretched hand.

"I've been coming some time to see you," said the visitor, with a nod to the comfortable little matron; "to-day my call is upon Elfrida."

"Elfrida?" repeated the mother in astonishment.

"Yes, Elfrida; I've come especially to see her. Now, then, can I have a little talk with you and with her?"

The little mother made ineffectual attempts to quiet the clamor of the young Smiths, who, recognizing that they were defrauded from the least hint of the secret of the mysterious call, now set up a babel of cries and remonstrances at being sent out. The door was finally between them, and the three left in the keeping-room; and their howls growing fainter as hope of their mother's relenting disappeared, Miss Priscilla ventured to think she might be heard, and at once began.

"Elfrida, I want to know if you will help me form a mission circle?"

"A *what*?" cried Elfrida and Elfrida's mother.

"A mission circle of all your mates in school and any of the young people they might be interested to bring in," said Miss Priscilla, boldly, "to help us old workers in our auxiliary. You can write letters to the missionaries who are longing to hear from young hearts; you can work for the cause in various ways I will suggest to you later; and you can hold your meetings, and take up new and interesting work as you grow strong in it."

"Oh, I can't!" exclaimed Elfrida, with a gasp as if all the heathen were after her.

"She's too young," said her mother; "besides, she goes to school."

"Tisn't anything against her that she's trying to get a little learning," said Miss Priscilla. "I never heard that the Lord cared specially for an ignoramus to work for him."

"I mean she has all her time taken up now," said Mrs. Smith; "I don't see how she can do anything more."

"Elfrida, don't you ever run around and see the girls at their homes?" asked Miss Priscilla, turning on her suddenly.

"Why, of course," said Elfrida, coming out of her fright, now that there was a prospect of relief; "lots of times; and they come here to see me. It's great fun."

"Exactly. Now, would any time be lost if one afternoon in two weeks all you girls who run around to each other's houses, should meet in the parlor of one of them and talk over something that paid for the time,— some interesting information of the work going on in far-away lands; and that while you were having a good time together, you should feel that you were learning something of the needs of others, and doing your best to help them? Wouldn't that be as 'great fun' as any amusement?"

Elfrida now became frightened again, as she saw that *work* was meant by this plain, earnest woman; and she began, helplessly, "Oh, ask some other girl, Miss Priscilla— do!"

"I see I must," said Miss Priscilla. "Well, good-bye; when the circle is fairly started you must join them."

"Yes," said Elfrida.

Miss Priscilla walked down Botsford Main Street longing for the special prayer again. She had purposely drawn upon the sympathy of the girl considered the brightest in the village, and who was habitually good-natured and obliging; and her best chance had failed.

"Where to go next I don't know," she said to herself. "Well,

it looks as if Lottie Flagg were to be the future president of the circle. No harm in trying for it, at any rate."

Lottie was not at home; so Miss Priscilla sat and talked half an hour with the deaf grandmother about her rheumatism, all the other grandchildren at the West, and about the minister who exchanged with their pastor the last Sabbath; until finally Lottie came running in with cheeks all aglow, and swinging her bonnet.

"She wants to see *you*, Lottie," said the grandmother.

Miss Priscilla, forgetting to drop the key in which she had been conversing, commenced in a shrill, unnatural voice,—

"My dear, I want you to help me form a little society among your schoolmates." Then she remembered, and dropped down to her ordinary conversational tone, "Will you?"

"Yes'm," said Lottie, quite impressed, and seating herself on the edge of the haircloth sofa.

Miss Priscilla was enchanted. "My difficulties are over," she said to herself, "so far as getting the leader is concerned. Now to proceed.

"It is this, Lottie; we ladies who belong to the Auxiliary of the Woman's Board of Missions want a little help from the young people, and ——"

"Speak a little louder," said grandmother, hitching her chair forward.

So Miss Priscilla began to scream again, and laid the whole plan before the young girl, who sat listening intently. Then she sat straight, and drew a long breath. "I would like the first meeting at my house," she finished in a glow.

Not a word came in response. Lottie slipped suddenly from her hair-cloth refuge and sped for the door. When safely on the outside, she cried out, "Oh, *I* can't do it!"

"Can't?" cried Miss Priscilla back again; "that's a bad word, Lottie; don't pray use it."

"Well, I —— can't, repeated Lottie, helplessly yielding to the objectionable word, when she found no other forthcoming. "Please ask some other girl."

"O yes, certainly," said Miss Priscilla, dryly. She got out of her chair, bade the deaf grandmother good-bye, made herself smile over at Lottie, and was soon out on the street again.

"I don't think it makes much difference which way I turn," she said grimly to herself; "there is time this afternoon for one more effort. It might as well be on Mary Ladd as on any one."

And on Mary Ladd it was. She was practicing her music lesson, and she whirled around on the piano-stool when tall Miss Hovey came into the parlor, and did her best to entertain her.

Miss Priscilla did not know anything whatever of music; and harmony on the piano or any instrument impressed her no better than the discordant cries of a cat. But she talked for a good quarter hour on all the musical enthusiasms of the girl before her, meeting her on equal ground, and paving the way for an easy descent to the object of her visit. At last the moment seemed ripe.

"Mary," she said gently, "I have been thinking about all you young girls, and wondering if you understand how we older workers in the church are longing to have you come up and help us."

Mary's eyes did good service, but her lips did not move.

"If you do understand this, Mary," said Miss Hovey, still more gently, "it will rejoice all our hearts." The ground now being right, she cast in her seed, and laid before her youthful auditor the plan for a mission circle.

"What do you think of it, Mary?" she asked pleasantly.

"I don't know," said Mary, playing with her apron.

"Well, are you willing to ask all the girls whom you know in your school to join with you in a little society, and have the first meeting at my house?" asked Miss Priscilla, alluringly.

"I don't know," said Mary again, her fingers forsaking the apron to twist each other.

"O well, if you don't know, you certainly are willing to consider it," said Miss Priscilla, still smiling, but inwardly praying for patience. "I shall expect you with quite a company, Mary; for the young people will be anxious to come if one of their number is willing to help forward the circle. Next Wednesday afternoon, remember, at four o'clock at Maple Cottage. Good-bye, dear."

She was half out the front door, thinking it best to beat a hasty retreat, when Mary jumped from the piano-stool, and gained on her.

"O, Miss Hovey, wait! I don't know,— I can't do it,— ask some other girl, please."

Miss Priscilla walked into the keeping-room, where Miss Melinda was rolling up the last of the mended stockings.

"Is there any tea made, Melindy?" she asked.

Miss Melinda adjusted her spectacles for a good look at her sister. "You look all beat out," she exclaimed. "What have you been doing? Yes; I just slipped the tea-pot on; I'll get you a cup."

Miss Priscilla threw off her shawl and bonnet, and followed her sister into the kitchen.

"Melindy, don't you ask me a single word of this business of mine until I get that cup of tea. I know I shall fall from grace if I open my mouth."

"I'm not in any hurry to know;" said Miss Melinda, pouring out a cupful of the steaming beverage; "you don't look as if you'd been on much but a wild-goose chase. There, drink that as quick as you can; it will take the tired out of your bones." She set the cup down on the table, drew up the tea-pot, and went back to the keeping-room.

"Have I?" queried Miss Priscilla, over her tea. "By the grace of God the Botsford Mission Circle shall yet be."

That evening twenty little white notes went up and down Botsford Main Street and into the cross-roads. They all carried this message:—

MY DEAR YOUNG FRIEND:—

I shall be very glad to see you at Maple Cottage, Wednesday afternoon, January 20th, at 4 o'clock. *Please bring that other girl.*

Cordially yours,

PRISCILLA HOVEY.

Our Work at Home.

ANNUAL MEETING.

REPORTS OF BRANCHES.

THE oldest daughter, the Philadelphia Branch, was represented by its President, Miss Halsey. It had held its own fifteenth birthday, and counted up the entire amount raised during that time as \$25,000. The receipts for 1885 were \$2,416, and they have 32 organizations; but "mission, *anti*-mission and *omission* Christians" are found among them, as elsewhere.

They acknowledge with gratitude the moral support given to the Branch by the new Secretary of the American Board, Mr. Kincaid, who holds vigorous views in behalf of the female department of the Board.

Miss Stirling, District Secretary of the New Haven Branch, said they had no startling events nor new departures to chronicle. Faithful work among the auxiliaries and steady efforts to inspire the young with a love for missions, had characterized the past twelve months. This was the kind of work which endures, and on which they built their hopes. Their receipts for the year were \$10,866.40. They pay the salaries of 7 missionaries, 22 Bible-

women, and 3 native teachers, besides supporting 13 schools and 81 scholars.

Mrs. Fairbanks, Home Secretary, spoke for the Vermont Branch. She said they always had something new in Vermont—new perplexities and emergencies, fresh deliverances, and added proofs of God's good hand upon them.

There have been some changes in their officers. Mrs. Horace Fairbanks, who for ten years has been the beloved President of the Branch, has felt obliged to resign the position. While accepting her resignation with deep and lasting regret, they are giving sincere and cordial welcome to their new President.

Vermont counts 116 auxiliaries and 102 mission circles in her large family. Their receipts (\$4,500) are a little less than last year; but considering the financial state of the country, they think that never in their history has more consecrated money gone into the treasury than in 1885.

Mrs. Wilkinson, Corresponding Secretary, spoke for the Rhode Island Branch. They feel very rich in having given two of their daughters during the year to the foreign work—Miss Jillson to Smyrna, and Dr. Root to Madura. These new ties are giving the Branch a vital interest in these far-away fields. They are rich, too, though with a great sense of loss, in having lately given a beloved officer, Mrs. William J. King, to the better country, even the heavenly. The number of organized societies remains unchanged, and their receipts were \$3,695.40.

The Maine Branch was represented by Miss Crie, Home Secretary. Notwithstanding the obstacles under which they labor in their state of magnificent distances, good work has been done, and they feel that they certainly have not lost ground. They number 86 auxiliaries and 70 mission circles, and their annual contribution was \$3,600.

The New Hampshire Branch was represented by Mrs. Wallace, Corresponding Secretary. It has been readjusting some forces, and doing some pruning work, during the year, but they close with a gain of eight organizations. They have at present on their roll-call, 100 auxiliaries and 74 mission circles. In some of the latter, the children have themselves sustained prayer-meetings, and the blessing of the Lord has rested upon them.

The contributions have been larger than ever before, and a legacy of \$2,000, in addition, gives their total receipts, \$6,336.14. The choicest fruitage of the year has been the gift of a daughter of their Vice-President,—Miss Ellen M. Blakely,—who has gone to Marash.

Springfield Branch reported through Mrs. Brooks, Correspond-

ing Secretary. The year had no brilliant record of success, but abundant evidence of earnest work and quiet growth. Fifty-three organizations compose their family. Some of these have largely increased their attendance and interest, and, as a natural consequence, their giving. The total receipts for the year were \$3,197.65. They commence the new year resolved to work more earnestly, to give more abundantly, to pray more unceasingly.

The Hartford Branch was represented by Mrs. Burt, Home Secretary. They cannot yet claim that every church in their territory has an organization, but they do feel thankful that so many are being stirred up to good works. There seems to be a steady gain in interest, membership, and receipts. They have 45 auxiliaries, and 36 mission circles, nearly all of them working for Christ and his cause.

The Eastern Connecticut Branch, which reported through its President, Miss Gilman, celebrated its tenth anniversary last June. The record for the last year showed a slight increase in the number of societies and a quickened life in some existing ones. The public meetings continue of unabated interest, but they are asking why so few from their Branch are offering *themselves* for service in the foreign field.

The greetings of the New York Branch were brought by Mrs. Cunningham, Vice-President. Beginning their work ten years ago with a contribution of a thousand dollars, they have in the decade added to it several tens of thousands; and better than the money has been the offering of New York's consecrated daughters. The principal gain last year was in the direction of mission circles. The appointment of an officer to work especially for the children had proved a success.

The Worcester County Branch was represented by Mrs. Kimball, Home Secretary. They have just closed their tenth year, and the record for the decade has been one of steady increase in contributions and a deeper and more widespread interest in the work. The contributions for 1885 were a little larger than ever before, amounting to \$4,376.99.

Miss Hodges, delegate, reported advance in the Franklin County Branch, especially among young ladies and children, and more than usual interest in the meetings. The Branch misses the labors of many earnest members who have "taken up work on the other side."

The Hampshire County Branch was represented by Miss Tyler, Recording Secretary. They hold quarterly meetings, and their third annual rally of Mission Circles, last October, was a most interesting occasion. The reports of both mission circles and

auxiliaries show in most cases that they are alive and growing.

Mrs. Thayer, Recording Secretary, of the Norfolk and Pilgrim Branch, said they had found out that nothing was so enlarging to heart-interest as a little hard work. They had found out this secret by steady practice, and they meant to keep right on. The children's zeal does not flag, the young ladies are prompt to respond to extra calls, and the busy women count it their business to attend to the Lord's work with diligence.

On the whole the year has been marked above others in interest. They have 44 societies, and support 2 missionaries, 3 Bible-women, 7 scholars, and 3 village-schools.

The greetings from the Andover and Woburn Branch were brought by its treasurer, Miss Wilder. So many officers have been changed in the union of these two organizations, that it has seemed like a new work. The unifying process is still going on, but will soon be complete. The receipts have been about \$2,700.

The Berkshire Branch reported through Mrs. Giddings, its President. While they thank God and take courage because of temporal prosperity, they do not fail to recognize the blessings that are theirs through the prayers of some of the Lord's hidden ones. Two new auxiliaries, formed during the year, make their present number of organizations 40. The contributions amounted to \$2,778.96, which was more than the year before. A thank-offering service was a special feature of their October meeting, which, in its earnest tone, seemed an "after-glow" to the great meeting of the American Board in Boston.

Mrs. Ploubet, Home Secretary of the Middlesex Branch, said they were in doubt whether the year showed a record of gain or loss. The statement made last year, that they had an organization in every church, must be taken back, as the auxiliary last formed had died. Some mission circles, too, had suspended meetings, and from some they had received no report. All this was on the side of loss; but to encourage them, many of the societies show a warm, living interest, and the contributions, which they feared would fall behind, have come up to the average of other years. They are praying for a deeper love to Christ, and an enthusiasm born of the indwelling Spirit.

Mrs. Burnham, Secretary of the Essex South Branch, reported an unusually prosperous year. Hearts and purses had felt a new impulse, and their receipts had been the largest in their history — \$2,492.24. A thank-offering at the November meeting amounted to over \$400. Their aim is progress, till there shall be an organization in every church in their territory.

Suffolk Branch reported through Mrs. Holmes, its recording Secretary. Their present organizations are 101, and many signs of growth show that it is a live branch of the missionary tree.

A plan was inaugurated last year for sending visitors to each auxiliary within their limits. These visitors have entered heartily into the work, and the plan seems to promise success. In the foreign field they are supporting 17 missionaries, 18 boarding and day schools, and 8 Bible-women. The receipts for the year were \$12,244.39.

The Essex North Branch was represented by its President, Miss Brown. She said there yet remained much land with them to be possessed, but they had added two to their roll of auxiliaries and mission circles, making now 24. Their receipts, too, showed a steady increase, being \$1,340.10 for the year just closed.

The Old Colony Branch was represented by Miss Capron, Corresponding Secretary. They number twenty-four organizations, and have recently appointed a Superintendent of Mission Circles. From this new office they hope for an increased number of circles. Their receipts (\$1,866.16) show a slight increase over last year.

They are supporting three missionaries, a Bible-woman in Ceylon, a native teacher, a school in India, and scholarships in Turkey.

The Barnstable Branch reported through its Secretary, Mrs. Dodge. It is now in the third year of its history, and some of the auxiliaries are bravely holding their own in the face of discouragements, while others are making steady advance. They are making themselves felt as a power in the churches, helping to sustain the monthly concerts, and creating an interest in missionary work.

A special feature of their annual meeting was the thank-offering service. The offerings were accompanied by a verse, and inclosed in envelopes. The amount thus raised was over \$100.

The Middlesex Conference Association reported through Mrs. Tweed, its President. She said this smallest bough of all was considering whether it could grow to be a Branch. They have but nineteen churches in their territory, but their receipts are growing; for whereas five years ago they gave but \$19, last year their contributions were \$234.

WORK OF THE WOMAN'S BOARDS.

[Condensed from an Address delivered at Providence before the Woman's Board, by Rev. N. G. Clark, Senior Foreign Secretary of the American Board.]

THE organization of Woman's Boards marks an epoch in foreign mission work. It is the characteristic feature of missionary

history during the last twenty-five years, whether we consider the work abroad or at home. The Christian women who prayerfully and thoughtfully organized this Board, the first of its kind, planned more wisely than they knew. Other Boards followed the example set, both in our own and in other denominations, in this country and in Great Britain. The set time had come for a great enlargement of efforts for women by women the world over. Through the agency of Woman's Boards, work for women in the different missions in charge of the American Board has increased five fold during the last quarter of a century. The number of unmarried women from this country has gone up from twenty-one to over a hundred, and the number of pupils in boarding-schools had advanced in like proportion, till at the present time there are not less than forty such boarding-schools attended by nearly 2,000 pupils. Who shall estimate the Christian influence daily and hourly exerted on the life and character of these pupils, separated as they are from the ignorance and degradation of their homes? Is it strange that special blessing from above attends labors in their behalf, and that many of them are prepared to become teachers of others, till tens of thousands of girls and women in twenty different mission fields have heard the story of the cross, and gained the first impulses to the better social life? Add to all this the personal labors of so many devoted missionaries, married as well as single, aided by native Bible-women in visiting from village to village and from house to house, and we may have some conception of the great work that is being accomplished for the cause of Christ through the agency of the Woman's Boards.

But the work at home is of no less moment. Looking at the question on the financial side alone, the work of the different Woman's Boards has been of greatest value. Exclusive of the two great bequests, the receipts into the Treasury of the American Board, from donations and legacies, for the last ten years were between four and five hundred thousand dollars in excess of the previous decade. This difference was due to the Woman's Boards. From them was received over one million dollars. Admitting that one third or even one half of this sum would have come into the Treasury of the American Board had there been no such organizations, and it is still true that the advance in the aggregate receipts for the last ten years was due to the Woman's Boards. In view, then, of these financial results, does it not become us, the representatives of the American Board, to offer our heartiest Christian salutations to the devoted Christian women who have been our fellow-laborers and fellow-helpers unto the kingdom of God?

How much of vigorous effort, of self-denying labor on the

part of thousands, not to say tens of thousands of Christian women in this country, all the way from the Aroostook to the Golden Gate, is represented in this aggregate of over one million dollars received into the treasury for Woman's work during the last ten years. Looking at the financial result, there is reason for gratitude and hope.

The methods pursued by the different Boards are different in some respects, but it is believed that all are characterized by singular prudence and economy,—an economy largely due to the unselfish devotion and unpaid services of so many Christian women in all parts of the land. The first organization of the Woman's Board, whose headquarters are at Boston, began on the plan of collecting funds before making any appropriations. Following up this method to the present time, they collect during one year for the expenses of the next. The sums thus collected are turned over to the treasury of the American Board, and held in deposit till they shall be wanted to meet appropriations at the close of the year. The use of these deposits more than offsets the expenses for rent of the rooms occupied at the Congregational House. The Woman's Board has been favored also by quite a large sum given as a permanent fund. By the income of this fund and by the profits made on its publications, it is enabled to meet all its current expenses and something over, so that every dollar given to it by donation or legacy goes to be expended on the foreign field. The other Boards follow the example of the American Board in making appropriations in advance for as much work as they venture to assume.

There are other points worthy of special consideration. First, the influence on missionaries abroad of the hearty sympathy of their sisters here at home. The frequent letters, the words of cheer and of hope that are sent to these lone laborers abroad, and, more than all, prayers offered in their behalf, and in behalf of those for whom they labor, constitute no small factor in the grand results that are being realized in woman's work.

Our Christian women have not yet come to realize the power of prayer as a spiritual agency to secure the divine blessing on mission-ground. Through their sympathies and prayers they may be laborers together with missionaries, and feel that they have part in every result accomplished to the praise of our Lord.

Another point to which it seems proper to refer is the influence exerted by the women connected with these Woman's Boards in maintaining an interest in foreign missions throughout the country. In the stress and competitions of business, in the multiplicity of objects of benevolence pressing their claims on every hand for the many varieties of mission-work here at home, there would be less hope of keeping alive a genuine foreign missionary interest were it not for the influence of tens of thousands of Christian mothers, wives, and sisters scattered all through the land. Is it too much to say, that not only is the pecuniary advance in the receipts for foreign missions largely due to the self-sacrificing efforts of our Christian women, but even the continued and growing interest in the work itself?

WOMAN'S BOARD OF MISSIONS.

Receipts from Jan. 18 to Feb. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Maine Branch.</i> —Mrs. W. S. Dana, Treas. Andover, Aux., \$5; Portland, Aux., Ladies of Bethel Ch., \$16.66; Ocean Pebbles, \$16.31; State St. Ch., A Friend, \$5.	\$42 97
<i>Norridgewock.</i> —Cong. S. S.,	20 00
<i>Norway.</i> —Miss E. A. Millett,	1 00
Total,	\$63 97

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss A. E. McIntire, Treas. Concord, Aux., \$25; North Ch., \$60; Derry, First Cong. Ch., Aux., \$40; East Sullivan, Mrs. N. A. Ellis, \$5; Mrs. R. E. Davis, \$1; Hanover, Aux., \$54; Newport, Ladies of Cong. Ch., \$49.90; Plainfield, Miss M. M. Stevens, const. L. M. Mrs. David Burnap, \$25; Tilton, Aux., \$16.50; West Lebanon, Aux., \$14,	\$290 40
<i>Gilsun.</i> —A Friend,	40
<i>New Market.</i> —A Friend,	40
Total,	\$291 20

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Benson, Aux., \$25; Burlington, Aux., const. L. M. Mrs. C. K. P. Spencer, \$25; Chelsea, Y. P. M. C., \$20; Dorset, Aux., prev. contri. const. L. M's Mrs. Lavinia Sykes, Mrs. Charles B. Kent, \$38.25; Orwell, Aux., const. L. M's Mrs. John Hall, Mrs. Vilroy Blackman, Mrs. E. M. Bottum, \$76.46; Post Mills, Aux., \$10; Randolph, Helping Hands, \$10; Royalton, Aux., of wh. \$5, by Miss Susa Harvey, \$12; Rutland, Aux., \$53.48; Sudbury, Mrs. J. A. Hawkins, \$1; Swanton, Aux., \$5; St. Albans, Aux., \$7.25; Townshend, Aux. and S. S., \$29; Vergennes, Aux., C. S., \$10; Thetford, Aux., \$1.50. Ex., \$51,	\$272 94
<i>Waitsfield.</i> —Lydia A. Bigelow,	5 00
Total,	\$277 94

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Miss E. F. Wilder, Treas. Bedford, Aux., \$15; Chelmsford, Aux., \$17; Lexington, Aux., const. L. M. Mrs. F. E. Tufts, \$25; Melrose, Aux., \$16; Wrentham, Ladies' Miss'y Soc'y, First Parish Ch., \$30; Reading, Aux., \$25,	\$128 00
<i>Ayer.</i> —Cong. S. S.,	2 40
<i>Berkshire Branch.</i> —Mrs. S. N. Russell, Treas. Pittsfield, First Ch. Aux., \$21.33; South Ch., Aux., \$9.05; Hinsdale, Mountain Hill, \$70,	100 38
<i>Beverly.</i> —A Friend,	20
<i>Blackinton.</i> —Aux.,	42 11
<i>Bradford.</i> —S. S.,	40 00
<i>Essex South Co. Branch.</i> —Miss S. W. Clark, Treas. Lynn, First Ch. Aux., \$14; Central Ch. Aux., const. L. M. Miss Ellen L. Aldrich, \$25; Salem, South Ch. Aux., Mrs. Bertram, \$100,	139 00
<i>Franklin Co. Branch.</i> —Miss L. A. Sparhawk, Treas. Buckland, Aux., \$12; South Deerfield, Aux., \$14.25; Greerfield, Aux., \$15.22,	41 47
<i>Hampshire Co. Branch.</i> —Miss I. G. Clarke, Treas. Amherst, Aux., of wh. \$200 const. L. M's Mrs. Abby R. Neill, Mrs. Harriet M. Hunt, \$242.41, Young Ladies' Soc'y, of wh. \$100 const. L. M. Miss Hattie Davis, \$110.36, Ruby Harding M. C., \$20; Easthampton, Aux., of wh. \$100 const. L. M. Mrs. Maria G. Seelye, \$138.31; Northampton, Aux., Edwards Ch. div., \$35, Gordon Hall M. B., \$5; Williamsburg, Aux., \$26.60;	577 68
<i>Hardwick.</i> —First Calvinistic Ch.,	4 11
<i>Harvard.</i> —M. C.,	7 50
<i>Huntington.</i> —First Ch.,	8 00
<i>Lowell.</i> —Pawtucket Ch., \$5, Golden Rule Soc'y, \$10;	15 00
<i>Middlesex Branch.</i> —Mrs. E. H. Warren, Treas. Marlboro, M. C., prev. contri. const. L. M's, Mrs. E. F. Johnson, Miss Lillian Goodale, \$48.50; Holliston, Aux., \$40; Open Hands, \$100; Natick, Aux., \$17.25;	

Concord, Aux., \$32, S. S. Mis-
s'y Asso., \$40, \$277 75
Montague.— Cong. Ch., 1 00
Norfolk and Pilgrim Branch.
 —Mrs. F. Shaw, Treas. Ab-
 ington, Aux., \$22.24; North
 Abington, Aux., \$5; Cohas-
 set, Sea-Side Workers, \$17;
 Holbrook, Little Lights, \$25;
 Plymouth, Aux., \$90, 159 24
Northfield.— Trinity Cong. Ch., 5 00
North Dana.— A Friend, 40
Old Colony Branch.—Miss F. J.
 Runnels, Treas. Fall River,
 W. F. Miss'y Soc'y, \$330;
 Willing Helpers, \$60; Attle-
 boro, Aux., \$5, 395 00
Springfield Branch.— Miss H.
 T. Buckingham, Treas. Lud-
 low Mills, \$9; Springfield,
 First Ch., Mrs. E. Brewer
 Smith, const. L. M's Miss
 Mary A. Ellis, Miss Jane A.
 Holt, Mrs. Ellen B. Derby,
 Mrs. Samuel R. Newell, \$100,
 South Ch., Wide-Awakes, \$12,
 Junior Aux., \$1, Olivet Ch.,
 \$5.08; Wilbraham, Willing
 Workers, \$30, 157 08
Suffolk Branch.— Miss Myra B.
 Child, Treas. Boston, Central
 Ch., Aux., \$31, M. C., \$16.13,
 Berkeley St. Ch., Sunbeam
 M. C., \$13, Old South Ch.
 Aux., \$10, Mt. Vernon Ch.
 Aux., by Mrs. E. K. Alden,
 const. L. M. Mrs. Joseph W.
 Howes, \$25, Bartlett Band,
 \$27, Trinity Ch., Mrs. F. W.
 Carruth, \$20; South Boston,
 Phillips Ch. Aux., of wh. \$25
 by Mrs. Alvan Simonds,
 const. L. M. Miss Ella M.
 Lyon, \$260; Roxbury, Im-
 manuel Ch. Aux., \$23, High-
 land Ch. Aux., Mrs. S. N.
 Stockwell, const. L. M. Mrs.
 Anna M. Campbell, \$25, Eliot
 Ch. Aux., \$10.40; Chelsea,
 Third Ch. Aux., \$35; Cam-
 bridgeport, Ladies' Miss'y
 Soc'y, Pilgrim Ch., \$28.64,
 Junior Aux., \$76.29; Winter
 Hill, Earnest Workers, \$20;
 Watertown, Aux., Mrs. Mitch-
 ell, \$5; Brighton, Y. L. M.
 C., \$30, Cong. S. S., \$30; Wal-
 tham, Aux., const. L. M's
 Mrs. Sarah Frances Taft, Mrs.
 Melvina Maria Morse, \$50;
 Dedham, Asylum Dime
 Soc'y, \$2.40; Walpole, Aux.,
 \$2.50; Wellesley Hills, Aux.,
 \$16.20; Foxboro, Aux., \$40; Y.
 P. M. C., \$20, 816 56
Wellesley.— P. D. Cowan, const.
 L. M. Miss Eleanor Rhea
 Cowan, 25 00
West Warren.— Mrs. E. G.
 Carter, 4 40

Wilmington.— Two Friends, \$5 00
Worcester Co. Branch.— Mrs.
 C. A. Lincoln, Treas. Clin-
 ton, Aux., \$40; Ware, Aux.,
 \$6.45; Warren, Aux., \$11;
 Southbridge, Aux., \$10;
 Brookside, M. C., \$40; Mil-
 ford, Aux., Thank-off., \$75;
 Westboro, Aux., \$35; Charl-
 ton, Aux., \$10, 227 45
 Total, \$3,179 73

LEGACY.

Legacy of Mrs. Eliza W. Jenks,
 Hopkinton, \$36 67

RHODE ISLAND.

Rhode Island Branch.—Miss
 A. T. White, Treas. Slaters-
 ville, Aux., \$20; Newport,
 Aux., \$250.68, United Ch. S.
 S., \$249.32; Pawtucket, Aux.,
 of wh. \$25 by Mrs. E. C. E.
 Davis, const. L. M. Mrs.
 Addie A. Townsend, \$25, by
 Mrs. L. B. Goff, const. L. M.
 Miss Mary F. McGregor, \$25,
 by Mrs. H. N. Blodgett, const.
 L. M. Miss Ruth Dana Blod-
 gett, \$200; Union Ch., Provi-
 dence, \$5, Central Ch., by
 Mrs. H. N. Lathrop, const. L.
 M. Miss Anna A. Thompson,
 \$25, \$750 00
 Total, \$750 00

CONNECTICUT.

Bozrah.— Aux., \$20 00
Eastern Conn. Branch.— Miss
 M. I. Lockwood, Treas.
 Wauregan, Aux., \$20; Nor-
 wich, Park Ch. Aux., const.
 L. M's Mrs. E. T. Clapp, Miss
 Carrie Holden, \$50; Central,
 Village, Aux., \$5; Ledyard
 Newell Soc'y, \$5.45; Stoning-
 ton, First Ch., Agreement
 Hill Soc'y, \$10; 90 45
Hartford Branch.— Miss A.
 Morris, Treas. Bristol, M. C.,
 \$38.50; Buckingham, M. C.,
 \$5; Hartford, Mem. of Asy-
 lum Hill Ch., const. L. M.
 Miss Mary L. Brainard, \$25;
 Centre Ch. M. C., \$52, Pearl
 St. Ch. Aux., of wh. \$75
 const. L. M's Mrs. F. B.
 Bridgman, Mrs. F. P. Carter,
 Mrs. H. R. Morley, \$25 by
 Mrs. Geo. E. Sanburne, const.
 self L. M., \$151.50, Miss L. M.
 Prior, \$10; Rockville, Aux.,
 \$36; Little Helpers, \$10;
 Rocky Hill, Cong. Ch., \$1;
 Simsbury, Aux., \$6; Wap-

ping, Willing Workers, \$14;	
Wethersfield, Junior Aux.,	
\$30; Windsor Locks, Aux.,	
\$60.	\$439 00
<i>New Haven Branch.</i> —Miss J.	
Twining, Treas. Bethlehem,	
Aux., \$28.50; Bridgeport,	
Aux., of wh., \$25 by Mrs. A.	
S. Barnes, of New York, const.	
self L. M., \$25, by Mr. Alex-	
ander Hawley, const. L. M.,	
Mrs. Geo. S. Waller, \$136.91,	
South Ch. M. C., \$25, Park	
St. Ch. M. C., \$30, North Ch.,	
Cheerful Workers, \$15; Can-	
naan, Y. L. M. C., \$10; East	
Haddam, Phoenix Band, \$2;	
East Haven, Aux. const. L.	
M. Mrs. D. J. Clark, \$25;	
Mission Workers, \$20; Essex,	
Whatsoever Band, \$5; Kill-	
ingworth, Aux., of wh. \$25	
const. L. M. Mrs. Hosmer	
Kelsey, \$29; Middletown,	
First Ch. Aux., of wh. \$15	
by Mr. and Mrs. T. G.	
Mather, with prev. contri.,	
const. L. M. Miss Fannie A.	
Russell, \$22; New Britain,	
Centre Ch. Aux., \$126.50, Pri-	
mary Dept. S. S., \$30; New	
Haven, College St. Ch. Aux.,	
\$3, Cheerful Givers, \$5, Y. P.	
Miss'y Soc'y, \$40, Daven-	
port Ch. M. C., \$35, Dwight	
Place, Fairbank M. C., \$25;	
Fair Haven, First Ch. Aux.,	
\$26, Humphrey St. Ch. Aux.,	
Mrs. Mary De Val, const. L.	
M. Miss C. M. Richards, \$25,	
United Ch. Aux., \$25, Mrs.	
Cady's School, Mite-boxes,	
\$11.77; Yale College Ch. Aux.,	
\$135; North Branford, Aux.,	
\$30; Stratford, Aux., \$55,	
Alpha Band, \$25; Torrington,	
Third Ch., of wh. \$25	
const. L. M. Mrs. S. A. Welch,	
\$44; Westville, Y. L. M. C.,	
\$40,	1,029 68
<i>Waterbury.</i> —Sunshine Circle,	5 00
<i>Westport.</i> —Friends,	4 00
Total,	\$1,588 13
NEW YORK.	
<i>New York State Branch.</i> —Mrs.	
G. H. Norton, Treas. Mora-	
via, Aux., \$6.40; Orient, Aux.,	
\$40; Homer, Mrs. B. W.	
Payne, \$5,	\$51 40
<i>Brooklyn.</i> —Mrs. J. L. Par-	
tridge,	10 00
<i>Buffalo.</i> —Mrs. O. F. Swift,	
const. self L. M.,	25 00
<i>Kinderhook.</i> —A Friend,	20
<i>Lake Grove, L. I.</i> —Mrs. F. A.	
Sanders,	1 00

<i>Miller's Place, L. I.</i> —Mrs. T. N.	
Benedict,	\$4 00
<i>Riverhead.</i> —S. T.,	5 00
<i>Rochester.</i> —Plymouth Ch., In-	
fant Dept., S. S., \$2, M. B., \$1,	3 00
Total,	\$99 60

NEW JERSEY.

<i>Princeton.</i> —Mrs. Fred Vinton,	\$3 20
Total,	\$3 20

PENNSYLVANIA.

<i>Stevensville.</i> —A Friend,	\$15 00
Total,	\$15 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. <i>Balti-</i>	
<i>more</i> , Aux., \$50.30, Coll. at	
Annual Meeting, \$23.25;	
<i>Philadelphia</i> , Young Ladies'	
Miss'y Soc'y, \$30; <i>Virginia</i> ,	
Falls Ch., Aux., \$5; <i>New Jer-</i>	
<i>sey</i> , Ladies of Stanley, \$2.50;	
Westfield, Coll., \$10.02; <i>Plain-</i>	
<i>field</i> , Aux., \$10; <i>D. C.</i> , Wash-	
ington, Aux., \$45.35; Ex., \$82,	\$94 42
Total,	\$94 42

ALABAMA.

<i>Selma.</i> —Helping Hands, \$24;	
Cong. Ch. and S. S., \$6,	\$30 00
Total,	\$30 00

DAKOTA.

<i>Sanborn.</i> —Mrs. J. W. Donald-	
son,	\$1 00
Total,	\$1 00

CALIFORNIA.

<i>Santa Barbara.</i> —Mrs. M. E.	
Cummings,	\$10 00
Total,	\$10 00

TEXAS.

<i>San Antonio.</i> —A Friend,	\$ 40
Total,	\$ 40
General Funds,	\$6,404 59
Weekly Pledge,	7 55
Leaflets,	92 38
Legacy,	33 67
Total,	\$6,538 19

MISS HARRIET W. MAY,
Assistant Treasurer.

Board of the Interior.

MICRONESIA.

MISS CATHCART'S JOURNAL.

KUSAIE, Nov. 8, 1884.

ON Wednesday, Dr. Pease and family went on board the "Jennie Walker," soon after noon. We are to occupy Dr. Pease's house this year, and the cottages will remain empty. It was impossible for the vessel to sail that day, owing to the wind and sun, and all day Thursday they lay at anchor nearly three miles away.

Friday morning there came "Sail ho!" and we found a schooner was approaching; being quite sure it was from the Marshall Islands, I looked for mail. There were no letters, but we had very encouraging reports from Ailinlaplap and Jaluij. The books left with the teachers last year are gone, and many more are needed. I shall send some by this vessel. It is much easier to look forward to these coming months of work and responsibility, before any family can come to our relief, when we can know that God's manifest blessing rests on our work, and when there is such great need of the Testament, which will be printed while Dr. Pease is in the home land. Those are the very islands that our two new teachers are going to, and the news was cheering to them, as well as to those left in the school.

And this is how we are left: Miss Palmer is to take charge of the housekeeping; Kefwas is to remain, to help with the cooking, cleaning, and general housework; Na is to wash and iron; while Kenia is to come and sweep on Saturdays. Mrs. Pease has trained all three for the past three years, and we feel that we are much favored in having so good help.

They are all among our best day-scholars, and use English very well, so Miss Palmer can talk with them without an interpreter, and they will be able to help her in that respect when she is trading with other Kusaians, for she is also going to buy our native food.

Miss Palmer will teach most of the classes in English. I shall teach natives, with the help of some of the best scholars, who will teach some classes. Out of school I shall have charge of family worship with the school, Sabbath-school, etc. The most advanced scholars will take turns preaching on Sabbath.

I shall look after the food and tables for the scholars and the

farm-work. The many little things that come up daily we shall either of us do as we have strength and time. We know we have not of ourselves the needed strength and wisdom for the work, but we have One to help who has said, "I will never leave thee nor forsake thee," and we believe he will supply our need, and bless the work of our hands; and then, too, we feel sure we shall be helped by many prayers from Christian friends.

SCARCITY OF FOOD.

Dec. 16th.—Such a time as we have to feed the scholars! Our foreign supplies for them did not come this year; bread-fruit is not ripe yet; there is a scarcity of taro; the Kusaian's have to go to the mountains for wild yams, and it takes nearly all day to find food enough. As a consequence we don't have much native food. Now we have left only four demijohns of rice (one hundred and thirty pounds) and one tin of bread. The new supplies cannot be expected for more than six months, and we must not get all out now; so we have stopped using rice and hard bread, and this week have been using bean soup and graham bread from our own supplies, for the school. I think that if we can tide over the next three weeks, bread-fruit will be ripe, and we shall be all right till May, when there will be no bread-fruit for several weeks. We have one nice field of taro growing, and the boys work every afternoon planting another.

Simiter, one of the highest chiefs on this island, and a good Christian native, died from heart disease this week.

NEW-YEAR'S DAY.

Jan. 3d, 1885.—Although our friends are not with us, and although we cannot send them the season's greetings, from our hearts there arise many wishes for "A Happy New Year" to them, and the prayer that Heaven's richest blessing may be theirs.

A schooner came here to trade last week, and we bought a little hard bread and some rice. The rice is very "buggy," and old; but we have had it spread in the sunshine, and I think it will help us on till bread-fruit season, all right.

As it has been bright and fair all the week, we decided to have a picnic on New Year's; so Mr. and Mrs. Walkup and their people, we and our people, took the canoes and were off. We sailed two or three miles to where we could find a nice, cozy nook, where the boys helped spread cocoanut leaves under the trees for a green carpet, when we rested and spread our dinner while they went off after crabs; which, when they had found a sufficient number, they built fires in the sand and cooked. These,

with fresh young cocoanuts, made their picnic. Thus we passed a pleasant day, and felt the stronger for it. It is the first time for more than a year that we have been away from the station-grounds for recreation.

THE WEEK OF PRAYER.

We think of friends very often during this week of united prayer, and think you will be glad to know how we remember the season.

We know not what things you are praying for, and if we did it would be impossible for our people to comprehend them all; so Dr. Walkup and his school, we and ours, Rev. Likiak Sa and the Kusaians, are united on subjects which we chose and arranged as best to meet the need of these people. Our school gathers in the morning, and spends an hour in a short session of prayer and a Bible-reading. Then in the evening, instead of our regular evening worship, they repeat the portions of Scripture dwelt upon in the morning, and we unite in a short season of prayer. I think I never enjoyed a "Week of Prayer" so much,—probably because I have studied the subjects so carefully from the Bible in preparation,—and my heart yearns for these people, that the Holy Spirit may be with us and bless each heart.

CHINA.

THE FOOCHOW GIRLS' SCHOOL.

BY MISS NEWTON.

WE do not quite like the name "College." It is simply a translation of the Chinese characters on the house, and is more descriptive of what we hope it will be in the future, than of what it is at present.

The dwelling-house is in front, and only separated from the school by a narrow hall above and below,—a sort of health preserver. We are closely surrounded by a high wall, except one little corner. A low building, connected with the main building by a covered passage-way, contains the kitchen and dining-room. There is a basement under the corner of the house, where the children can play in rainy weather, and in the yard outside are their swings and see-saw. The dormitories are small, but far better than most of the girls are accustomed to at home. I like this arrangement much better than where a large number sleep in one room, as it makes them more quiet, and more careful to keep their rooms in order, to say nothing of its healthfulness. The largest of these rooms can, if we are crowded, contain four

beds, but usually has only two, each for two girls; the smallest rooms are just large enough for one. The furniture is very simple, — a closet within which each girl in the room has a place, hooks for hanging clothing, a small table, one or two plain chairs or stools, and the beds, which are very simple. Boards are laid across two long benches, one at the head and the other at the foot; over the boards is placed a piece of straw matting, on which they sleep, and the covering is made like a big bag of coarse blue cloth. This is sufficient for summer, and in winter a thick cotton bed is slipped into the big bag, under which they snugly tuck themselves away, often covering their faces, if allowed to do so. In winter, too, they have some straw put under the matting, which makes it warmer. The pillows are some like a round stick of wood, nearly a foot long, and covered with red leather. They rest the back of the neck on the pillow, instead of the head. Over the bedroom doors are ventilators, which the girls are forbidden ever to close without permission, and I regard it as one of the signs of progress that they begin to appreciate fresh air.

Perhaps you would like to go into the dining-room. Let us choose the morning hour — 7.15. The large bell strikes to give warning, the small bell rings, and the girls assemble in the school-room and take their seats. This is one of the cares which Miss Garretson takes this year, so she will introduce you to them. When she enters the room they rise and give their morning salutation: "Is it well with you? Is it peace?" Then at the sound of the bell they rise, fall into line, and pass out to the dining-room, where she waits to sing the morning blessing with them. The hot rice is already served in bowls, the prepared vegetables, beef, or fish, and condiments are placed in the center of the tables, and very soon the chop-sticks are busy. We do not eat in the same room with them, but I have learned to use chop-sticks, and occasionally, to their great delight, accept an invitation to their table.

Sometimes we are invited to eat in some of the native families, and I am getting to quite enjoy some of their dishes. A nicely-cooked Chinese feast, including birds'-nest soup, starks' fins, ducks' tongues, bamboo sprouts, etc., is something not to be despised. But perhaps you ask why we do not try to civilize the girls, by teaching them to use knives and forks, napkins, table-cloths, sheets and pillow-cases. We do not want to Americanize them, and we have to be very careful, as it is, not to raise them so far above their own people as to make them unhappy when they go back to their homes. Our house is built of a coarse kind of burned brick, laid with mud, and plastered on the outside. It looks well, but is not very durable; the plaster falls off easily, and the wood is soft, and decays quickly.

SPIRITUAL CONDITION.

Of the twenty-nine in school last term only five are church-members, though I hope a number more are Christians. Several have expressed their interest, and desire to make a profession of their faith; but it has seemed better for them to wait, as I did not quite feel sure of them. It is so easy for a Chinese to copy anything, that there is special danger of their copying outward forms of a Christian life while strangers to its vital power, and when they leave us, as readily copy that by which they are next surrounded. They are not free to talk of their heart-experiences; but I am encouraged. The five older girls, the first class, now take turns in conducting the Tuesday evening prayer-meeting, and do it well; their prayers and remarks are short and pointed. The last meeting before vacation we made an experience meeting, and a good number bore testimony or expressed their personal interest. There is a lack of the earnestness in working for others that I want to see as proof of whole-souled consecration, but perhaps I am too impatient to see at once the perfected fruit. I do feel very keenly the need of the Spirit's power in my own heart and in theirs, to do the work I cannot.

 INDIA.

BIBLE-WOMEN OF THE AHMEDNAGAR MISSION.

ALL the Bible-women came together last month, and we enjoyed the occasion. It was one of more than usual interest. This was owing, in part, to the instructive lesson which was the last half of St. John's Gospel, beginning with the eleventh chapter, and the third of Colossians to repeat. But it was the absence of two dear faces which gave special tenderness of feeling to all that was said and done. They were not Bible-women whom we missed, but those who had loved these gatherings, and delighted to join us. One was the wife of the former pastor of the church, Rev. R. V. Modak; we all knew her as Ramkarbai. She was always present, and sat with open Bible during the examination, now and again suggesting a question, and then listening to the reports with interest, and was ready with words of encouragement at the close when opportunity was given. She used to enjoy the social "Tea" with a large company of women afterward, and her presence formed one of the most attractive features of the occasion. This is not the place in which to speak of that dear sister, and of all we have lost in her removal from us. The whole Christian community is afflicted, and mourns for her.

The other missing one was a young woman whose name was Rubybai. After her marriage and removal to a village, some three years since, she allied herself with the volunteer workers at once, doing what she could with not very firm health, preparing the Bible lessons, and coming to meet with the Bible-women. Her bright, eager face, the sweet tones of her voice, and her pleasant, winning ways will never be forgotten. Tears came so fast at the mention of the names of these beloved ones, that it seemed for awhile as if we could hardly go on with our exercises. But we were obliged to make the effort. There were nineteen Bible-women present,—twelve from the Ahmednagar district, six from Sirur, under care of Mrs. Winsor, and one from Sholapur, whom Mrs. Harding superintends. Besides those, twenty-six women had prepared the Bible lesson, among whom were several volunteer workers.

There was less of incident in the reports of the afternoon than we sometimes have, but a hopeful spirit was manifest. Kasubai, of Dedgaw, has no associate yet, but the pastor's wife accompanies her on her visits among the villages. She told, with a good deal of animation, of a rather long trip they took among some villages not often visited, and how the women begged them to come again soon. But they cannot take such trips very often, as they have no conveyance. At that time they had managed to secure a small pony, which carried their bundles, and gave them an occasional rest. Kasubai shows no lack of interest in her work, and has the blessing of good health. Dhrupatabai, of Wadale, has a young woman, by the name of Dayabai, associated with her now, the wife of a teacher residing there. She is a nice person, and will do all her strength allows, but she is not so strong as we could wish one to be for the long walks they need to take. Evidently the women of those seven or eight villages are becoming quite familiar with Scripture truths. Here and there one becomes a Christian, but there is no general movement toward Christianity among them yet.

Sagunabai and Dhrupatabai, of Rahuri, speak of many interested ones in villages around, who seem just waiting, lacking the courage to come out and be separate. We trust their work will receive a new impulse when Mrs. Ballantine, of Rahuri, shall be there to superintend it. She is supposed to be already on her way. Vithabai and Bhagubai, of Kolgaw, see occasional fruit of their efforts, in some of the women who are *under influence*. Two have recently accepted of Christ, and been received into the church, and there are abundant opportunities in the surrounding villages and hamlets,

as well as in Kolgaw itself, to speak the word. There is no flagging of interest on the part of these two women.

In the city of Ahmednagar, Gangabai and Kambai, who has taken Subabai's place, have kept steadily at work. There are a number of women in whom they are specially interested, and for whom they frequently ask prayer in our daily meetings. One of them came to our all-day meeting last month, much to our surprise. These women have been to the villages around a number of times lately. They would go often, but are not able to walk so far, and we have no means of supplying them with a conveyance.

Kakhamabai has not been away from Nagar much, on account of her young baby, but she and her associate, Kniabai, who is supported by an English society, have wrought faithfully among many classes, especially the weavers. They also assist me in the prayer-meetings which are held in the weavers' schoolhouse. There are four hamlets about the city, which the four Bible-women frequently visit. There was nothing stirring in any of the reports, and we, and the Bible-women, too, have to trust that their labors "are not in vain in the Lord." There is another Bible-woman, supported by an English society, living in a village about ten miles from Ahmednagar.

After such a meeting they return to their villages, feeling that they have each other's sympathy and prayers, and it helps them. Their Bible lesson for next April is the first ten chapters of Joshua and the last of Revelations, to be learned by heart. The Bible-women and others have often asked to send their kindest salaams to those who provide the means which allows them to give themselves to their work, and they earnestly desire their prayers that God may crown their labors with success.

M. E. BISSELL.

FOREIGN NOTES.

Miss Mary E. Brooks has, at present, charge of the school for Greek girls at Pera, near Constantinople.

A cheery letter from Miss Jennie E. Chapin announces her safe arrival in Peking, and her enjoyment of the Thanksgiving service at the United States Legation.

The English Government of Natal gives fresh proof of growing interest in school-work for natives, by giving fifty dollars for the purpose of buying materials for the Kindergarten Department at Umzumbi.

Home Department.

PLAN OF LESSONS.

It has been thought best to make such a change in the plan for the lessons as will enable those who use them to give some time to the work of the present year, without falling out of line. This month, instead of Bulgaria, as was announced, we give a *General Missionary Review of January and February*. The lessons for the remaining months will be as follows:—

MAY.—*Bulgaria.*

JUNE.—*Bulgaria.*

JULY.—*Review of Woman's Work for Six Months.*

AUGUST.—*China.*

SEPTEMBER.—*Thank-Offerings.*

OCTOBER.—*China.*

NOVEMBER.—*China.*

DECEMBER.—*General Review of Six Months.*

GENERAL MISSIONARY REVIEW.

JANUARY AND FEBRUARY, 1886.

Political Events.—Change of Ministry in France: Effect on Missionary work in Tonquin; in Madagascar. Formal Annexation of Burmah to British Empire. Diplomatic relations between the Pope and China. Anti-Chinese agitation on the Pacific Coast.

Missionary Events.—Interesting Fiftieth Anniversary of the Telugu Mission, India. Bishop Sargent's Jubilee of Service, India. Silver Anniversary of Woman's Union Missionary Society, New York. Month of Special Prayer for Missions appointed by the English Church Mission Society. New Mission to the Mohammedans at Aden. Shall the Central African Mission of the London Missionary Society be given up? Newspaper for the Zenanas issued by the Methodist Woman's Missionary Society. What Bible Translation just completed?

American Board.—How many missions at the beginning of 1886? Where located? How many churches? What new missionaries sent out? To what stations?

Publications.—What new books, pamphlets, and leaflets issued by the A. B. C. F. M. and Woman's Boards?

Annual Meeting.—Woman's Board of Missions at Providence. How many missionaries? Bible-readers? Boarding-Schools? Day-Schools?

Eastern Turkey.—What Central Stations now occupied? Name some of the out-stations. How many missionaries in this field,

ladies included? Name the Educational Institutions in this field, including those for women. Under whose care? Describe the recent tour into Russia.

Morning Star Mission.—Ruk: School opened; Church enlarged; meetings; the Uman Islet; trip to Fefan. *Gilbert Islands*: Training-School; General meeting; How many of the islands occupied? Name them; new islands; incident of little boy saved. Ponape.

Mexico.—Beginnings at "Coosi."

Zulu Mission.—Awakening — at Lindley; at Umsunduzi.

East Central African Mission.—New work at Makodweni. Inquirers' class at Kambini.

Austria.—What right recently secured to the Mission? What new out-stations occupied?

Madura Mission.—Accessions at Palani. At Mandapasalai.

China.—Baptisms in Hong Kong Mission. New Helpers. Peking. Opium Hospital at Shanse.

Japan.—Work in Fukui. Woman's Theological Class in Kobe. Miss Dudley's out-station work.

The *Missionary Herald*, *Life and Light*, *Mission Studies*, and the *Missionary Almanac* furnish all the help necessary for the study of this lesson. The first, second, sixth, and seventh topics will be found to contain sufficient material for five-minute papers or talks. The others may, perhaps, be so condensed as to be given in the form of one-minute items.

THE CHILDREN'S WORK.

WHERE, in all this broad, busy land, can be found a happier company of workers than the Mission Bands of the Interior? $\$2,500 + \$1,361.48 = \$3,861.48$! These figures were the text for a black-board exercise at St. Louis, last October, which gave the children of the Interior so pleasant a surprise that they are working this year more joyfully than ever before: $\$2,500$ asked for in 1885, $\$3,861.48$ given, so of course they will stand ready with the $\$4,000$ for 1886.

Then it is helpful to have a definite object for which to work. They wish to "lend a hand" in "every cause that needs assistance, every wrong that needs resistance;" but they feel that China, Hadjin, Africa, and their beloved Morning Star Mission are the special objects of their love and care.

They delight to know about all missions at home and in foreign lands, but they study these four fields, believing that the more they know of the work there, the more earnestly they can pray for it, the more gladly they will give for it.

God bless the earnest workers, wherever they are, and among them, by no means last or least, the children of the Interior.

L. F. A.

LEAFLETS. Two new leaflets have recently been added to our list. "Dora Turner's Letters," by Mrs. George M. Clark, will be found specially helpful to young ladies. Price, 2 cents each, or 15 cents a dozen. "General Fund," by Mrs. J. F. Temple, presents an important topic in a fresh aspect. Price, 1 cent each, or 10 cents a dozen. Send orders to Secretary W. B. M. I., 75 Madison Street, Chicago.

THE ORIENT AND ITS PEOPLE. We are now prepared to furnish this valuable book at the reduced price of \$1.00. It contains twelve chapters on India, such as: Geographical Sketch; Women of India, Curious Customs, etc.; and ten chapters on China, including Religions of China, Curious Customs, Opium War, Christian Missions, and other topics of equal interest.

It was a beautiful thought of our Methodist friends to choose Easter Sunday for the Children's Missionary Day. Each Sunday-school may thus bring its Easter offering to proclaim to the world that "the Lord is risen." That denomination is aiming at "a million for missions."

A WORD TO SUBSCRIBERS.

SUBSCRIBERS to LIFE AND LIGHT who have been in the habit of sending their subscriptions to Boston, by way of the Mission Rooms in Chicago, are earnestly requested to transmit their subscriptions hereafter to Boston directly. Please have your drafts or money-orders made payable to "Secretary of LIFE AND LIGHT," as requested on second page of cover.

Postal-notes and stamps are no safer than bank-notes. If you do not receive a receipt from Boston within a week or ten days, write again. The magazine is partially edited in Chicago, but is printed and mailed in Boston. The subscription list and delinquent list are there, and any errors should be corrected there.

During the year 1885, 370 subscriptions were received in Chicago and transmitted to Boston, at an expenditure of time and correspondence which would have been saved by sending at once to Boston. Postal-notes, money-orders, and drafts made payable in Chicago, had to be collected here and forwarded in a new draft. A little trouble on your part will save a good deal of trouble here,

since "many a little makes a mickle," and we shall be much indebted.

EDITORIAL COMMITTEE.

CHICAGO, Feb. 18, 1886.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JANUARY 18 TO FEBRUARY 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Ashkum*, \$2.25; *Chebanse*, \$3.50; *Chicago*, Plymouth Ch., \$215; New Eng. Ch., \$56.19; First Ch., to const. L. M's Mrs. Emma S. Munger and Miss Helen Kingsley, \$50; *Dundee*, \$17.10; *Evanston*, \$10; *Galesburg*, Brick Ch. to const. L. M., Miss Marietta Jenney, \$28.73; *Genoa Junction*, Wis., \$6.28; *Glencoe*, \$18.10; *Henry*, \$5; *Highland*, \$5; *Lyonsville*, \$9; *Macomb*, \$19.50; *Millburn*, \$10; *Oak Park*, \$28.50; *Payson*, \$27; *Princeton*, \$30; *Prospect Park*, \$12; *Rockford*, First Ch., \$52.76; Second Ch., \$33.25; a friend, to const. L. M. Mrs. H. W. Taylor, \$25; *Wauponsie Grove*, \$10, \$665 16

JUNIOR: *Chicago*, New Eng. Ch., Y. L. S., \$24.19; South Ch., Y. L. S., \$75; First Ch., Y. L. S., \$51; *Plano*, Y. L. S., \$4; *Port Byron*, Y. Peo. S., \$2.50; *Wilmette*, Y. L. S., \$11.65, 168 34

JUVENILE: *Ashkum*, Buds of Promise, \$1.70; *Cable*, Gospel Messengers, \$4; *Danvers*, Busy Bee Soc., \$11.95; *Elgin*, Acorn Mission Band, \$27; *Galesburg*, First Ch. of Christ, S. Sch., \$16.68, 61 33

Total, \$894 83

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Terre Haute*, \$18. Total, \$18 00

IOWA.

BRANCH.—Mrs. E. R. Potter of Grinnell, Treas. *Alden*, \$4.20; *Davenport*, \$20; *Des Moines*, \$37.80; *Grinnell*, \$43.20; *Eldora*, \$9.94; *Lyons*, \$27.27; *Mag-*

nolia, \$4.75; *Muscatine*, \$64; *McGregor*, \$9.75, \$220 91

JUNIOR: *Chester Centre*, King's Daughters, \$3.00; *Decorah*, \$5.00; *Grinnell*, Y. L. M. S. of the Cong. Ch., \$10.47, 18 47

JUVENILE: *Des Moines*, S. Sch., 6.63; *Eldora*, Infant Class, \$2.00, 8 63

Total, \$248 01

MICHIGAN.

BRANCH.—Mrs. Chas. E. Fox, of Detroit, Treas. *Adrian*, \$5; *Augusta*, Aux., 2.50, Miss Alma C. Childs, for L. Membership, \$25; *Alpine and Walker*, 60c.; *Almont*, Mrs. M. P. Jones, \$5; *Ann Arbor*, \$22.95; *Calumet*, \$35; *Detroit*, a friend, \$1, Woodward Av. Ch., \$50, a young friend, \$20; *Dowagiac*, \$4.84; *Edmore*, Aux., 50 cts, Mrs. J. D. Sanford, \$5; *Eaton Rapids*, \$15; *East Newton*, \$10; *East Saginaw*, \$100; *Flint*, \$49.13; *Hancock*, \$20; *Highland Station*, \$2.80; *Greenville*, \$32.64; *Grand Blanc*, \$6.90; *Grand Rapids*, First Ch., \$20.40, South Ch., \$17; Jackson, \$178; *Lake Linden*, \$33; *Manistee*, \$25; *Morenci*, \$4.60; *Stanton*, \$10.10; *Summit*, \$6.73; *Traverse City*, \$7; *Ypsilanti*, \$5.50, \$820 19

JUNIOR: *Ann Arbor*, \$50.95; *Detroit*, Harper Av., Gleaner's Band, \$20; *Grand Rapids*, First Ch., \$10, Second Ch., \$12, South Ch., \$3; *Jackson*, \$60; *Lake Linden*, \$15, 170 95

JUVENILE: *Detroit*, First Ch., Sunbeam Band and Opportunity Club, \$10, Woodward Av. Ch., King's Cup-Bearers, \$8.73; *Stanton*, Hibbard Mission Band, \$5, 23 73

Total, \$1,014 87

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Glyndon</i> , \$11.25; <i>Minneapolis</i> , Vine Ch., \$20; <i>Montevideo</i> , \$5.05; <i>New Richland</i> , \$3; <i>Northfield</i> , \$9.10; <i>St. Paul</i> , \$78.25, Miss L. W. Simpson, \$10,	\$136 65
JUNIOR: <i>Minneapolis</i> , Plymouth Ch., Y. L. M. Soc.,	7 14
JUVENILE: <i>Minneapolis</i> , Plymouth Ch., Cheerful Givers, \$10, Second Ch., The Bees, \$5,	15 00
Total,	\$158 79

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Cameron</i> , \$8; <i>St. Louis</i> , Fifth Cong. Ch., \$8.09; <i>Springfield</i> , Central Cong. Ch., to become Aux., \$10,	\$26 09
JUNIOR: <i>St. Louis</i> , Young Ladies' Soc., Pilgrim Ch., \$62.50, Fifth Cong. Ch., Coral Workers, \$36.17; <i>Hyde Park</i> , Gleaners, \$5.60,	104 27
JUVENILE: <i>Pierce City</i> , S. S. of First Cong. Ch., for Minnie Brown Institute, \$5.25; <i>Indian Ter.</i> , Children's Miss. Soc., Worcester Academy, for Minnie Brown Institute, \$5,	10 25
Total,	\$140 61

NEBRASKA.

Woman's Miss. Ass., Mrs. Geo. W. Hall, of Omaha, Treas. <i>Greenwood</i> , \$3.30; <i>Nebraska City</i> , \$10; <i>Norfolk</i> , \$14; <i>Omaha</i> , \$6; <i>York</i> , \$12,	\$45 30
JUVENILE: <i>Nebraska City</i> ,	10 00
Total,	\$55 30

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Burton</i> , A. C. H., \$5; <i>Cleveland</i> , Euclid Ave. Ch., \$38; <i>Medina</i> , \$10; <i>Oberlin</i> , \$68; <i>Painesville</i> , \$50; <i>Parkman</i> , \$2; <i>Salem</i> , Mrs. Allen, \$5; <i>Toledo</i> , First Ch., \$110,	\$288 00
JUNIOR: <i>Marietta</i> , Y. L. M. Soc.	48 00
JUVENILE: <i>Elyria</i> , Golden Links, \$10; <i>Parkman</i> , S. S., \$1.55,	11 55
	\$347 55
Less expenses,	2 97
Total,	\$344 58

ROCKY MOUNTAIN

BRANCH.— <i>Denver, Col.</i> , First Ch.,	\$50 00
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SOUTH DAKOTA.

BRANCH: Mrs. F. D. Wilder, of Huron, Treas. <i>Yankton</i> ,	\$11 35.
JUVENILE: <i>Faulkton</i> , S. S., Prim. Cl., \$1.50; <i>Huron</i> , Children's Christian Band, \$4.85; <i>Britton</i> , Louise and Lois Beach, certificates, 20 cts.,	6 55
Total,	\$17 90

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Beloit</i> , First Ch., \$6.50; <i>Browntown</i> , Mr. and Mrs. M. M. Lathrop, \$5; <i>Brodhead</i> , \$4.64; <i>Bristol and Paris</i> , \$20; <i>Clinton</i> , \$5; <i>Delavan</i> , \$13.44; <i>Ft. Atkinson</i> , \$25; <i>Green Bay</i> , \$15; <i>Hartland</i> , \$15; <i>Kilbourn City</i> , M. M. Jenkins, \$16; <i>Kinnickinnick</i> , \$4; <i>Lancaster</i> , \$8; <i>Milwaukee</i> , Gr. Avenue Ch., \$16.71; <i>Ripon</i> , \$5; <i>Racine</i> , \$77.07; <i>River Falls</i> , \$11; <i>Royalton</i> , Literary Society, \$5,	\$252 36
JUNIOR: <i>Milwaukee</i> , Gr. Ave., Ch. Young Ladies, \$25; <i>Plymouth Ch.</i> , Helping Hand Society, \$100; <i>Oshkosh</i> , a few young persons, \$2.25,	127 25
JUVENILE: <i>Kilbourn City</i> , Methodist S. S., \$7.88; <i>Potosi</i> , Sunbeam Class in S. S., \$1,	8 88
	\$388 49
Less expenses,	17 76
Total,	\$370 73

GEORGIA.

<i>Atlanta</i> , First Ch., Aux. Soc.	\$17 50
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MISCELLANEOUS.

For expenses of Union Meeting, \$1; from sale of Coan's life, \$2; of the "Orient and its People," \$2; of leaflets, \$96.62; of envelopes, \$16.91; of waste paper, 50 cts.; of mite boxes, 13 cts.	\$119 16
Receipts for month,	\$3,450 28
Previously acknowledged,	5,094 32
Total since Oct. 29,	\$8,543 60

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The younger readers of LIFE AND LIGHT may enjoy the following story of what the children are doing for missions on this Pacific coast. Even from the Hawaiian Islands come the names of six little ones, with their gift and the pleasant message, "For the Golden Chain Circle, *aloha* from the Isles."

In the Poet's vision,

"The whole round world is every way
Bound by gold chains about the feet of God,"

and we love to think that the little links of gold in Grandma Thoburn's hand are only the visible sign of an endless chain whose links of heavenly light in the hearts of the children, and of older ones as well, are drawing us nearer to the throne, and bringing blessings down upon us, and upon "the whole round world," that only God can know.

GRANDMA THOBURN'S CHAIN.

BY H. E. J.

"HE cometh unto you with a tale which holdeth children from play."

Come, children, and take these front seats, while I tell you the story of the missionary chain. You know how your mammas and grandmas have started out every few weeks to attend a missionary meeting, leaving you at school or with some sober-minded Katharina or Bridget, or, possibly with your Aunt Prudence or big sister Jane. If you lived at our house you would know all about Miss Starkweather, and Miss Gulick, and Mrs. Holbrook, and Miss Gunnison; I presume you know a good deal about them and their work; if not, ask your mammas, and they can tell you. There is a lady in San Francisco whose name no one seems to know,—so I will have to call her Mrs. Nemo,—who knows how much good these missionaries are doing in Japan, and Spain, and South Africa.

She longed to help them tell

"The old, old story
Of Jesus and his love."

But her heart was bigger than her purse, so she said, "I have a gold chain, which, if sold, might bring a little money that could be used by the missionaries for the good of heathen women." Mrs. Cole, the Treasurer of the Woman's Board of Missions of Pacific, was glad to get the chain. But what should she do with it? She thought about it, and others thought about it. You know something always comes of thinking, whether it be about a conundrum, an example in arithmetic, a duty or a watch-chain. Well, after these ladies had thought about the chain, they began to think of an old lady. Did you ever think of a watch-chain and an old lady? If not, I am sure you will very often after I have finished my story. No doubt you have thought of your grandma, with her sweet face and silvery hair. But this old lady is your other grandma now. In a large church full of people, in Berkeley, Mr. J. M. Haven (whom I wish you all knew) told your papas and mammas, and all the other grown-up people, about her. He said she was born in the year 1800. That was before your grandpa and grandma were born. For eighty-five years she has lived in this world doing good to all about her. Twelve years ago, at Santa Cruz, she joined with other ladies in starting the Woman's Board. Now, the thing thought of by the ladies, as they looked at the beautiful gold chain, was, "We will ask the people in this church to-night to buy this chain, in shares of one dollar each, and give it to Grandma Thoburn, of Rio Vista. Evening came, and after the secretaries had finished reading their reports, Mr. Haven told the story of the chain. He told of the love for Christ which led the unknown friend in San Francisco to make the gift. He told of Mrs. Thoburn, and of her love for missionary work, and then he began to ask the people to take shares in the chain. How quickly the names began to come in, the names of children falling upon the air like apple-blossoms in the springtime—your names, and with your names the dollars! We won't try to recall the names of the old folks, but look closely and see if you recognize your names in this list: I give them in the order subscribed: Gertrude M. J., Mary F. J., Theodore F. S., Albert B., Mary H. P., Henry S. P.; a P. too small to have a name; Elsie M. C.; four little brothers and sisters H., one of whom is in heaven; Harold W., two little E's, Benton P., Charles P. B., two R's, Bessie and Hattie M., Eva M., two little B's just from the "Islands," Baby V., Alice B. O., Edith C., infant class in Saratoga, Phoebe B., Johnny H., Morning Star Lights of Market Street, Oakland, Erle L., Julia, Charles, Willie and Mary C., Walter I. M., of Iowa, Willis T., Alfred H. B., Herbert B. W., Willie W. W., Helen W., Fred N., Susie P., Mary McL., Sam Fay B. The names

and the dollars kept coming in until there were as many dollars as the years of Grandma Thoburn's life. The morning came, and with it more dollars, until that gold chain had brought one hundred and three dollars into the treasury. Now, children, you must know that this money will help support the missionaries, and the chain has gone to Mrs. Hannah Thoburn, of Rio Vista, the oldest active member of the Woman's Board of Missions of the Pacific.

Did you ever think how the Bible seems to have a verse for every occasion? The chain was sent with this verse: "I decked thee also with ornaments, and I put a chain on thy neck. . . . And thy renown went forth among the heathen for thy beauty." (Ezek. xvi. 11-15.) The answer came back as follows:—

"To the Friends and Co-Workers of the Woman's Board of Missions of the Pacific.—1873-1885: 'A gift is as a precious stone in the eyes of him that hath it; whithersoever it turneth it prospereth.' (Prov. xvii. 8.)

HANNAH T. THOBURN."

And now my long story must be brought to a close. A beautiful autograph album has been prepared, at the suggestion of Mr. George Locke, who has ten shares in the chain. It contains Grandma Thoburn's photograph and a lock of her rich, nut-brown hair, in which Father Time has sprinkled no silvery threads. All your names will be written in this album, and sometime you will, we hope, see the book, and write your names yourselves. If there are those among your friends who wish to take shares in this chain, tell them they can pay the money (a dollar a share) to Mrs. R. E. Cole, Treasurer of the Board, at Oakland, and their names will be entered in the album. Let the children's tribute to old age be like the laughing spring, that sends its sparkling waters down through the fields all through the year; for every dollar given is an offering to the Lord, who loves the children in these happy Christian homes of America, and in the heathen homes of other lands.

LETTER FROM MISS GUNNISON.

KOBE, Dec. 6, 1885.

. . . THE school-work here is so delightful! We have now at least ninety-eight scholars, almost seventy of whom are boarders. New applications for admission to the school are constantly coming in, but it is not always wise or possible to accept them. There are so many girls now being supported by the school, that the funds for pupils in indigent circumstances are all in use. If we

had room enough, and the means, undoubtedly our school might now number one hundred and fifty. But as it is, there is sufficient work for another teacher. As a new-comer, I cannot do as much as I desire to do; but when I am able to take my place in the ranks with the others, there will be an opportunity for another to take up the work which falls to me now. Miss Brown, Miss Searle, and I live very happily together; and although at first my desire to go to Kioto was very strong, I have become so attached to this school now that it would be very hard for me to leave. My class in reading and conversation is composed of such nice, lovable girls that I enjoy it very much. I have seven music scholars, all of whom are very faithful and enjoyable pupils.

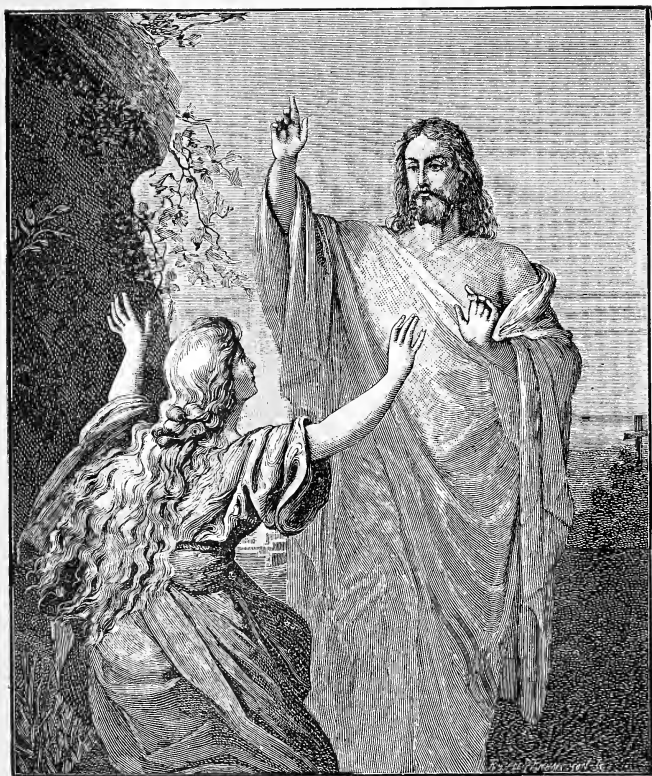
As I sit here writing, I can hear the girls singing in their regular Sabbath evening prayer-meeting. The tunes they use are the same as ours, but the words are translated into Japanese. The weekly prayer-meeting of the Kobe Church is held once a month, in our schoolroom, when the welfare of the school is the special topic of prayer. One of these meetings I attended last month, and received much help from it, I am sure. Not one word during the evening could I understand, but the Spirit of the Lord was there, and a prayer was rising constantly from my heart that all present might be blessed. I had a Romanized version of the hymns, and so was able to join in the singing; the meaning of the words, however, I should not have known had I not been familiar with the hymns in English.

I enjoyed the report of the General Association Meeting, which reminded me of last year's meeting at Stockton, which so filled me with love and zeal that I am now in Japan as a result. . . . Letters are coming from dear friends, telling me of their joys and sorrows. I sometimes long to be with them; but the desire does not trouble me long, for it is always quickly followed by the feeling that it is such a great privilege to be engaged in this blessed work, and the thought keeps my heart full of joy constantly.

“Go, send my gospel with joy and peace,
With a loving haste across the seas;
There is no toil but your Lord shall share,
For, lo, I am with you everywhere.”

“Oh! if there shall come to the land of rest,
From the North and South, from the East and West,
The souls of the ransomed *we* gathered there,
In answer to faith, and work, and prayer, —

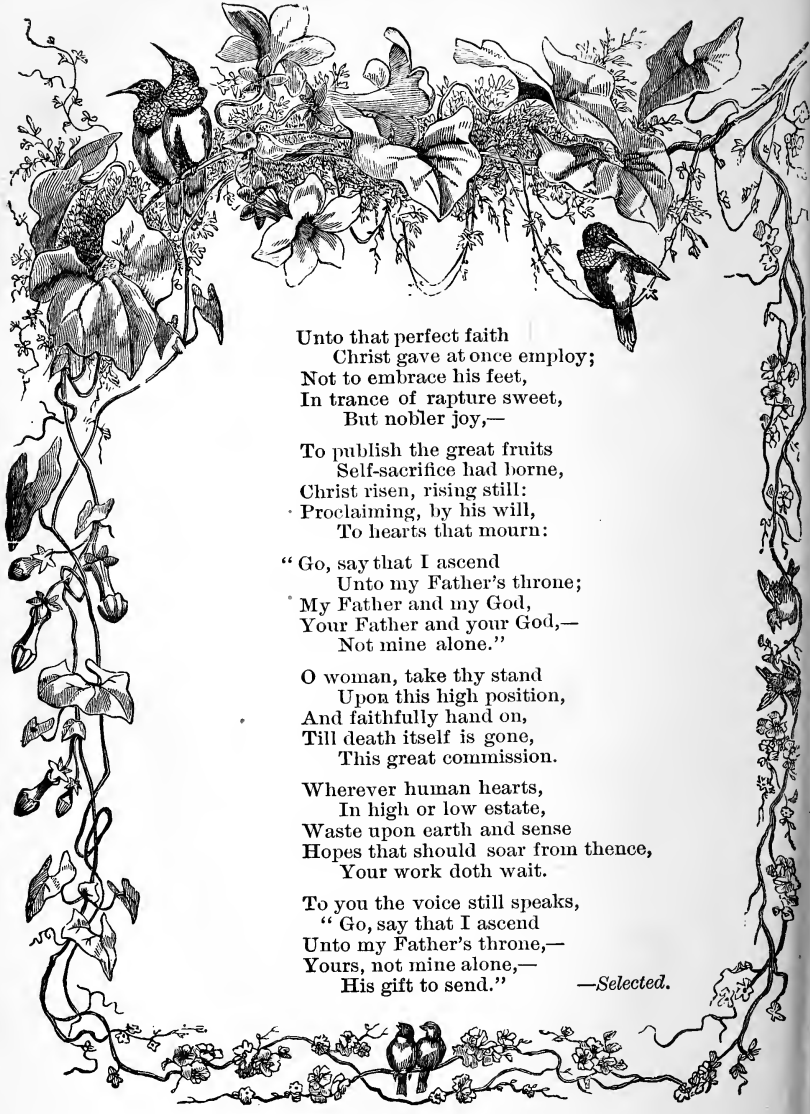
“Oh! how small to us will seem the price
Of our greatest labor and sacrifice,
In the glad new song that to you and me
May come to our ears from over the sea!”



WOMAN'S COMMISSION.

When, upon Easter morn,
The risen Saviour came
To Mary, as she kept
Beside his grave and wept,
He called her name.

Without one shade of doubt
Her heart replied, "My Lord!"
The mystery received
Of life through death achieved,
Her faith adored.



Unto that perfect faith
Christ gave at once employ;
Not to embrace his feet,
In trance of rapture sweet,
But nobler joy,—

To publish the great fruits
Self-sacrifice had borne,
Christ risen, rising still:
Proclaiming, by his will,
To hearts that mourn:

“Go, say that I ascend
Unto my Father’s throne;
My Father and my God,
Your Father and your God,—
Not mine alone.”

O woman, take thy stand
Upon this high position,
And faithfully hand on,
Till death itself is gone,
This great commission.

Wherever human hearts,
In high or low estate,
Waste upon earth and sense
Hopes that should soar from thence,
Your work doth wait.

To you the voice still speaks,
“Go, say that I ascend
Unto my Father’s throne,—
Yours, not mine alone,—
His gift to send.”

—Selected.

INDIA.

A NEW YEAR'S DAY IN MADURA.

BY MISS M. P. ROOT, M.D.

SHALL I begin my New Year, once more, and take you with me? Perhaps you in cold, bright New England can hardly enter into this sunny, warm India and believe it is January. Well, it is hard for me to realize it, too, with the temperature ranging from 80° to 86°, with the sun so hot and dazzling that we never go out of doors in the middle of the day if we can help it, and with our open doors and windows day and night.

The night before New Year's was our regular Thursday evening prayer-meeting, and the Madura and Pasumalai missionaries, ten in all, took tea at Mrs. Capron's. This is very pleasant, as those who play tennis come in early and have one or two games in Mr. Jones' ground. It is impossible in this country to get any exercise except in some such way. . . . After tea, while we were having our meeting, fire-crackers and guns went off occasionally, and this, with the Catholic and mission bells, kept up quite a noise during the night. Our churches had midnight services, largely attended by native Christians, but not by the missionaries.

Our first call was before our early morning tea, and a native woman brought us some fried cakes. As soon as we were through tea all the servants and their families came, and each one presented us with a lime, — the symbol of the gold ball, or something of the sort, which the old Indian rajahs used to present to favored guests,— and, as a whole, gave us each a beautiful wreath of chrysanthemums and a plate of native candies. Then the children sang an original hymn for the occasion, which the oldest boy had composed. The day was fairly begun; and I wish I could picture to you, just as I saw them, the picturesque, shifting groups of beautifully dressed, gaily dressed, poorly dressed, dirtily dressed, half dressed, and almost undressed people as they came before us all that long, long day.

By half-past eight we had received one hundred and twenty-nine calls. How you would have enjoyed being with us, for the first half of the day, at least. At that hour our large dining-table was pretty well covered, for each of us had had a lime for every caller, and fourteen wreaths had been put on our necks. These wreaths are beautiful, and hang below the waist. They are made for the most part of small yellow chrysanthemums, but some are of magnolia, jessamine, and other sweet flowers. Each one has a pendant of pink and white oleanders.

The offerings—and even the very poor bring a lime—are brought in silver or brass trays, and up to half-past eight had consisted of wreaths, bunches of flowers, flower bracelets, limes, pomegranates, plantains, a loaf of frosted cake,—considered by the natives a great luxury, and called “plastered cake,”—and papers of sugar, cocoanut, and sugar candy, “honey tubes,” a candy elephant and horse, and a “chusar,”—all beautifully moulded,—the areca-nut and its accompanying betel leaf.

At half-past nine we had had one hundred and ninety-two callers, and then the rush began. Church was to begin at half-past ten, and before that time all the village congregations wanted to call on us. At quarter to ten a native band came sweeping up in fine style, and after it a straggling trail of villagers. They came up on the veranda, — too many to get into the room, — and Mrs. Capron had them stand up in long lines, that she might see the families and schools together. She had a nice word for nearly every one, and all the women and children had from one to four plantains to carry away.

While she talked to them and they sang for her, I counted them. The small people shifted about a little, but I think I am on the safe side in saying there were one hundred and fifty. Before they had fairly salaamed themselves away, a second band and procession filed into their places. This was a company from the West Gate Church, led by the pastor. A song composed for the occasion, and with a refrain containing a good deal of “Mrs. Capron and Dr. Root” in it, was sung by half a dozen boys, accompanied by a violin, cymbals, and a tambourine. As usual, wreaths were hung about our necks, and we were presented with limes and plantains.

As they went off the front steps a new procession came up, those at the right led by the usual band of horns, tom-toms, and cymbals. This was the West Gate School, with its masters and mistresses. Such a pretty sight! They are all little heathen girls, and so were brilliant in beautiful gay cloths, nose and ear jewels, and bangles! They, too, reviewed before us, garlanded us, sang an original song, giving us beautifully written copies of it. Then they filed past us, placing their wreaths on our necks and limes in our hands, and making each her pretty salaam. Sixteen dear little prettily dressed girls, fourteen of them Brahmans, came next by themselves. As they went away the boys of a village school and their masters came; they sang for us, and were rewarded with plantains.

Just here came a break, and I put on my hat to go to church.

. . . The two entrances to the church were very prettily dec-

orated with plantain leaves and other greens, with banners of Turkey-red with gilt letters. Over the church were Japanese lanterns and the English and American flags. Inside were more red and gilt banners and Japanese lanterns, strings of the pretty yellow asters, flags, and plenty of green trimmings. I was in time to hear—but not understand—two addresses and a prayer, and to see the offerings come in. . . .

At half-past twelve a boys' school came to call upon us, and sat around on the dining-room floor. They had carefully practiced for the occasion, master and all. The master made a short speech: "May God bless you both. A Merry Christmas and A Happy New Year. Three cheers for Mrs. Capron and Miss Root." The boys responded with, "Hip! hip! hurrah!" At one o'clock we had had eight hundred and fifty callers. At this time two of the temple elephants came calling. As there were many children hanging about, I gave each a two-anna piece—about seven cents, and they performed to the satisfaction of the children, and also to mine. But they were not so entertaining as four monkeys, who performed ever so many tricks.

At two o'clock Mrs. Jones fed on her lawn about two hundred of the people from the poor village congregations. At four, Mr. Jones entered heartily into some athletic sports which the people got up. We went out to see them, and sat with the usual wreaths about our necks. I stayed till after the rope-pulling. The heathen took one end, and the Christians the other. We feared the Christians would be beaten, for they were not so athletic as the undressed heathen; but they carried the day from the first. How the people did shout and applaud! We all rose to our feet and clapped, and I felt like screaming, too, I was so pleased.

We then came in to rest, but the people, fresh as ever, flocked over to the church to have a *pujurum*, or concert. Our overland mail had come at two o'clock, and in one of the lulls I had read my few letters; but coming in at night, too tired to take more than a cup of tea, I found it most refreshing to sit down to read. I read my LIFE AND LIGHT from beginning to end, and had begun to read the *New Woman's Work* from end to beginning, when Mr. Jones and Miss Swift came for me to go to the concert. We found the people closely packed on the floor, the cymbals, the fiddle, the tambourine, and the same lyrics going on, as if they had not been going on all day. Mr. Jones having invited the people over to fire-works, we, too, marched behind a band to see them. . . . Do you wonder that I was glad to go to my room, or that I was too tired to sleep well?

The next day callers continued to come, many people who

kept themselves aloof from the crowd, coming by themselves. Then Sunday ushered in the Week of Prayer. Each day we had services at seven in the morning, and again at four in the afternoon, with Mrs. Capron's Bible-women. Mrs. Capron took up for the week the seven feasts of the twenty-third of Leviticus; but the Feast of the Passover alone took us four days, and the rest of the week was given to the "Feast of Tabernacles," and of "Unleavened Bread," and of "First Fruits."

On the following Monday all our Madura missionaries arrived for a ten day's meeting; but my letter is too long, and I must not go into details.

JAPAN.

LETTER FROM MISS COLBY.

Miss Colby sends us the following account of the season's work in Sakai:—

I SPENT most of the autumn in touring, but continually came to Sakai for Saturdays and the Sabbath. Certain ones urged me to move here for the winter, and open an English school; but the calls came from every side so appealingly I found it hard to devote myself to any one place. In the middle of November, however, I moved over and opened a night-school for the public-school teachers, with twenty-six scholars, most of them strongly opposed to "the way." Sakai has been like a bivalve—the harder the efforts to open, the tighter it has shut itself.

I had a wide range of plans, but for a month and a half it seemed as if I were in every way given over to be tried in my patience. Being the only foreigner in a large city, of course I attracted much and unpleasant attention. Some twenty years ago a French ship came here, and the sailors, while on land, were fired at, and some of them killed. In return for this a number of the citizens were forced to commit *hari-kari*, and their graves are now honored places here. This is said to be one reason why the city has for years so resisted Christian influence and hated foreigners. One day as I was walking on the seashore with two Japanese ladies, the fisher-children, catching sight of me, raised a shout, and ran to inspect the foreign woman. This became the nucleus of a rapidly increasing crowd. I was struck several times, and we received showers of small stones and sand, besides shouts of abusive language. We got away safely, and I reported the matter to the Osaka governor, who dispatched a messenger immediately to punish the offenders, and warn the police to see that no danger came to foreigners. Before that, walking the streets was

an impossibility, on account of the insolent crowd, but now I have very little disturbance.

The English class has been a pleasure from the beginning, and now I rejoice in many signs of promise. I have refused many, as all want evening hours, and I do not believe in doing more than can be done well. Two of the scholars are *Kockos*,—civil magistrates elected by the people. These two have charge of schools, and one is the older brother of Kanamori, our pastor in Okayama, who has long resisted the truth. The other is one who has discharged several under teachers for preaching Christianity, and he is now one of my most devoted “disciples,” as he calls himself. I went to call on his wife, choosing an hour when he ought to have been in school, for I knew full well there was no use in trying to reach the wife when the husband was near. I fancy she sent for him, for he soon appeared and entertained me, while I could not induce the wife to enter the room, only as she crawled in as a servant, to bring tea and cakes. This is the usual way in old-style Japanese homes. All the men pay me great respect, which gives me much encouragement, proving that Japanese gentlemen can accept woman on an equality, in this case as a superior; and this is a fresh stimulus for urging forward the higher Christian education of women, not only in Japan, but in Christian countries. . . .

Hitherto I have only taught the reader, with a Bible class for the advanced ones on the Sabbath. I told them at the first that my object was to gain them for Christ, and that the English was only a means for this; but they showed very plainly that they wanted nothing of the former, and I felt it was not best to push them. I hung up a “Silent Comforter” in Japanese, which has attracted much attention without giving offense, and I have tried to reveal the truth as I have had opportunity. The *Kockos* whom I mentioned have just sent me word that if I wish to read the Bible every night, to do it without any hesitancy, but to let the change come as from them, because they are the ones in authority, and no one will dare say anything contrary to them. I am somewhat puzzled over the request, but the messenger says that, as my object is to teach Christianity, they fear that I will go back to Osaka, and lose my interest in teaching them. I have enjoyed the English Bible class very much, and I have a hope these scholars have talked of it to others.

There are three other men who take not a little of my time, thoughts, and prayers. One is the teacher of English in the Normal school. He studied for years in Bishop Williams’ school (Episcopal), so that he is learned in the Western religion without

accepting it. The second teaches English in the city schools, is a graduate of Fukuzan's school in Tokiyo, and has studied a long time with missionaries. The other is a man sent here by the Osaka church and missionary society to do Christian work, and who, although between forty and fifty, is very anxious to learn English; and I am equally anxious to help him better to fit himself for his great work.

Do not think my thoughts are all given to the men, although I am sorry I have become so much a Japanese as to put them in the foreground. My woman's work here has been very heavy and difficult. I have again and again, by one means and another, succeeded in drawing large meetings. They seem, however, to extend no further than my personal influence, which kind of work is most wearing and disappointing. Now, from half a dozen to a dozen come every afternoon to learn knitting and other fancy-work, and study the Bible in connection with it. There are fifteen or twenty whom I always expect to see in my Sabbath Bible class, although there are usually more than that, and more than formerly are attending the mixed meetings. There have been times when only two or three would come. All the women whom I have seen are unlettered, but very busy with their spinning, weaving, and housework; happy and satisfied, having few wants, and fewer ambitions. Looking at them as an ordinary traveler might, I think they compare favorably with the country New-England woman of the same class. The New-England woman is sharper and thinner, and oftentimes more unhappy and less prepossessing in appearance. That is the surface. . . .

Since beginning this, I have received a letter with this question, "Have they made any progress toward the ideal of a Christian home, of a pure, chaste Christian woman for its center?" To the first clause I would say an emphatic yes; to the latter, no. Man is the center of everything, native and foreign, so far as I have seen, except that Takahashi girls' school of which I have written before. I think the possibility is open to woman, but few are ready for the situation; although there is a looking toward it. The general influence is too heavy. I must not forget Okane and others who have been directly in the dominion of lady missionaries. These are the exceptions that prove the rule, and the dominant power of man is the rule. Until woman has the faculty, the opportunity, the desire of virtuously supporting herself, she must cringe before the supporting power. It is so the world over. If she cannot gain the position of wife, she must strive for the next best, and oftentimes more comfortable place of concubine. All that was said of the ancient Jews may be said of this

people, and the Christians are still in the land of the Philistines, and more "bone of their bone, and flesh of their flesh." My sense of justice and right has been too long outraged to talk calmly on this subject of woman.

. . . Who is equal for these times. The questions of the hour tax all the powers of the missionary. The Bible is full of terrible things for these heathen Japanese. The cry comes from all sides, "Why have you taught us this way to bring us into such anguish?" Who is to support the concubines and their children? Who can cope with educated and traveled men who know the evils of Christian countries, and say they are "worse than heathen Japan"? Unless we have the wisdom and knowledge of God, and have a *daily* baptism of the Holy Spirit, there is much confusion.

Double the work that I have accomplished has had to be pushed aside for lack of time, and workers. We need a dozen Deborahs, who are neither afraid of trouble or evil report, to go up immediately to battle against the mighty. Lest some may be hindered by words, I want to call to mind that it is "not by might, nor by power, but by the Spirit, saith the Lord of Hosts;" and whoever comes truly in the Spirit of God will be right, and whoever attempts this warfare in human pride will be wrong.

EAST CENTRAL AFRICA.

LETTER FROM MRS. IDA C. WILCOX.

The following letter from Mrs. Wilcox will be of interest as showing some of the difficulties and successes of pioneer missionary work.

MAKODURNI, INHAMBANE.

WE now have six girls and twenty-two boys in our family. We are only teaching them to read and write in their own language, and the Catechism. We feel that our mission is to teach them Christ, and the way of salvation; therefore, the Bible and Catechism take up two thirds of the time. As a result of this constant teaching we have a class of twenty inquirers, who have said they want to be Christians. We feel some of them are really trying to serve Christ, and will sometime be the beginning of an Inhambane church. We are looking now for an outpouring of the Spirit. Pray with, and for us, that this day may soon come. In our most advanced class, which numbers five boys, is the brightest, most intelligent boy we have found here. He only began studying when I returned from Natal, the last of August. He now writes the best, and reads as well as any, of the class, one

of whom has been with us two years, and is himself a very bright boy. This boy will now set up and strike off a proof-sheet of about 1,000ems in a day, without help; and after the second, or, at most, the third proof, he has a clean sheet.

We are now printing a Catechism. Mr. W. is translating "Milk for Babes." We want each boy and girl, when they learn to read well, to have a copy of this, also leaves from the Bible for their own. So you see that your little press is doing its part of the evangelizing work.

Work among the girls and women is one of the problems. They are very regular at our meetings, yet cannot understand that this is for them, as well as for their husbands and brothers. I long for the "gift of the tongues," but find that this tongue is to be got only from study and practice. There are none of the Hottentot *clicks*, but they have sounds that to me are much harder: for example, an "h" sound combined with the "r"; a "b" combined with "v," a "b" and a "g"; and others in combination with "s" and "z," all of which defy any one to speak correctly but a native. We are beginning to feel encouraged about our own girls, four of whom are beginning their third month, and all seem contented and happy. We feel that they are thinking about what it is to be a Christian, although they sometimes come to queer conclusions. The other Sabbath evening, after our meeting, some of the girls came rushing in and wanted to know if they believed, they must come and live with us. Mr. Wilcox told them "No," they could believe and live at home,—and was going on to show them how it would be better for them to live with us, and study and learn to read the Bible; but before he could get out any more words they began dancing around the room, saying, "We'll believe! we'll believe!"

These six girls have promised to stay a year. I could take three times this number if I only had the room, the strength, and the means. The girls like sewing, but they handle their needles in a most awkward fashion. The men do all the sewing that is done in their kraals, having originally learned from the Banyans and Portuguese; and all, tailor fashion, drive the needle from them. It requires much teaching and a great deal of patience to get them to sew well and straight. I draw a line, and tell them to follow it; pretty soon one will bring her work to me and ask if that is good, when it goes off at an angle of 45°. They will pick it out and sew again in the same manner. After having taken it out a great many times they get tired, and ask if it isn't time to get supper. But when a girl sews one inch straight, and is rewarded by a word of approbation, she will dance around and clap

her hands, show it to all the girls, and even carry it out to show the boys who are working near the house.

On Sunday the people seem to think our house is theirs; and we are willing they should enjoy it, if they would only come into our dining-room, which is also sitting-room and parlor; but we have to shut the door tight or they will crowd into my bedroom, where the babies are sleeping, to admire themselves in the glass; and one day I even found a girl trying my bed.

Our public service begins at 10 A. M.; but long before that they begin coming, and by ten we have a good congregation, mostly women and children, with some young men and a few old ones. After this, the inquirers' class; at 4 P. M., Bible class; after tea, evening meeting.

One Sunday, directly after morning service, we were called to see a baby which had rolled from his bed into the fire, and his whole side, arm, and leg badly burned. When we arrived there we found that pneumonia had set in, and we told them the baby would not live. They said they knew it; some one had bewitched it, and that was why it breathed so. We tried to show them it was God, but they could not comprehend. Coming home, we stopped at a kraal where they were drying a lot of a kind of caterpillar for their future eating. Just before leaving, they brought a bowl of honey for refreshments. The people, as a rule, are very hospitable when we call at their homes, and are great beggars when they come to us. The next morning the father of the burned child came and said the child was dead, and asked if they could not keep a cup and saucer and spoon we had left there with medicine; and if we could not give a couple of yards of cloth to bind about the mother for mourning. This is the way they express their gratitude.

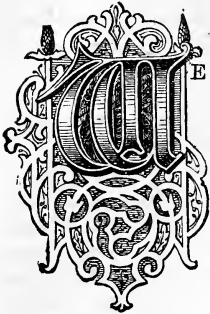
December, 18th.— Yesterday some strangers came in, and, of course, began examining things. They stood looking at a large steel engraving of Martha Washington; all of a sudden one covered her head and ran out of doors. She was frightened.

This morning the brother of one of our girls came for her pay, and while he was talking to Mr. Wilcox, the girl took occasion to run off into the woods. Pretty soon he called her, but she did not come. Then the man said we had hidden her. We told him "No; come and see." So he came, looked under beds and behind doors, but did not find her, and finally went home. Then she came back. I asked her why she ran away from her brother; she said she was afraid. Her father and mother were dead, and he would take her pay and "eat it up" (use it). She did not want him to have it, but was afraid to refuse.

Young People's Department.

TALKS WITH OUR GIRLS.

ERZROOM, Feb. 12, 1886.



WE have this year begun to have family devotions in English once a day. (We have not as yet thought of doing so at school devotions.) We have a few verses, I one, and the (boarding) pupils the next, in concert, and then I offer a prayer (in English), closing with the Lord's Prayer, which they have learned very nicely. Of course remarks are always made in Armenian.

The other evening we had Matt. xxvi. 1-13. I called attention to the 8th verse — "this waste." Some day I would like to talk with you about this matter of waste—the seeming waste in the world. It has been a profound and painful problem to me, but I am learning that what I have called waste, is really God's perfect conservation. When we came to the 13th verse I spoke of the great honor done this woman, and through her to all her sex: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done." What inspiration in these words! What *saving* of precious ointment" was that which poured it out lavishly on the Saviour's head! "Saved through all those centuries! What an example to us to pour out loving devotion without stint; not feeling it a waste—oh, far from it!"

After devotions I began to ask questions about the prayer-meeting from which we had just returned. It was conducted by Mr. Chambers, who read 2d Kings iv., dwelling on the first seven verses.

"Do you understand Mr. Chambers?" I asked, looking around on the bright and lovable faces of the girls sitting about the long table.

"Oh, yes," replied Susan, quickly; "even better than our own pastor. Mr. Chambers is very clear; my grandma says so too."

"May I ask a question?" says another, almost interrupting.

"Certainly."

“Why did the Shunamite woman charge the prophet with deceiving her?”

“I don’t think she meant it so. She wished to express astonishment, — which was natural enough, — and used the forms of speech which seem common at that time.”

“She was lacking in faith,” suggested another.

“No,” I replied; “it does not seem to me a want of faith on her part. She used the phrases of that time and place to indicate surprised joy at the approach of something greatly desired, but which had long seemed hopeless. ‘Too good to be true,’ as we might express it.

“This is a beautiful story — this of the Shunamite woman. Beautiful in her practical devotion, in the relations between herself and her husband, in the quick and tender sympathy of the prophet, who almost reproaches God (verse 27), as though he should have been notified of the trouble of his friends. That woman had a deep nature, and this was a deep, terrible, and glorious experience to her. Girls, don’t be afraid of the hard things, the painful things! They are often our greatest blessings. While sitting in church this evening I heard the word “*medz-tzav*” (has grown), and immediately the word divided itself into two, and became *medz tzav* (great pain). Growth is pain, and all pain should be growth; I know this from experience. My growing times have been coincident with, or succeeding to, time of trouble, temptation, or suffering. Let us *grow* at all cost!”

There was then a little general conversation, the girls bringing forward various cases similar to the Shunamite’s — Sarah, Zachariah, etc.

“I have often wondered,” said one, “why God does not give flour instead of wheat.”

“That would never suit *you*, Rachel,” I answered. “You would be perfectly miserable if there was no housework or needlework for you to drive!”

There was a general laugh, for Rachel is a most energetic girl, accomplishing a great deal of work in a day, — or of worrying!

“But, seriously,” I continued, “God knows us better than we do ourselves. Exertion, struggle, conquest, are essential to our happiness.

“Bread is *the* essential in the way of food, and yet what a tiny grain, and how much must be done, and how much time expended before it becomes flour! The Bible is the bread of life to our souls; it is meant to sustain our spiritual life. But merely reading does little good, it seems to me. Study it; dig below the surface if you wish to find its treasures. Years ago I did not enjoy the

Bible. Then I found that the Gospels, Isaiah, and Revelation formed an exception, and concluded to stick to them. After awhile it seemed necessary to teach the Old Testament, and very reluctantly I began at Genesis. The third chapter is still a crushingly humiliating one. But as I went on I found it opening up. I was astonished and delighted to find gold where I had seemed to see only something very dull and hard. The story of Lot, which had always disgusted and incensed me, I found—when I tackled it earnestly and conscientiously—to contain wonderful character-painting, and woven through the whole, the most divine and beautiful views of God's character.

“Where can we find such tender forbearance, such pathetic kindness, as in the sad story of weak, worldly-minded, abominably unfatherly, pusillanimous Lot! (I use these adjectives deliberately and with premeditation.) I would have spurned Lot from me, especially when he began to cringe and whimper! ‘Great are thy tender mercies, O Lord!’

“Ah, well, poor Lot! perhaps he was not worth disciplining. There is a forbearance that comes of despair. Give me the impatience of my friends rather than a hopeless patience with me!

“Since then I have grown into other parts of the Bible, and I believe that some day I shall *love* every portion of it.

“Be *true*, girls; don't pretend to others nor to yourselves. Honestly and earnestly seek help and light, and you will be guided and blessed. Do faithful work and you will be rewarded. *Search* the Scriptures, and you will find joy and blessing unutterable and everlasting!”

H.

JAPAN.

LETTER FROM MISS RICHARDS.

Our young ladies will be glad to know that Miss Richards, who is to have charge of the training-school for nurses in Kioto, has arrived safely, and there is good prospect of obtaining a suitable site for the school and hospital. We still need over two thousand dollars for the building, and we trust the young ladies will do their best to send it to us before they separate for the summer. We have other work that we are anxious to offer, but feel that this must be provided for first. Miss Richards writes:—

I LANDED in Kioto on the morning of the 24th of January, just fourteen days from the time of leaving Honolulu. I came at once to the house of Rev. Mr. Jencks. That morning I went to a Japanese church with Mrs. Jencks, listened to a service in Japanese, and was introduced to three ministers, one of whom is on the committee for the hospital and training-school. Monday, I went

with Miss Talcott to a Japanese sociable. It was in the house of a Japanese woman. The first thing we did was to take off our shoes and go into the first room, where we seated ourselves upon our feet, and bowed down nearly to the floor, all the Japanese women in the room bowing to us in the same way. We were urged to go in farther, and after a little we got up and stepped along (very slowly) a few steps, again seated ourselves upon our feet, and bowed to new-comers. We were urged very hard several times to go in farther, and at last we went (always very slowly) to the chief seats in the room, in front of the place in which their gods used to stand when they were heathen, and where at that time, they never allowed any one to sit. We had little square cushions to sit upon, and we again seated ourselves, this time to remain until we left. As people came near they all bowed to us, and we of course bowed, always very low. You try it; first, bend down, then sit upon your feet, put your hands upon the floor in front of your knees, and bow your forehead nearly to the floor, and you have made a Japanese bow. That is in the house. We sat upon our feet for three hours while prayers were offered, hymns sung, and remarks made. Then refreshments were brought in; these on tin plates, and placed in front of us on the floor. They consisted of little sponge-cakes, little cakes with some sort of paste inside, and Miss Talcott and I each had three little mandarin oranges on our plates. Then came a tiny cup of tea, placed on the floor beside the plate. The tea we drank, but the nice things must always be taken home wrapped in paper. After the sociable had closed we bowed ourselves out, and I was glad of a long walk. I then went and took tea with the teachers of the girls' school, and came home in the evening.

Sunday, I went to Miss Talcott's Bible class, went to church, and sat on the seat, and went home with Miss Talcott to tea. Wednesday, Dr. Berry came from Kioto, and I went with him to see one of the Japanese professors who is much interested in the training-school. I talked a long time with this man through an interpreter. He told me that there is much interest among the Japanese concerning the matter. He also said, "You will have no trouble in finding plenty of the kind of women you want who will be glad to be trained as nurses." He took me with Dr. Berry to see a place which they propose buying. I was so much surprised to find anything so pretty! There is a house which can be made into a very good hospital for at least fifty patients, a house which can be made into a pretty home for nurses, three small houses which are plenty large enough for servants, and also for any thing else needed. One end of the ground is very near the river-bank, and

there is such a nice view of the mountains. The buildings are all connected by open corridors, and are now owned by a club, and the owner will sell cheap, because he wants the hospital built and the training-school established. So you see the outlook is favorable thus far. All the changes can be made and the hospital ready for me long before I am ready for the hospital. I think there is no doubt but the place will be bought.

Our Work at Home.

UNFORESEEN OCCASIONS IN OUR FOREIGN WORK.

BY MISS E. HARRIET STANWOOD.

(Read at the Annual Meeting of the Woman's Board of Missions, in Providence, R. L., Jan. 14, 1886.)

THIS work was inaugurated with conditions of life. It must develop and grow, or die. It was not a machine, which, although so perfect that, with careful oiling, wise use, and prompt repair it might run for years, doing its work about as well as when it was new, never better, must at last be abandoned. It was not a stray waif, floating its little barque upon the uncertain sea of charity and philanthropy. It was a normal child of well-balanced parts, whose natural, healthy growth must be expected and planned for. Juvenile diseases and other adverse forces might be encountered, but persistent vitality and vigorous exercise must prevail.

At its first annual meeting this Board, finding itself pledged to the support of seven missionaries and eleven Bible-readers, was asked to send more; and our one missionary who was present, is reported as giving a "sketch of the enlargement" in her corner of the field.

As birthdays have succeeded one another, new voices and many tongues have answered to the roll-call; and to-day, as the hosts are marshalled, and the long procession passes in review, the delicate, fair-faced leaders who have gone from beloved homes in our own land, introduce us to their companions of darker-skinned women and girls, arrayed in sheets and gauzy veils, tunics, long, loose-sleeved robes, gracefully folded *sarrees*, or even in some grotesque first garments of those who have just learned that it is better to be clad at all. Here are little children, with those of larger growth, eagerly scanning a new Zulu or

Mortlock primer; young girls with their text-books in mathematics, science, literature, and history, who, having turned their backs upon their images, or having given up their superstitions or the errors of a false Christianity, in their own homes or in villages will help to elevate their people; women whose eyes have been opened to the light of gospel truth, clasping their Bibles, which they will carry into smoky kraals, mysterious zenanas, and other dark abodes. As the long line passes, our missionary sisters, with thankful, it may be with tearful faces, and with as just a pride as filled the heart of the noble Roman mother, say to us, "These are our jewels." Our St. Ursula has more than her eleven thousand maidens, to whom she teaches things concerning the glory of God, and his Son, Jesus Christ, and concerning Christian charity and a pure and holy life.

This natural enlargement in geometrical progression was hoped for, prayed for, expected; yet in its very extent it has become an exigency, whose resultant, pressing needs are to-day a mighty occasion.

While planning for a near or distant future of this same healthy development, whose length and breadth we cannot measure, but whose height will reach into the heavens, the certainty of exigencies must not be left out of account. Just how or when they will arise we cannot tell, but there will surely be sudden occasions, urgent demands, pressing necessities, whose call will be imperative.

It may be asked of what sort they will be. The cry, "Send us more teachers," has rung in our ears until it is no unusual sound, and it may be we heed it not; but if we may hear it accented in the different dialects of the twenty-six languages used by our missionaries, harsh, discordant at first, as we listen it will resolve itself into the harmony of one intense plea; and if, while we listen, we may see the eager faces of the many who long to be taught, and of the still greater multitude who, as yet, have no wish for themselves but to go on as their ancestors have done for generations, there must be a readier response in a more oft-repeated, "I will go; send me." And must not those who go, whom we send, be sure of being upheld in every way by our gifts, our sympathies, and our prayers, which even we ourselves may help to answer?

Suitable outfits must, of course, be provided, and whatever may be necessary for long, and possibly toilsome, journeys to scenes of new and untried labor. Comfortable homes must be arranged, sometimes involving the building or purchase of a house, and necessary repairs must not be neglected. Some mode

of conveyance from place to place must be secured for those who devote themselves largely to touring; not an elegant equipage, but some means of transportation over rough roads and no roads.

There is never a summer when extra vacations and change of scene are not needed to recruit the health, which must be preserved, if possible, not only for the comfort of the individuals, but because the knowledge, wisdom, and experience of the possessors are so essential to that which they have undertaken to do.

Now that medical work is receiving more attention, we have calls for medical outfits, which are necessarily expensive; for dispensaries; and last, but not least, a training-school for nurses in connection with a missionary home, and a center of Christian work among Japanese women. That which has been shall be, and still more abundantly.

While some go, others return; not simply for temporary rest and recreation, to gain strength for more years of work, but because the energies are already too much exhausted by the long and constant strain of excessive effort, or by a debilitating climate, to make it possible to resume the life unwillingly relinquished. The soulless character of corporations has passed into a proverb, but the hearts of the women of this Board have known many an ache over the patient weakness and pain of some of our missionaries, Amazons for bravery and courage, but women, born and reared in comfortable American homes, with physical strength no match for the willing spirit. We are sure no one in our entire constituency will consider money misapplied when devoted as a modest, retiring grant to one who can no longer do our work in some foreign land.

How many times within the last few months, especially from sources of diminished contributions, have we heard the assertion, "We have fulfilled our obligations;" and we have learned that it means, "We have raised the money promised for our Bible-woman, our scholarship, our village-school, our missionary, or our share in the running expenses of the Morning Star." Since, however, we have hinted at just a few of the unforeseen occasions which have arisen, does it not plainly appear that responsibility does not end with the supply of anticipated, definite wants? The end never comes, any more than in housekeeping. What housewife can plan beforehand just how she will expend that portion of the year's income which can possibly be devoted to the table, leaving no room for contingencies? What work, any more than we ourselves, can live without incidentals?

"We like to know just where our money goes," comes not only of caution, but of the very natural desire to learn what has been

accomplished as the result of our gifts. Gifts? Are we not rendering unto Him that which is his own? While interest may be aroused and increased by taking hold of something definite, it may at the same time be greatly broadened by extending the limitations of most positive needs. Said a very intelligent president of an auxiliary not long ago: "We support a school in India, but I want some of our money to go to the general work; for then when I read of something very interesting in some other field, I need not think, "I am doing nothing for that people."

Increased pledges for specified work are very desirable. This necessity comes of the natural enlargement of which we have spoken; but in addition to this, it is absolutely essential that there should be money in reserve, at the disposal of those who stand upon heights of observation, and who have also been stationed at the center of operations to touch the spring of far-reaching activities. Many mites from cheerful givers would make it far easier to "lengthen cords and strengthen stakes."

The "Legacy Fund" has made it possible during the last year to meet pressing needs of the schools at Smyrna and Krabschitz, Aintab and Inanda Seminaries, and Umzumbi Home. What better memorial of any woman unto whom silver and gold has been given, than to add to the efficiency of such a fund as this, extending the benefits of such centers of light as have been stationed here and there, amid shadows of ignorance and superstition, to those who are drifting they know not whither?

Among the exigencies which have arisen, the unforeseen occasions, we have heard the "sound of going in the tops of the mulberry-trees," the "still small voice," and the "rushing mighty wind;" hearts have become contrite, lips have been opened in confession, and voices have echoed in new songs of praise; hours have been redeemed for social prayer, and shrines built for false gods have become the very gate of heaven. "In such an hour as ye think not, the Son of man cometh."

Some bright autumn night, while we count the steady stars, a meteor darts among the constellations, and forthwith we remember that this is the season of meteors. A few years ago there came a night in November when, as the shadows deepened, preparations were making for careful watching; and upon the outlook of many an observatory dome, astronomers, with their assistants and pupils, were stationed to scan the heavens. Spectroscopes were ready to catch and analyze the light. Whither the meteors would flash, how large they would be, or how many, no one could tell; but they were surely coming, for the wise prophets of the skies had foretold a glittering shower. The heavens

were divided into sections, the instruments were at hand, and as the display began the watchers were on the alert. Relieving each other every fifteen or thirty minutes, the little companies caught the flashing phenomena, marking the direction from which they came and whither they went, noting the elements of light reflecting in stripes of different colors. Many a household, too, with no purpose of science to subserve, betook itself to the housetop to watch and enjoy a scene so new and undefined. As the hours passed, the hundreds, the thousands of meteors were counted. The flaming heavens were filled with glory, and eyes that looked anywhere missed visions other eyes might see. The fires flashed until they were lost in the coming sunrise, and still the eager watchers longed to delay the chariot-wheels which ushered in the day. But those who expected nothing, and those who slept, lost forever the brilliancy and the memory of that wonderful night.

Ever since that other night, so long ago, when the star in the East was seen by the wise men, and the shepherds were amazed, many whose faces have been turned heavenward have seen the glory of the Lord flashing down upon the earth, and unto those who expect it, and watch for it, will greater glory be revealed till it fills every land. The day of preparation and of hope is at its zenith; the dawn of fulfillment is at hand, and many besides the Ruk islanders are learning to say, "Good-morning."

It has recently been said to be the part of Christian women "to set in swifter motion the wheels of beryl, vivid with life, which are under the throne; theirs to open before advancing tribes and peoples the gates of light." Hand in hand with this privilege of opportunity is the responsibility of these "mighty occasions."



TO OUR SUBSCRIBERS.

"To err is human;" but while we own our humanity and our consequent liability to error, we do not wish to be held responsible for more than our share of either. A few samples of the puzzles that come to us almost daily for solution may serve to point a moral.

The name of Mrs. Frank Stone, of North Polar City, is sent with a subscription to LIFE AND LIGHT, and we find the names of Mrs. Mary Stone and Mrs. Jane Stone already on our list for that well-known and thriving town. To which of these ladies shall we credit the payment, or is this a third Mrs. Stone?

"Please change the address of Mrs. John Smith's LIFE AND

LIGHT to Jacksonville, Fla." Dear soul, where did you live before?

A reference to a list sent last year is very indefinite, and the letter containing "last year's list" as difficult to find as a four-leaved clover in an eight-acre lot.

It seems at times as if some who send subscriptions thought we kept our LIFE AND LIGHT list by branches and auxiliaries. This is an impossible thing for us to do. Much as we value our fellow-workers in branches, auxiliaries, and mission circles, when it comes to our subscription list, we must arrange that by States and post-offices, as any other periodical would do.

There may be more elect in your town than you wot of. Which are *your* elect? A letter recently received contained money for nine subscriptions, two new names being given, and the rest "the same as before." But we find *ten* names in that place, and the riddle is, which is left unpaid?

Sometimes long lists of names, with remittances to correspond, have been sent without anything to signify to whom a receipt could be returned. In such a case, please do not blame us if you get no acknowledgment of the money except the altered date on the magazine.

"I have tried to stop my magazine, but it still comes." Did you send a direct request to us? We always heed such requests when it is in our power, but it has several times occurred that numbers of the magazine are returned to us with nothing to indicate whence they came; nothing but the mere name of our subscriber, which, to find in our long lists and crowded books, would be as difficult as the proverbial "needle in a haystack."

It is true that the solving of these and similar puzzling questions is frequently in our power, though not always; but the process involves delay on our part and vexation to the subscriber, who does not understand why her LIFE AND LIGHT is not at once sent, or, it may be, stopped.

Of almost daily occurrence is the surprise of some subscriber to find herself in arrears. The amount is so small and the years slip by so fast! It may not be the year just gone that was neglected, but one, two, or three years ago, and annual payments since then have only brought up arrears and not paid in advance. And just here it may be well to state that after mature deliberation it has been thought best not to stop sending the magazine upon the expiration of the time for which it was paid, unless definitely asked to do so. The reasons for this seem to us good and sufficient; and though some are annoyed by it, we are sure that many more find it a convenient arrangement.

In view of these and other difficulties that often come up, perhaps we might deduce a few rules, frequently given before, but worthy to be borne in mind always: Send full address of name, place, and State, and in case of a married lady, give if possible her own and her husband's initials. In case of change of address, send past address as well as present. In case of discontinuance, give full address to which LIFE AND LIGHT has been sent. The following important decisions of the Courts in regard to periodicals may be of interest to our subscribers:—

“A postmaster is required to give notice by letter (returning the paper does not answer the law) when a subscriber does not take his paper from the office, and state the reason for its not being taken; and a neglect to do so makes the postmaster responsible to the publisher for payment.

“Any person who takes a paper regularly from the post-office, whether directed to his name or another, or whether he has subscribed or not, is responsible for the payment.

“If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the post office or not.

“If a subscriber orders his paper to be stopped at a certain time, and the publisher continues to send it, the subscriber is bound to pay for it if he takes it out of the post office. The law proceeds on the ground that a man must pay for what he uses.”

M. T. C.

DEPARTURES.

MR. AND MRS. S. W. HOWLAND and Miss Susan Howland sailed from New York, April 10th, *en route* for Ceylon. They were accompanied by Miss Houston, who is to go to Madura to assist in the work formerly under the care of Mrs. Capron.

WOMAN'S BOARD OF MISSIONS.

Receipts from Feb'y 18 to March 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

<i>Alna.</i> —Three Friends,	\$3 40	ford's Cong. Ch. and Soc'y, \$15;Greenville,Lakeside Help- ers, \$30.28; Bangor, Aux., \$48.50; Centre Lebanon, Lit- tle Cedars, of wh. \$25 const. L. M. Miss Hattie L. Shap- leigh, \$30,	\$123 78
<i>Castine.</i> —Desert Palm Soc'y, of wh. \$50 const. L. M.'s Miss Maria T. Williams, Miss K. C. Camp,	65 00		
<i>Maine Branch.</i> —Mrs. W. S. Dana,Treas. Deering,Wood-		Total,	\$192 18

VERMONT.

<i>Royalton.</i> — Christian Endeavor Soc'y,	\$10 00
<i>Vermont Branch.</i> — Mrs. T. M. Howard, Treas. Burlington, Aux., \$25; Jericho Centre, Aux., \$11.50; Jericho Corner, S. S., 92 cts.; Montpelier, Bethany, Aux., Mrs. G. R. Powell, Richford, \$5; Newport, Banyan Seeds (boys), \$31.74; Cheerful Workers, (girls), \$23.26; Quechee, Aux., \$15; St. Johnsbury, North Ch., Aux., \$26.91; Stowe, Aux., prev. contri. const. L. M. Mrs. E. L. Crandall, \$5; Wellingford, Aux., of wh. \$50 const. L. M's Mrs. Laura E. Hill, Mrs. Rachel Baldwin, \$64; Williston, Aux., prev. contri. const. L. M. Miss Maude L. McEwen, 50 cts.; Windham, Aux., \$19.36; Hillside Workers, prev. contri. const. L. M. Mrs. A. O. Prentiss, \$8.64. Ex., \$6.65,	230 18
Total,	\$240 18

MASSACHUSETTS.

<i>Andover.</i> — Free Christian Ch., by Mrs. G. W. W. Dove,	\$25 00
<i>Andover and Woburn Branch.</i> — Miss E. F. Wilder, Treas. Winchester, Seek and Save Circle, of wh. \$75 by Mrs. M. A. Herrick, const. L. M's Mrs. Allen F. Boone, Mrs. Chas. F. Lunt, Miss Kate F. Pond, \$400,	400 00
<i>Barnstable Branch.</i> — Miss A. Snow, Treas. Cotuit, Aux., \$18; South Dennis, Aux., const. L. M. Miss Nellie H. Underwood, \$25,	43 00
<i>Berkshire Branch.</i> — Mrs. S. N. Russell, Treas. Housatonic, Aux., \$13.50; Hinsdale, Aux., \$13.92; Pittsfield, First Ch., Aux., \$4.50,	31 92
<i>Boston.</i> — A Friend,	100 00
<i>Essex North Branch.</i> — Mrs. A. Hammond, Treas. Bradford Academy, Aux., \$9.50; Georgetown, Aux., \$13.75; Happy Workers, \$7.37; Merrimac, Ladies' Miss'y Soc'y, \$18; Haverhill, Aux., \$100,	148 62
<i>Everett.</i> — Ladies' Miss'y Soc'y,	5 00
<i>Fall River.</i> — Pleasant St. Mission, S. S. Mite-Gatherers,	4 00
<i>Hampshire Co. Branch.</i> — Miss I. G. Clarke, Treas. Hadley, M. C., \$40; So. Hadley, Young Ladies' Soc'y, \$20,	60 00
<i>Middlesex Branch.</i> — Mrs. M. W. Warren, Treas. Maynard, Star Circle,	5 00

<i>Norfolk and Pilgrim Branch.</i> — Mrs. F. Shaw, Treas. No. Weymouth, Pilgrim Ch., Aux., \$25; Busy Bees, \$50; First Ch., Aux., \$30; So. Weymouth, Aux., \$60; Marden Circles, \$62.59; Plympton, Aux., \$10; Hingham, Willing Hands, \$10; Cohasset, Aux., \$20; Hanover, Aux., \$4; Randolph, Aux., of wh. \$25 by Miss Abbie Turner, const. L. M. Mrs. John C. Labaree, \$55; Easton, Aux., \$17; Bridgewater, Aux., \$13; Chiltonville, Aux., \$20; East Marshfield, Aux., \$12; Duxbury, Aux., \$10; Holbrook, Aux., \$67; Rockland, Aux., \$70; Kingston, Aux., \$10; Brockton, Aux., \$170; Porter Ch., Young Ladies' Circle, of wh. \$75 const. L. M's Miss Annie Packard, Miss Lizzie Jones, Miss Hattie Munroe, \$225; No. Abington, Aux., \$5; Braintree, Aux., \$13.75; Happy Workers, \$20,	\$979 34
<i>Old Colony Branch.</i> — Miss F. J. Rannels, Treas. New Bedford, Wide-Awake Workers, const. L. M. Mabel A. Spooner, \$105,	105 00
<i>Plympton.</i> — Cong. S. S.,	2 50
<i>So. Natick.</i> — John Eliot Ch., Christian Endeavor Soc'y,	10 00
<i>Springfield Branch.</i> — Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., \$100; So. Hadley Falls, Earnest Workers, \$22; Springfield, Memorial Ch., Aux., \$82; Indian Orchard, A Friend, \$5,	209 00
<i>Suffolk Branch.</i> — Miss M. B. Child, Treas. Boston, A Friend, \$5; Mrs. A. E. Smith, \$1.00; A Friend, 50 cts.; Old South Ch., Aux., by Mrs. Alpheus Hardy, of wh. \$50 const. L. M's Miss M. A. J. Richards, Japan, Miss B. W. Ferris, Mexico, \$100; Union Ch., Aux., \$110; South Boston, Phillips Ch., Aux., Miss Lucinda Smith, const. L. M. Mrs. Mary T. Winchester, \$25; Roxbury, Eliot Ch., Aux., \$22; Highland Ch., \$12.72, M. C., \$12.94; Dorchester, Second Ch., Aux., Mrs. Nathan Caruth, \$50; Neponset, Stone M. C., \$10; Chelsea, Pilgrim Band, Central Ch., \$20; Jamaica Plain, Aux., \$136.50; Young Ladies' Miss'y Soc'y, \$25; East Somerville, Franklin St. Ch., Y. L. M. C., \$22; Hyde Park, Aux., \$14.80; Brighton, Aux., \$30; Aburndale, Aux., \$30; Dedham, Asylum Dime Soc'y, \$1.35,	628 81

<i>Wellesley College.</i> —Girls' Miss'y Soc'y, Dana Hall,	\$70 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Spencer, of wh. \$7 by Miss Prince's S. S. Class, \$15; Worcester, Piedmont Ch., \$68.89; Aux., \$33.60; Central Ch., Aux., \$10; Westboro, M. C., \$10; Oxford, Woman's Miss'y Soc'y, of wh. \$25 by Mrs. A. W. Porter, const. L. M. Miss Erlunia Smith, \$25 by Mrs. A. L. Joslin, const. L. M. Mrs. Elizabeth C. Bardwell, \$65; No. Brookfield, Happy Workers, of wh. \$25 const. L. M. Mrs. Samuel W. Howland, Ceylon, \$55,	257 49
Total,	\$3,084 68

CONNECTICUT.

<i>Danbury.</i> —Second Cong. Ch. and Soc'y,	\$4 50
<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Taftville, Aux., \$19.85; New London, Second Ch., Aux., \$39.25; Colchester, Aux., \$80; Pomfret, Aux., \$30; Montville, Aux., \$4.10; Norwich, Broadway Ch., Helping Hands Soc'y., \$30,	203 20
<i>Hartford Branch.</i> —Miss S. A. Morris, Treas. Collinsville, Aux., \$30; Ellington, A Friend, const. L. M. Miss Grace E. Hall, \$25; Enfield, Helping Hands, \$40; Hartford, Park Ch., Aux., \$116.90; So. Coventry, Aux., \$7; Tolland, Aux., \$6; Unionville, Primary S. S. Class, \$2.60; West Hartland, Aux., \$8.10,	235 60
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bethel, Aux., of wh. \$25 const. L. M. Mrs. A. L. Benedict, \$65.85; Bridgeport, No. Ch. M. C., \$50; Chester, Light-Bearers, \$25; Colebrook, Aux., \$5; Cromwell, Mrs. Frances Stevens, const. self L. M., \$25; East Haven, Mission Workers, \$10; Guilford, First Ch., Aux., \$43; Kent, Aux., const. L. M. Mrs. Sophia R. Eaton, \$26; Litchfield, Aux., of wh. \$25 by A Friend const. L. M. Mrs. H. R. Coit, \$27.91; Middletown, First Ch., Gleaners, \$10; New Haven, Centre Ch., \$7; College St. Ch., Aux., \$50; Coral Workers, \$60; Ch. of the Redeemer, Y. L. M. C., \$100; United Ch., Aux., \$125; Torch-Bearers, \$15; Newtown, Aux., \$10; Norfolk, Hillside Gleaners, and Mountain Wide-Awakes,	

\$96; Sound Beach, Aux., \$21.29; Wallingford, M. C., \$25; West Haven, Y. L. M. C., \$30; Wilton, Light-Bearers, \$79.19; Winsted, Aux., \$75, \$981 24	
<i>Saybrook.</i> —Cong. S. S., Infant Class,	3 00
<i>Wethersfield.</i> —Mary J. Harris,	11 00
Total,	\$1,438 54

LEGACY.

Legacy of Mrs. Emeline E. Bailey, Old Saybrook,	\$1,000 00
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NEW YORK.

<i>New York.</i> —Miss Alida W. Graves,	\$5 00
<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. New York, Pilgrim Ch., Aux., \$86; Home Circle, \$25; Newark Valley, Aux., \$27; Cambria Centre, Willing Workers, \$25.60; Berkshire, Aux., \$27; West Bloomfield, Aux., of wh. \$25 const. L. M. Mrs. M. J. Peck, \$30; Ellington, Aux., \$9.50; Homer, Mrs. Stebbins, \$5; Poughkeepsie, Aux., \$20; Richford, Young People's M. B., \$5.00; Oswego, Y. L. Miss'y Soc'y, prev. contri. const. L. M. Mrs. James A. Wheeler, \$15; Buffalo, Aux., \$45. Ex., \$27.89,	\$292 21
Total,	\$297 21

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. <i>So. Orange, N. J., "F.,"</i>	\$5 00
Total,	\$5 00

FLORIDA.

<i>Winter Park.</i> —Cong. Ch., Aux.,	\$10 00
Total,	\$10 00

TURKEY.

<i>Broosa.</i> —Girls' Foreign Miss'y Soc'y,	\$30 00
Total,	\$30 00

General Funds,	\$5,297 79
Leaflets,	54 00
Legacy,	1,000 00
Total,	\$6,351 79
Miss HARRIET W. MAY, Ass't Treas.	

Board of the Interior.

CENTRAL TURKEY COLLEGE.

BY MISS SHATTUCK.

MARASH, TURKEY, Jan. 30, 1886.

FOND mothers who write only of "their children" are not expected to interest the public in general, but only such as regard these children with peculiar interest. In the same way we teachers, writing frequently of our pupils, write only for such as are particularly interested in the respective schools with which we are connected. All, therefore, who do not know us here at Marash College may turn to some other page, for it would perhaps be "*just a little disappointing*" to those who think that missionaries go "*to teach the heathen,*" to find that our girls are not *heathen* at all, but *Christian* girls, who eat, sleep, sit, and study just like American girls. They tell Miss Blakely, who has just come to us, that she ought to laugh in Turkish; but she can't find any one who will teach her how to do so, therefore her old, merry laugh continues, even in this her "far-away" home.

You who know how Miss Childs and I felt the need of another American teacher, will rejoice to know that the Lord has answered our prayer in sending one admirably adapted to the needs of the place; indeed, we do not know how we could possibly have done without her this winter, for our work has been heavier than we expected it would be. She is giving lessons already in school, and reports her girls in algebra as "very much like those she taught last year at Oxford," and her composition class (English) as having no fewer thoughts for expression, if somewhat more original in the expression of them. She said to-day that, on going to walk with our pupils, she realized more particularly a difference, in that these put their shawls over their heads instead of using hoods or hats. This remark was made from learning that a good friend of missions would be glad to send us some hats from America similar to the many she sends each year to Indian schools.

We are most grateful to kind friends who are thoughtful for the physical comfort of our pupils, as well as their spiritual and intellectual advancement. I am sure if all who helped toward the furnishings for the new beds,—some by gifts of money last year, others by bedding sent this autumn,—could see as we do the real

comfort and blessing they have conferred on the girls, they would rejoice anew at having had a share in the change. Think of girls living to be sixteen, eighteen, or twenty years of age before knowing the luxury of a really comfortable bed, or of preparing for the same by thoroughly divesting themselves of garments worn during the day! It is like sleeping for a third of a lifetime as one must while waiting upon the sick, for only the outermost garments are removed, if any, and ventilation but poorly secured with a roomfull on the floor; then there are the inevitable *fleas* under their old system. All seem to have been thoroughly pleased from the first with the little iron bedsteads, good mattresses, and light, warm coverings. Best of all are the tiny prayer and dressing rooms, each three by two feet, and open at the top. These were ready for use at the end of the Holiday vacation. After assignment of lessons and partial recitations, the girls were sent to arrange each her little apartment as she pleased. Many put up photographs of friends, bright cards, etc.; then all assembled for the opening meeting of the Week of Prayer, and after presentation of the subject for the day, Scripture-reading and singing, they were requested to retire to the closets for offering of their "thanksgiving and praise," the day-pupils also being assigned private apartments. The dedication, I believe, was sincere, and marked by the blessing of God. The girls were in the spirit of prayer during each meeting of the week, and we believe good results must follow to others than themselves. Each of our thirty-two pupils thinks she has begun the Christian life, and we truly hope it is so. We enjoy seeing them outgrow many of their faults, and the development in them of such characters as will make them useful women in the home and in society. You, of course, will infer that girls so like other schoolgirls have the ordinary temptations of school-life. You may be interested in knowing some of the peculiar temptations to which those of our household are subject. One is, to do the Saturday washing and floor-scrubbing (which latter they take special pride in doing thoroughly) with bare feet, instead of honestly fulfilling the requirement of always wearing shoes and stockings in the winter season. Their mothers have always taught by word and example the former way, and the latter is "very inconvenient." Another is, to conscientiously report on their use of language,—the only item of self-reporting we require. They have the Sabbath and one half-hour each day for Turkish, Armenian at table, and English at all other times outside of recitation-hours.

In common with all other girls, these think they need to use expletives continually in conversation, and finding nothing that

well pleased them for their ever suitable "Amän," they used that in English-speaking. When the matter was brought before them for correction, they desired a good English substitute; but as we could give them none they have often been obliged to report low numbers. It was "very hard" for them, as they like perfect marks, but they have not shirked the responsibility, and are controlling their tongues.

It is very hard for them to be denied the privilege of going to weddings. It being the custom here to invite not only relatives, but neighbors and friends in a very general way, we are frequently entreated for attendance of one or more of our girls whose homes are in Marash, and the same for spending Sabbath at home; but they are able to take disappointments very pleasantly of late, or possibly to have no expectation of favors in these lines, and so are determined to be happy here. It is most encouraging that they all seem trying to improve in ways that have been specially shown to them to be wrong. We are a happy family, and I know God has answered our prayers and yours, in giving these joys. Our girls have a wonderful faculty, under the direction of our faithful matron, of getting much out of a little in way of clothing themselves; and often a cast-off dress or other garment given by one of the missionaries, on being made over, serves them a long time. They are ever busy with knitting or sewing when not engaged in study.

Our pupils are in great demand as Sunday-school teachers. Those coming from other places are assigned classes in whichever of the churches seems to need them, while members of Marash churches each serve their own people. Some of us went this (Saturday) forenoon for a long walk. It is quite like spring; indeed, we have scarcely had winter,—snow but once, and that remaining but a couple of days. Daisies and crocuses are found in the fields, and our geraniums yet bloom in the garden. There has been much sickness all about us during the autumn and winter, and we have not escaped wholly, but are thankful that no serious or continued illness has been ours. Several of our family have been called to mourn: two the loss of a father, one an only brother; and on our return from walk to-day, one of our orphan girls was summoned to the funeral of her aunt. All is working out good; this we know from the sure promise, and we can see that it is so with these.

Does it seem to you that we are so "happy," so full of blessing, that we have no needs? If so I have misled you. Our responsibilities are very heavy in properly training these girls. Never as at the present have I realized the power of the unconscious influ-

ence of my teachers and those in my girlhood home, nor my own unfitness to influence these aright, except as aided by your continued prayers; and it is chiefly to remind you of this, that I have written to-day.

MICRONESIA.

MISS CATHCART'S JOURNAL.

MAY 7, 1885.

ALTHOUGH I keep thinking I do not want mail for several weeks yet, because there is so much to do, yet it did seem real good when an American vessel passed last week, and hearing there were American missionaries here, the captain wrote a note of greeting, and sent a nice large roll of *Harper's* and *Christian Unions* to us. They are not very new, but several months later than anything we had. There are items from the "Board meeting," which is like cheer from our own homes, and many other items which strengthen our faith; and it rests us to think of something save the daily work that comes to us here on this isolated island.

But you must not think that our lives are all work and no play. Oh, no! We have our quiet evening hour after prayers, and the scholars are gone to their study; and Miss Palmer almost always reads aloud for half an hour, and in this way we are getting better acquainted with our brothers and sisters in other missions. We have read Bishop Patterson's *Life in the South Seas*, and are reading *The Romance of Missions*, by Miss West. I do not think there is any reading I enjoy so much, and that gives so much encouragement to weary workers, as to know of the trials and victories of other workers in the same line of work, and to know how the gospel finds its way to all classes of people, and transforms them. I have read the *Life of Dr. Moffat* to our scholars, and it has done them real good. They remember it better than I can, and often use incidents from it in their lessons, or in prayer-meeting. I should be glad if I had a half hour each day in which to read to them, as there is so little in their language, and the English is difficult for them; yet they are persevering, and if they remain three or four years with us can get a good deal of help from it. Good, plain reference Bibles are among the helps which they learn to prize and use.

May 31, 1885. — Just at present our school is turned into a hospital. A very severe type of influenza, which has been raging at the Marshall Islands, was brought here by a trading-vessel about two weeks since. It came into our school about a week ago,

and now we have ten sick in bed, and those who have not the fever are just able to keep about and help care for the others. School-work is suspended, and powders, ginger tea, mustard paste, and hot steam-baths are the regulation diet. It is pretty hard work, but we have great reason to be thankful that we do not have those fearful epidemics that visit schools in many lands. Something wonderful occurred here last week! We received a mail — letters from the Islands, from Honolulu, and three or four from America, and a bundle of papers. Should this meet the eye of the friend who sent them, please accept our thanks. They were appreciated, not only by our little mission, but also by our scholars. I read several articles from them in our prayer-meeting, telling of the expulsion of our missionaries from Central Africa, and the saving of a child from one of the Philippine Islands, and now being educated in Maine; and in the prayers that followed, special thanks were given that God put it in the heart of some one to send us the papers, and that the captain of the vessel brought them safely.

Good news came from our island work. At Jaluij we have two earnest teachers, and God is wonderfully blessing their work. Ninety have been added to the church the past year, and two hundred and fifty are in school. At the island where the work was commenced, on the last trip of the *Morning Star*, many are in school, both young and old, eager to read God's Word, and a church with four members has been organized. The call for books and teachers still comes, and we take courage to hold on "in weariness oft." We shall not remember the little wayside trials when the journey's end is reached, and we receive the "Thou hast been faithful over a few things," even over that little Micronesian flock.

July 18th.— One month ago, June 12th, just as school was closing for the week, we heard "Sail ho!" and looking out saw coming around the point, scarce a mile away, a vessel with not a single sail set, and in a moment knew it was the new *Morning Star*. Those mail-days! We would not miss them for anything; but when they come they try our faith as no other day in all the year; and it is only by earnest pleading at the throne of mercy for special grace to be prepared for us, that we can meet with fortitude becoming children of God all the disappointments and trials that come. There must be many each year, yet that day has its bright side: there come words of love and cheer,—tokens of love that brighten our homes and give many an added comfort, and books that keep us from growing rusty.

May and June found me still dependent on a crutch, or cane,

whenever I walked far from the house, and so weary that I felt I could not keep up many more weeks without more help; but when the question came as to whether Miss Palmer should stay, or go to help Miss Fletcher, I said she must go, for we had heard that Mrs. Rand and Miss Fletcher were poorly, and I felt they needed her more than I, so I have been alone a month. I am not lonely with my family of twenty-two, and they do all they can to help me; but there is so much that must be done—just enough for three of us when Dr. and Mrs. Pease are here; and when *one* takes the work the results are obvious. Yet I think God will give strength for the eleven months yet to come; if not, pray that his grace may be sufficient. Just now Mr. Walkup has gone for a cruise among the Gilbert Islands; so Mrs. Walkup is alone too, with her two little ones and ten or twelve scholars.

September 6, 1885.—The “Star” leaves to-day. We are all in usual health, and work moves on well. God only knows what is before us, but, blessed be his name, we can trust him, and in his hands we are safe, let what will come. Bear us before the throne of mercy.

WORDS FROM AFAR.

Miss Pinkerton, of Africa, sends us the following:—

DURING the “jubilee” meetings held recently in the Zulu Mission, a trained company of students rendered “David” in such a manner as to be very enjoyable,—first to a white audience, and then, another evening, to a colored audience. Their singing did credit to themselves and their instructors.

Miss Bliss, of Chicago, who is spending the winter in Honolulu, writes:—

We have heard from the Morning Star! A sailing-vessel arrived here Sunday, February 7th, from Jaluit, bringing letters from Mr. Doane and Mr. Rand, and word that the Star had arrived at Jaluit, in the Marshall Islands, and gone on west. She was only fourteen days from here. Miss Fletcher, who had been worse after the Star left last time, is well.

One writes from Robert College to a friend:—

The revolution prevented some of the Bulgarians from returning to the Constantinople Home, so their school is not so large. Neither is ours; and twelve of our students left to enlist for the Servian war. Many wished to go, but fortunately the younger ones were stopped. We have already heard that one of our graduates, to whom we were much attached, was killed in one of the Shonitza battles.

A VISIT TO MEXICO.

BY MRS. G. B. WILCOX.

PASO DEL NORTE.

AT Chihuahua we had our first glimpse of a large Mexican city. The Alemada and Plasa, with their curved benches of solid stone; the old Spanish aqueduct, under the arches of which runs a carriage-road; the narrow, paved streets and low adobe houses; the patios, or inner courts, with fig-trees and other shrubs nearly ready to bud these February days—all are new to us. In our missionary's house the tile floor and the bare beams overhead look very foreign, and especially the stairs leading to the second story, which are out in the *patio*, open to the sky. The numberless donkeys with their burdens, and the water-carriers in the streets, are perhaps the most foreign sight of all. The loads put upon the donkeys, sometimes four heavy paving-stones, sometimes the whole furniture of a family, sometimes wood enough to last a Mexican family a month, astonish us, and inspire us with respect for these patient little creatures. All the water for the mission-house is carried in a small barrel, hung on a pole between two men. The little corner chapel where Mr. Eaton preaches, and Mrs. Eaton sings, the gospel, is like a light in a dark place. Setting up his standard boldly in the face of those who accused him of infidelity, this modern Daniel has inscribed upon the chapel window, "Iglesia de la Sanctissima Trinidad,"—"Church of the most Holy Trinity." And among these poor, untaught Mexicans nearly twenty-five have been glad to enroll themselves as Christians and helpers in the work of the Lord. Two of these, Felipe and Antonia, we have seen here this morning in Paso del Norte. They labored and prayed with Mr. and Mrs. Eaton for a year or two, while Felipe went on with his humble work of a *contadore*, or walking expressman. The husband lost even this poor maintenance when the American express companies came to Chihuahua. Then they found a home for themselves in El Paso. Here they labored in the gospel with success, soon bringing two or three of their country people to the Saviour. And when the way opened for them to go back to Chihuahua, Mr. Eaton felt they could not be spared from here. So taking two rooms for them in the Mexican part of the city, he engaged half of their time for the American Board. Mr. Eaton receives regular monthly reports of their seed-sowing, and when he came up yesterday he found six ready to be baptized, and two or three more who are asking for the blessed rite, and waiting only for his consent. To-night,

while we are speeding on, they are to be received to "the communion of saints." The chapel shows how the loving heart of Antonia longs to make beautiful the place where His Honor dwelleth. The four whitewashed walls are adorned with a dado richer than our homes can boast. It is made of thousands of pieces of bright-colored prints; but so well are they blended and stitched together, so perfectly are the points, and scallops, and rosettes made, that no frescoing could be prettier.

The Bible which Felipe bought of Mr. Eaton years ago, and which has proved "the pearl of great price" to him, lies on a pretty red cloth, made by the same careful hands, on the rude table-desk. We thought those Mexican women who were not burden-bearers, did nothing but sit in the sun. But this woman "hath done what she could." To-morrow Mr. Eaton will go back to his work among his congregation of sixty or seventy in Chihuahua; and he is working with new courage, for Miss Ferris, of Connecticut, for two years a worker for the American Missionary Association, has just come to re-enforce the mission, and one of the best of the senior class of the Chicago Theological Seminary is to come to him in the Autumn. "And God is on the field when he is most invisible." Remember Felipe's parting words this morning: "Don't forget to pray for the work here."



SCHOOL-LIFE AT UMTWALUMI.

BY MRS. A. WILDER.

PERHAPS you will be interested in hearing something about the schools on our station. We have two rooms, and in the lower department often fifty or sixty children, and in the other about twenty.

Some of the children have not learned to be either prompt or tidy, but we expect them to learn to do better. Should you call on us some morning, the scholars would all rise to greet you with "*Sa ku bona*," or "Good-morning," if they had learned the English salutation, and you would see many happy, cheerful faces; but I fear that their dress would attract your attention, and you would be much amused, if not distressed, by their evident poverty.

I should like especially to take you to a school about three miles from here, where one of our best young men walks every day to teach twenty or thirty children. The schoolhouse is in a sheltered nook among the hills, is surrounded on three sides by

woods, while the other is quite open, as a doorway; the roof is the beautiful blue sky. To-day, as it neither rains nor is very hot, it looks quite inviting, and we can take a seat on a log, which is for the special accommodation of visitors. No chair, table, or desk is to be seen, and the teacher is standing in the midst of four or five groups of children, who are sitting on the ground, some holding their books in their hands, others studying a card suspended on a tree, or a book fastened into a stick, and held open by other splintered little sticks.

As the classes are called up we can hear them read and translate in both English and Zulu, and spell very correctly. They can also answer simple questions in mental arithmetic and interest, and they pay strict attention to their teacher.

Beside teaching them to read the Bible, he tells them about the Saviour, and hopes they will learn to love and pray to him instead of praying to their dead friends.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1858-1875.

BULGARIA.

GEOGRAPHY.—How related to Europe and Asia?

Bulgarians.—Their Early History; Conversion to Christianity. Had Woman any Share in it?

The Religious Condition before the Beginning of the American Missions.

First Exploration by Missionaries.

Early Work of the Mission.—Field Divided with the Methodist Board. Church Organized at Adrianople.

Mr. Merriam's Work. Brigandage; Death of the Merriams.

New Station at Samokov.

Girls' School at Eski Zagra. See *Missionary Herald*, 1869, p. 300; *Life and Light*, 1870, p. 234.

Miss Reynolds and Miss Norcross. *Herald*, 1871, pp. 247, 53, and 118.

Bansko Station.

June Lesson, Bulgaria, 1870-1886.

July Lesson, Review of Woman's Work for Six Months.

THE day has gone by when a young woman should be recommended to our Boards as a missionary merely because she is "one of the brightest and most devoted teachers in our Sunday-school." This is well, but it is not enough. An education, academic or collegiate, thorough Biblical studies continued through a course of years, and specific training in the art of presenting the gospel to other minds, must be the foundation of the usefulness of the female evangelist. This must be followed upon the field by a mastery of the language, to be acquired by educated women as readily as by men. If women are to speak at all to audiences of heathen women, why not assist them to do it well—with all possible skill?—*Foreign Missionary.*

A SIMPLE Hindu woman went to receive her weekly Bible lesson, when the missionary lady found she had remembered but little of what she had taught her a week before. Being discouraged she said: "It seems no use to teach you; you forget all I tell you. Your mind is just like a sieve; as fast as I pour water in, it runs out again."

The woman looked up to the lady missionary and said: "Yes, it is very true; my mind is just like a sieve. I am very sorry I forget so much; but then, you know, when you pour clean water into a sieve, though it all runs out again, it makes the sieve clean. I am sorry I have forgotten so much of what you told me last week; but what you did tell me made my mind clean, and I have come again to-day."

So the missionaries go on, day after day, pouring water into these sieves, and though it runs away and seems to be unprofitably spilled upon the ground, yet the private, the domestic, the public, and the national life of the people is the cleaner for it.—*Exchange.*

A VERY well-known and intelligent Hindu bookseller, of Bombay, died last year, and his widow immediately proceeded to carry on the business in her own name, as Mrs. Badhibai. The natives are not yet done wondering at her temerity, and one of them writes: "This is the first time that a respectable Hindoo widow has ventured to carry on business in her own name since the laws of Manu were written three thousand years ago." We regret we do not know if the lady presides herself in the open shop.—*The Indian Witness.*

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEBRUARY 18 TO MARCH 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 8.55; *Ashkum*, 1.05; *Bowensburg*, 7.50; *Canton*, 27; *Chicago*, Union Park Ch., of wh. Mrs. L. H. C. 25, to const. L. M. Miss Mary Louise Crossette, Mrs. H. W. R. 25, to const. L. M. Mrs. E. Godfrey, Mrs. W. H. R. 25, to const. L. M. Miss Maria Brooks, 205.06, Western Ave. Ch., 21, South Ch., to const. L. M. Mrs. J. F. Atkinson, 25; *Elgin*, 22; *Farmington*, 25; *Galesburg*, First Ch. of Christ, 37.50; *Garden Prairie*, 10.03; *Granville*, 10.25; *Hinsdale*, 34.90; *Huntley*, 14.75; *Jacksonville*, 25; *Kewanee*, 13; *La Moille*, 2.40; *Malden*, 5; *Naperville*, 14.60; *Neponset*, 5.35; *New Windsor*, thank-offering, 1; A. F., thank-offering, 2; *Peoria*, 100, Rev. A. A. Stevens, of wh. 50 to const. L. M. Miss Mary Stevens and Mrs. John Henderson, 350; *Pittsfield*, 2; *Plymouth*, 21.12; *Providence*, 6.45; *Quincy*, Mrs. Susan Perry, thank-offering, 5; *Ravenswood*, 22; *Rockford*, First Ch., 2.38, Second Ch., 38.90; *Ross Grove*, 8.40; *Shabbona*, 8.87; *Seward*, 16; *Stillman Valley*, 28.51; *St. Charles*, 16; *Sycamore*, 15; *Thawville*, 2.50; *Toulon*, 7.10; *Wataga*, 2.80; *Wayne*, 10.70; *Waverly*, 5; *Wheaton*, 10.20, \$1,196 87

JUNIOR: *Bartlett*, Literary and Miss'y Soc., 3.35; *Batavia*, Y. L. Soc., 5; *Bunker Hill* Y. L. Soc., 5; *Chicago*, Plymouth Ch., Y. Peo. Soc., 90.30, South Ch., Y. L. Soc., 25; *Huntley*, The Harvesters, 7; *Lake View*, Y. L. Soc., to const. L. M. Miss Alice M. Lyon, 25; *Princeton*, Samaritan Band, 30.94; *Rockford*, Second Ch., Y. L. Soc., 6.90, *Rockford Sem.*, Y. L. Soc., 25; *Springfield*, Jennie Chapin Helpers, 15; *Stillman Valley*, Young Peo. Union, 21; *Stirling*, Young People's Union, 10; *Wayne*, Gleaners, 20; *Waverly*, Earnest Workers, 2.35, 291 81

JUVENILE: *Ashkum*, Buds of Promise, 1; *Bartlett*, S. S., 6.65; *Chicago*, Lincoln Park Lamplighters, 13.33, New Eng. Ch., Steady Streams, 25; *Farmington*, M. Band, 3, *Lombard S. S.*, 21.06; *Marseilles*, Helping Hands, 20; *Neponset*, 1.80; *Peoria*, Mission Builders, 22.43; *Ravenswood*, Coral Workers, 9.27; *Rockford*, First Ch. M. Band, 10, Second Ch., Girls' M. Band, 75; *Roseville*, Girls' M. Band, 2.47; *St. Charles*, Theodora M. Band, 10; *Sycamore*, M. Band, 25; *Wayne*, Busy Builders, 15; *Waverly*, Light-Bearers, 1.21, \$262 22

Total, \$1,750 93

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Terre Haute*, First Ch., Opportunity Club, \$11 37

Total, \$11 37

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 12; *Anamosa*, 9; *Chester Centre*, 13.34; *Decorah*, 20; *Independence*, 3.75; *Iowa City*, 5; *Osage*, 2.75; *Quasqueton*, 5.50; *Tabor*, 15, \$86 34

JUNIOR: *Cedar Rapids*, Y. L. M. Soc. of First Ch., 15; *Des Moines*, Plymouth Rock, M. Soc. of Plymouth Ch., 13.80; *McGregor*, Y. L. M. Band, 20, 48 80

JUVENILE: *Decorah*, Children's Circle, 6; *Manchester*, Rainbow Band, 11; *Riceville*, Children's Band, 2, 19 00

Total, \$154 14

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Allendale*, 5; *Alma*, 6.50; *Detroit*, Woodward Ave., 53; *Galesburg*, 14.80; *Pontiac*, 8 10; *Port Huron*, 8; *Richmond*, 5, \$100 40

JUNIOR: *Detroit*, Harper Ave. Gleaners, 5; *Manistee*, 12.50; *Portland*, 5, 22 50

JUVENILE: *Jackson*, Willing Workers, 13.75; *Kalkaska*,

Richard, Henry, and William
Sidebotham, 5, \$18 65

Total, \$141 65

MINNESOTA.

BRANCH.—Mrs. E. M. Wil-
liams, of Northfield, Treas.
Alexandria, 22; *Excelsior*,
3.33; *Litchfield*, A. B. C.,
Mass., and S. M. H., Minn.,
15; *Minneapolis*, Plymouth
Ch., a friend, 30; *Northfield*,
59.96; *Spring Valley*, 2.70;
Wabasha, 38, \$170 99

JUNIOR: *Clearwater*, Gleaners, 5 00

Total, \$175 99

MISSOURI.

BRANCH.—Mrs. J. H. Drew,
3101 Washington Ave., St.
Louis, Treas. *St. Louis*, Pil-
grim Ch., to const. L. M.
Mrs. C. M. Adams, Mrs. E. H.
Bradbury, Mrs. M. Beebe,
Mrs. D. Crawford, 342.25; a
friend, *Rogers, Ark.*, 5, \$347 25

MINNIE BROWN MEMORIAL
FUND. *Carthage*, 7.50; *Os-
born*, 1; *St. Louis*, Plymouth
Ch., 5; *St. Joseph*, 27, 40 50

Total \$387 75

KANSAS.

BRANCH.—Mrs. A. L. Slosson,
of Leavenworth, Treas.
Bethel, 67 cts.; *Blue Rapids*,
2.50; *Centralia*, 4; *Cawker
City*, 50 cts.; *Crooked Creek*,
3; *Diamond Springs*, 75 cts.;
Dial, 2.25; *Garfield*, 6.70; *In-
dependence*, 5; *Leavenworth*,
5; *Manhattan*, Mrs. Mary
Parker, 10; *North Topeka*,
4.75; *Wellsville*, 4, \$49 12

Less annual expenses, 10 00

Total, \$39 12

JUNILE: *Blue Rapids*, Acorn
Band, 2.42; *Fowler City*, 80
cts.; *Topeka*, 1, \$4 22

Total, \$43 34

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of
Elyria, Treas. *Lodi*, 8; *Mt.
Vernon*, 20; *Oberlin*, 107;
Painesville, 27; *Sheffield*, 10, \$172 00

JUNIOR: *Berea*, Girls' M. Band,
5; *Lyme*, M. Circle, 20; *Mt.
Vernon*, Senior M. Band, 5.10;
Junior M. Band, 16.65, 46 75

Total, \$218 75

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper,
of Cooperstown, Treas.
Cooperstown, Aux., 6.76; Mrs.
Wirt, 10; \$16 76

JUNILE: *Cooperstown*, M.
Band, 3 15

Total, \$19 91

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder,
of Huron, Treas. *Huron*, \$3 00

JUNIOR: *Yankton*, Young
People's Band, 88 71

JUNILE: *Vermillion*, Chil-
dren's Band, 9 20

Total, \$100 91

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R.
Jones, of South Pueblo, Col.,
Treas. *Longmont*, 2.93; *South
Pueblo*, 3.30, \$6 23

JUNIOR: *Colorado Springs*,
Pike's Peak M. Band, 90 00

JUNILE: *Longmont*, S. S., 6 74

Total, \$102 97

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of
Whitewater, Treas. *Arena*,
5.35; *Boscobel*, 5.50; *Brandon*,
4.85; *Milwaukee*, a friend, 43,
Grand Avenue Ch., 56.25;
Ripon, to const. L. M. Mrs.
F. Marsh, 29; *Sparta*, 6;
Springvale, 5; *Viroqua*, 5; \$159 95

JUNIOR: *Brandon*, Y. L. Soc.,
6.50; *Arena*, Y. L. Soc., 2.17; 38 67

JUNILE: *Milwaukee*, Grand
Ave. Ch., Children's Band,
64; *Racine*, Pansy Soc., 2.50, 66 50

MORNING STAR MISSION:
Arena, Willing Workers, 1 20

\$266 32

Less expenses, 15 32

Total, \$251 00

CALIFORNIA.

Pasadena, Rev. and Mrs. Jere-
miah Porter, \$25 00

Total, \$25 00

MISCELLANEOUS.

Sale of "Coan's Life," 1; of
"Orient and Its People," 1;
of leaflets, 26.80; of charts,
2.40; envelopes, 1.17;
sketches, 35 cts.; waste pa-
per, 35 cts.; cash 10 cts., \$33 17

Receipts for month, 3,416 88

Previously acknowledged, 8,543 60

Total since Oct. 29, 1885, \$11,960 48

Board of the Pacific.

MARCH MEETING.

THE March meeting of our Board, held in the First Congregational Church, San Francisco, will, for many reasons, be remembered with special interest.

Our President joyfully took her place again, and was most affectionately welcomed after an absence of many months.

We felt a new sense of vitality, and of fellowship peculiarly tender and uplifting, as we listened to the youthful voice of one who reported the growing life of one "Young Ladies' Branch" with an enthusiasm that augured well for its efficiency in the days to come; and we rejoiced in the thought that our union to dear Miss Gunnison's work in Japan, is through the living channel of these young helpers in the cause we love. Up and down the coast the budding beauty of this new "Branch" is beginning to give testimony to the graces of Christ's kingdom.

The map of the world hung before us, full of suggestion as we realized the mighty possibilities inclosed by those dark lines which marked off the kingdoms of the earth. The selections read from the prophets and from the Gospels reiterated the truth that it is the holy promise of God, sealed with the blood of our Redeemer, that "*all nations*" shall be brought to a knowledge of himself. Our own relation to this great truth was made clear in the silent recesses of the conscience as each heart received the message from God's Word.

We took brief outlooks in many fields, pausing a moment in a gay Parisian boulevard, and ascending a staircase there to a quiet room where two hundred people are listening to one of the earnest preachers of the McCall Mission. We realize that more than thirty such gatherings in that city, at the Sabbath evening hour, are sowing seed which will bear abundant fruit in the waiting soil of France.

We stop in Spain to wonder with the girls in San Sebastian, what can be the contents of that box from California which is yet unopened, and which will await Mrs. Gulick's return before disclosing the treasures which the young ladies of the First Church, Oakland, have sent to them as an expression of Christian love. Rejoicing in the hope that Mrs. Gulick's health may soon be restored, we hasten on to Broosa, where we linger long among the

scenes made familiar by the graphic pen of Mrs. Baldwin, and we echo her appeal for able teachers to supply the places of those who have removed from Broosa to another field.

School affairs seem to move on prosperously in the efficient hands of Mrs. Baldwin, who is constantly cheered by the sympathy of her pupils, but she cannot long sustain such a burden of care alone. She wrote of their Christmas festivities, and of the response from the girls when she expressed her grateful appreciation of their gifts,—“Why should we not do this for you, who have given your life for us?”

A tender tribute to Mrs. T. B. Bigelow, who is long since in heaven, was read at this meeting by Mrs. S. S. Smith. She was one of the pioneers in the work of our Board, and helped to lay the foundations of Broosa School, to which we have just sent a crayon portrait of her sweet face, that was presented by her husband for the school to which she was so devotedly attached.

In our meeting of a month ago we were more than glad to welcome one whom we love and honor,—Mrs. A. A. Sturges, of the Micronesian Mission. She encouraged us with words which seemed to glow with living light against the background of her long experience on mission-ground. Mr. and Mrs. Sturges were in the first party of missionaries who went to Micronesia in 1852.

We are glad the radiance of our new Morning Star beamed upon them before they returned to this land, for we can think how like a banner of hope and promise the silvery steam from her engines must appear to those veterans who have so long wished, almost hopelessly, for such a blessing.

EDUCATE THE WOMEN.

MISS JENNIE S. VAIL, of Tokio, sends to the *Gospel in All Lands* a copy of an essay by one of the young men of the school where she is teaching. It was on “The Relation of Education to Progress of Japan.” What was said of female education will be of interest to our readers. It was as follows:—

“Now, if we purpose to save students from becoming slaves to their own selfish desires, we must establish a moral education. But how can we give them a moral education? I answer, by giving them a perfect religion. As a perfect system of education, the outgrowth of a perfect religion is the only thing that will insure the prosperity of the nation. We must study to establish such an education from the north to the south and from the east to the west of the country.

“I do not mean the education of the men only, for I consider

the education of woman is as important to society as that of man, In the most civilized nations the education of woman is very carefully attended to.

“But I am sorry to say that in Japan the education of woman is much neglected, though we are trying to make it a little better. If we look at the facts before us concerning the state of the women of Japan of the present age, we find there is no doubt that Japanese women are treated by their husbands as servants.

“Japanese parents often say that it is not necessary for their girls to learn much; they think that if they only know enough to obey their parents, and to serve their husbands faithfully, that will be enough.

“Let us, however, think for what purpose God created mankind. Did he make woman to be man's slave? No; endowed with less physical power, she was created to be man's helpmeet. On this account, woman's real duty is first in the home, to help her husband, and to keep the household economically; secondly, to educate her children according to the Word of God, and to bring them up true heroes.

“The barbarism of nations may be caused by the ignorance of the women, and especially of the mothers. Woman's duties being thus great, how can we expect her to discharge them well if she be imperfectly educated—if she only knows enough to obey her parents and serve her husband faithfully?

“If woman's education is not sufficient, there will, perhaps, be no great men; if there are no great men, the nation will decay. In view of these facts, is it too much to say that woman's education is one of the most important elements of civilization?”

OUR TREASURER'S REPORT.

TWELFTH annual report of the Treasurer of the Woman's Board of Foreign Missions of the Pacific for the year ending September 1, 1885:—

<i>Received from—</i>		Hydesville Sunday-school—	
Anacortes, W. T.	\$16 50	Christmas offering	\$10 00
Berkeley—Auxiliary Society,		Lorin, Alameda County	7 00
\$151.55; Theodora Society, \$50,	201 55	Little Shasta Sunday-school	16 70
Benicia—Last year's contribu-		Los Angeles—Last year's con-	
tion, received too late for ac-		tribution	12 00
knowledgment at annual		Lugonia	5 00
meeting	20 00	Oregon and Washington Branch	47 25
Cloverdale—Auxiliary Society	25 00	Oregon City—Congregational	
Eureka—First and Second		Church, \$8.70; Band of Honor	
Churches, two years' contri-		\$6.30	15 00
butions	18 00	Oakland First Congregational	
Grass Valley—Auxiliary Soci-		Church—Auxiliary Society,	
ety, two years' contributions,		\$546.20, \$200 of which from	
\$91; Young Ladies' Mission-		Mrs. Seth Richards, \$25 from	
ary Society, \$20	111 00	Mrs. J. K. McLean, to consti-	
		tute Mrs. H. S. Burbank a	

life member, and \$15 from Mrs. J. B. Richardson to constitute Mrs. W. H. Chickering a life member; Young Ladies' Missionary Society, \$204	\$750 20
Oakland Second Cong'l Church—Two years' contributions	42 65
Oakland Market Street Church Aux.	36 80
Oakland Plymouth Avenue Ch.	36 75
Petaluma—Two years' contributions, of which \$75 is for two Broosa scholarships	132 60
Pescadero	2 00
Prescott, A. T.	8 00
Redwood	5 50
Riverside—Aux. Society, \$19.32; Theodora Society, for girls' school in San Sebastian, Spain, \$20	39 32
Rio Vista	34 35
Santa Cruz—Aux. Society, \$32.50; Echo Society, \$10; Cheerful Workers, for one Broosa scholarship, \$40	82 50
Saticoy—Sunday-school infant class	1 01
San Bernardino	29 65
Sonoma—To constitute Mrs. Wikoff a life member	25 00
Stockton—Auxiliary Society, \$25.45; Juvenile Society, \$4.55	30 00
Sacramento	62 35
Santa Barbara—Aux. Society, \$105; Willing Workers, \$10	115 00
San Jose	20 50
Saratoga	35 00
San Francisco First Cong'l Church—Cephas Society	575 00
San Francisco Plymouth Ch.	201 00
San Francisco Third Church	25 00
San Francisco Bethany Ch.—Bethany Gleaners, for Broosa scholarship, \$37.50; Bethany Gleaners "thank offering," \$9; Earnest Workers, \$60	105 50
San Francisco Fourth Ch.—Sunday-school, \$63.60; Centennial Band, \$34.95	98 55
The Dalles, Or	10 00
Ventura County Woman's Missionary Society—Two years' contributions	31 75
Sunshine, Wash. Ter.—Mrs. J. W. Blakeslee	5 00
Skokomish, Wash. Ter.—Mrs. Eells	3 00
Tuscarora, Nev.—Mr. Joseph Fuller	3 95
Merced Falls—Mrs. Nelson	7 50
Fresno—Miss Laird	6 00
Fresno—Miss Maggie Cummings	15
Collection at Stockton	40 00
Total receipts for the year,	\$3,106 58
<i>Disbursed—</i>	
Paid for printing letters, certificates, programmes, etc.,	

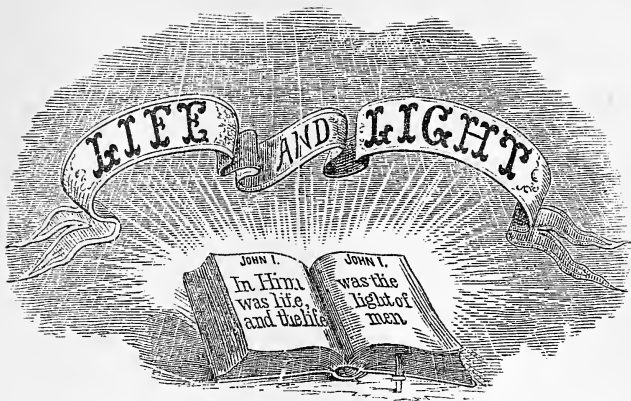
\$11.75; Mrs. Pease' traveling expenses, \$6; Treasurer's book, \$1.15	\$18 90
Leaving cash	\$3,087 68
Paid debt on appropriation last year	272 31
Cash on hand September 1st 1885	\$2,814 37
Appropriation for year 1885, \$2,327.60; exchange and expense of sending same, \$6.60	\$3,334 20
Deficit	519 33

SUPPLEMENTAL REPORT.

<i>Received—</i>	
Sept. 2d, collection at annual meeting for deficit	\$42 25
Sept. 2d, Mrs. Judge Searls, Nev.	5 00
Sept. 2d, Cephas Aux. Society, First Cong'l Church S. F.	78 10
Sept. 4th, Miss M. E. Vance, Rose-bud, Custer County, M. T.—"One tenth is the Lord's money"	10 00
Sept. 10th, Market Street Ch., Oakland	3 30
Sept. 10th, Fourth Cong'l Ch., S. F.—Centennial Band	37 50
Sept. 13th, Golden Gate Church, Oakland	14 00
Sept. 15th, Riverside—Ladies' Missionary Society, \$21.70; Theodora Society, \$5	26 70
Sept. 15th, Antioch	22 50
Sept. 17th, Alpha Kappas, Third Cong'l Church, S. F., to constitute Miss Nellie Beck with a life member	25 00
Sept. 17th, First Cong'l Church, Oakland	40 30
Sept. 20th, Fourth Cong'l Ch., S. F.—Sunday-school	3 10
Sept. 21st, Cloverdale	15 00
Sept. 25th, Woodland—from a friend	2 00
Oct. 8th, Los Angeles	23 50
Oct. 8th, Third Church, S. F.	25 00
Oct. 8th, Benicia—Mrs. Willey	2 50
Oct. 8th, Benicia—Miss Smith	5 00
Oct. 8th, gold-dust sold at anniversary meeting	9 00
Oct. 8th, gold chain, sold at anniversary meeting, in shares of \$1 each	103 00
Collection at anniversary meeting at Berkeley	54 20
	\$546 95
Total cash	\$3,362 32
<i>Disbursed—</i>	
Sent to Langdon S. Ward, Treasurer A. B. C. F. M., \$3,327.60; exchange and expense of sending same, \$6.10	\$3,333 70

Cash on hand, Oct. 14, 1885 \$28 62

MRS. R. E. COLE,
Treasurer W. B. M. P.



FOR WOMAN.

VOL. XVI.

JUNE, 1886.

No. 6.

TURKEY.

SEED-SOWING IN TREBIZOND.

BY MISS MARIA A. WEST.

TREBIZOND is one of the oldest stations of the American Board in Asiatic Turkey. It has a population of 35,000, of whom one half are Turks, and the remainder are mostly Greeks and Armenians. Like most seaboard towns, Christian work has been difficult in proportion to commercial success.

Scarcely half a score of the early fruits of the mission remain, and these are perhaps the least hopeful of the "little flock" of Evangelicals in this ancient town on the Black Sea. Some of their children are, however, among the leading members of the church and community, two of whom were trained in the Boarding-School for girls, of which I had charge, at Constantinople. Although often desirous of visiting this place, the way was not open till October last, when by invitation of the missionary family and the native brethren, I came to spend a few weeks or months in labor among the women. The first fortnight was occupied in visiting our Protestant families and the various schools, and then commenced my regular work among outsiders.

Taking my "seed-basket" full of tracts, text-cards, and Gospels in the various languages, and with prayer for the Spirit's guid-

ance, I went forth alone, day after day, to "sow." The weather was propitious, the air mild and sunny, so that many of the women were sitting in the open doorway, or the garden, or courtyard, with their knitting, spinning, or other domestic work, and this made entrance easy for a stranger. Pausing by the open door I gave the customary salutation, and inquired if there were "readers" in that house. This generally brought me an invitation to enter or to be seated while I showed them the "little books," and at once entered upon my mission of mercy, striving to awaken them to the worth of the soul, and what it cost to redeem it.

I called at eight houses the first day, and had earnest conversation and prayer in most of them, repeating the Lord's Prayer in two homes, and leaving behind me tracts to deepen the impression made, or a Gospel, either sold or given away. Very few of the women can read, but most of the children can, and in most houses there are men, who come home at night, and they are generally able to read. Some of these women thanked me for coming, and asked me to remember them again; others were either indifferent or disposed to cavil.

"Are you not a sinner?" inquired one, a mother nursing her sick child in the doorway.

"Indeed I am!" I responded. "And it is because I have learned a cure for sin, that I come to tell you, also!"

Another woman, passing, stopped to listen, and still others, till a group of mothers were gathered; while I, taking the poor, emaciated infant as an illustration, pictured the ravages of sin, and the love and pity of Jesus, the great Physician.

Another day, after being welcomed at several houses and selling several Gospels, finding here and there one who could read a little, I entered a garden where a number of women and girls were at work. The mistress proved a very rude, rough woman, and would have nothing to do with my books, calling me a "far-mason," a corruption of "freemason," the term of reproach for Protestants in this place. Some of the girls gladly received the tracts, but finding that I could not compete with one whose voice was so loud and tongue so sharp, I shook the dust off my feet, and departed. At the next house I found three or four women at the door, and was received with great politeness; to my surprise, a man, looking from a window adjoining the place I had just left, rebuked the woman, and warned her that she was speaking for *Satan*. Not long after, this invalid sent for me to visit his house, and all the household gathered to listen to our conversation about the truth in Christ.

While I was selling some illuminated text-cards to an Arme-

nian lady, to send to her home in Russia, the rude neighbor came and whispered,—

“Is she not a ‘farmason?’”

“What of that?” she replied; “perhaps I am one, also.” And then, asking me if I ever ‘preached,’ said she would come to the Mission-house to hear me—which she afterward did, with ten or more of the neighboring women. The father of this lady is a general in the Russian army, and other members of the family are in high position in Moscow. In her pleasant home I found an Armenian Bible of the British and Foreign Bible Society, of 1827; also one of modern date. Thus the seed is scattered.

These details are mere samples of the work of sowing the “seed of the kingdom” in this land. Almost every day brings some new phase of the work,—now a Gospel in Armenian or Turkish sold to some man or lad in a lane or by-street, or cards and leaflets given to a group of school-children; then a few words of earnest conversation with young women or aged mothers passing by, and some suitable tracts given them to take home. One day an Armenian woman called me in; there I found another large, but neglected Bible. This family were from the Harpoot field. She asked me to “read and pray over her” for the restoration of her eyes, but was not anxious for her *soul*!

In two other Armenian houses I found a large Bible of our own imprint, and one aged woman, with glasses, who “learned to read when young,” and seemed to know the truth. She bought a Gospel for twenty paras (two cents), and putting it in her pocket drew forth a *sausage*, which she gave me, in token of her appreciation of my visit! At a *fabrica* near by, ten or fifteen men were weaving; they gladly received the “little books.”

In another quarter I was one day surrounded by a company of twenty or thirty women of the most ignorant and vulgar class. Contact with these women and children is always very trying; their utter lack of deference for their superiors, and loud, coarse talk is most repellent; yet none need the softening, refining influences of the gospel more than they. Amid repeated interruptions and rude laughter I labored to sow some seed. “Come, now, make the sign of the cross, and we shall know that you are a Christian!” said one. “Is it wrong to wear gold?” cried another, who asked me to give her a Gospel when I pointed to her gaudy ear-rings, and inquired if she could not spare twenty paras. “These are false,” she added, “but you wear a brooch; and of what use are those buttons on your cloak?” It needed quick wit and ready speech to secure a hearing. But here and there I found a rose among the thorns! Going forth with fear and

trembling, oftentimes, I have returned with glad heart, though faint and weary. In this way the seed is sown. What shall the harvest be? Pray for us.

CHINA.

THE FOOCHOW BOARDING-SCHOOL.

FROM MISS E. J. NEWTON.

THERE has been something uncommon in our little world within a few weeks past, and I want to tell you about it. It is the graduation of our first class in the Girls' Boarding-School. We have sent out a good number of educated girls before, who are doing good service as teachers and valuable helpers, wives of helpers; but for several years past we have been trying as fast as possible to adopt a course of study, and this class came so near completing it that it seemed wise to give them diplomas. But how to prepare such a document, or even to find a name for the hitherto unknown quantity, was a puzzle. Why any particular value should be attached to it the practical Chinese could not at first see. But at last a form was decided upon, a block cut for the purpose, and the diplomas printed on white silk and neatly framed. I had some struck off on paper, and will send you one. The names and dates, and names of the ladies in charge, were filled in with red ink; and in the upper left hand corner is the seal of the institution.

The class numbered five. One has already entered Dr. Woodhull's hospital as a student; another returns an assistant-teacher in the school, and we expect the remaining three to commence their work as day-school teachers as soon as the New Year's holidays are over. They are all professing Christians, and we shall be greatly disappointed if they do not do a good work. You may be interested in the subjects of their graduating essays: "God, the Fountain of Wisdom;" "The Benefit of Christian Schools;" "Confucian Books Compared with Christian;" "How the Young People can Help the Church;" and "The Beginning and End of Study." These were all written in the classical language, but translated into colloquial, as they were read. Of their own accord they prepared two farewell songs, which were sung to native tunes by the class, one of the members presiding at the organ.

The past term we have had thirty-one boarding-pupils, but for various reasons I fear our numbers will be reduced the coming term. Poverty, sickness, early marriage, and the inconveniences of travel all operate against us, and we have a small church-membership to draw from. This year, too, we require a small admis-

sion fee from every pupil. We cannot expect to draw very largely from the heathen till female education is better appreciated. The rich will not put their daughters, with their delicate hands and their tiny feet, into a Christian school, where all must work,

美 部 會 女 書 院 學 成 執 據

大清光緒十一年十二月十七日
西曆一千八百八十六年正月念一日

福州美部會女書院設在城外之保福山讀說聖經並兼講格致數算作文各種之學今有學女某姓名所學已成無愧稱為有才之女茲本院主特給據單付執以示獎表

美部會女書院

本院主唐意雅立
宋藹之

CHINESE DIPLOMA.

and walk through the street to church on the Sabbath; and it is not our policy to receive those whose parents put them here for the sake of having them clothed, and fed, and cared for till they

are old enough to be of use at home. Still, I believe the reduction in numbers will be only temporary, and that in a year or two we shall have more than before. Meanwhile the opportunities for work among the women, both at Foochow and at the country stations, are pressing upon us with no limit but that imposed by lack of time and strength.

Our Christian Endeavor Society is flourishing, and we feel that it has done much to develop the young people. One evening they were talking of Christ's promise "I will make you fishers of men," and of different methods of catching fish and men. Among them was whale-fishing, by throwing the harpoon, and then following the whale till it could be captured. So, the speaker argued, we should follow men after the word has entered their hearts, by improving every opportunity to talk with them till they are drawn in. Some very hopeful cases have come in through the influence of this society. One young man, an earnest inquirer, is working with his friends; and a little company of them have hired a room, where they meet in the evening, and he teaches them. So God is giving us a few mercy-drops here and there, while our thirsty souls cry out for the plentiful shower so long delayed, but so surely promised. It must come in his own good time.

GLEANINGS FROM RECENT LETTERS.

From Mrs. EDWARDS, of Inanda Seminary: I wish some one who could do it well, would tell you all about the work here. There has been a glorious work, and it is marvelous. Lewis came to me and said, "Mrs. Edwards, if the girls run away from the kraals to this school, don't receive them." I replied, "Go and tell their fathers and brothers to hire a teacher and keep up the school, and I will send them home; but if they refuse to do this, then I will not send them back from here." "Many girls say they will come," he answered. Ziweddu, another lay preacher, told me the day before that thirty girls from Egugwine, his preaching-place, were intending to come. At the Umzinyati schoolhouse Lewis reported twenty who are inquirers, some of whom were received into the church at the close of the Week of Prayer. Ziweddu reported twenty-one at the Egugwine schoolhouse; and Jwili reported between twenty and thirty at the two school-houses, Dhlokolo's and Emtyazi's. There are other schools and places where the lay preachers go, of which I have not time to tell; some of them are fourteen miles away, and as only one of the men owns a horse, they walk back and forth. A recent convert, and a happy Christian, came to me one day and said he was in trouble; his wife does not dress, and of course cannot sew. I

told him to teach her, saying, "You are sitting here talking; why not take a lesson yourself, and then teach her." I provided the materials, and he did very well. He soon went away with the materials for his lesson, much pleased with his new idea.

From MISS LEITCH, of Oodoorville, Ceylon: We are to have the Lord's Supper in two weeks, and twenty-six from the village and twenty-two girls from the boarding-school have asked to join. We feel that friends in America have been praying for us, and we are glad to send them this good news. The money we give to the Lord is a safe investment, and I am glad to report good dividends. Let worldly people rejoice in their bank accounts, but let us rejoice over, and take real satisfaction in the treasure we have laid up in heaven.

From MRS. GULICK, of San Sebastian, Spain: The older girls in the school are all Christians, eight of them and the two assistant teachers being members of the church. Three made a public profession of their faith in Christ, the first of January, 1886, and at the same time solicited baptism, as an additional expression of their entire breaking away from the errors of the church to which they formerly belonged. That day was a solemn one for all the family. All those over fifteen years of age came together for special prayer, and many and fervent were the petitions that God would bless the younger members of the family, and bring them all to Christ. The little meeting begun that day has been continued ever since, the girls coming together on Sunday evening for that purpose. Although only one is a professing Christian, not one refuses to pray before the others, and sometimes the prayers seem to come from truly Christian hearts; in fact, we have been greatly comforted by the signs of Christian growth, in all but a few exceptions. Although there has been at no time a marked religious interest, yet at different times during the year we have noticed a tender feeling, and a turning of the heart toward God, which denotes the Spirit's presence and power.

Miss Ferris, who reached Chihuahua, Mexico, early in March, writes as follows:—

Despite a violent rain-storm, a blizzard, the execrable mud of Kansas City, a broken engine at Las Vegas, and the solemn warning received twice, while *en route*, that in going to Mexico I was surely on my way to destruction, I reached Chihuahua Station last Thursday morning, where I was met by Mr. Eaton. Very soon I was being whirled through a town so foreign; with its men bundled up in *serapes*, occasionally two men in one garment—its flat-roofed houses, nearly windowless, their sides plastered or adobed over; the *burros* grunting along under their heavy loads of enormous bricks; the broad streets that irrigation has caused

streams of water to flow through,—and many other sights and sounds that made me feel that I must be more than two hundred and forty miles from the United States.

My eyes did not rest here long, however, for as I lifted my gaze it was only to be greeted by the mountains,—glorious mountains on every side,—which possessed me with one great exultant thought: whatever else comes to me here I shall always have the mountains round about, with the Everlasting above them, “from whence cometh strength.” In a few moments we stopped before a white, attractive building, semi-American and semi-Mexican in its architecture; but I found my greatest attraction in the smiling lady standing on the portico bidding us enter, and whose welcome was as cordial as if I had been a friend for years. My lines are cast in pleasanter places than I feel that I deserve, and far more so than I dared anticipate.

I have thus far spent much time in getting used to myself in such new surroundings, and cogitating as to what was best to undertake first besides the language. . . . I derived much spiritual benefit from the four religious services I attended on Sunday. Although I did not understand the preaching, I understood what the eager, absorbing attention paid to the preacher by the congregation meant. Every service was well attended, even by the babies. In the evening a children’s concert was given. I could but admire the ease and accuracy with which they recited and sung, the modest manner, also, in which they went upon the platform; showing that whatever else Mrs. Eaton may have lost here, she has not lost time in prosecuting her work faithfully for these lowly ones.

I was joyfully surprised when I stepped into the chapel this afternoon, to tune the baby-organ, to find a woman’s prayer-meeting in progress with twenty-two present—all native women, and praying women. To see these converts so patient under persecution, so happy and zealous in their faith, reminds me of what it must have been in apostolic times.

Young People’s Department.

TURKEY.

LETTER FROM MISS EMILY WHEELER.

From a letter recently received from Miss Wheeler, of Harpoot, we make the following extracts:—

I CANNOT let this letter go without telling you that we have been enjoying a precious revival in the college. The girls are rather

more affected than the boys, although there is a deep feeling among the latter. Two weeks ago we had one day of prayer, and, contrary to our usual custom, we arranged for an inquiry meeting in place of the apportioning of each of the girls to be talked with by some one of the teachers or older girls. With so many — one hundred and seventy-six — in the school, I felt it would be better to change our usual method. I was led to this change by reading of some of Mr. Moody's meetings, and also by a book, "Revivals, How and When," recently sent me.

With great fear and trembling I approached the day of prayer. There are so many Gregorians in school, I feared lest an inquiry meeting, led by one so inexperienced, would do more harm than good, or that no one would go to it. But God took the matter out of my hands. He gave me words to say in the general meeting, and then, when I gave up all to him, he filled the inquiry-room with a large number — I did not count them — of weeping girls. All that day they sought Christ; while Miss Daniels and a native teacher conducted the meetings outside, Mrs. Allen and my mother came to help the four native teachers and myself in speaking with those who came. About thirty-four hoped they had found Christ. Of these I would reject fourteen or sixteen; but the others I humbly trust have really taken Christ as their Saviour and guide. The most interesting part of the awakening, however, is the bright shining and growth of those already Christians. For two weeks we have had daily meetings, and oh! how I wish you could be present and understand these precious seasons! Those who never spoke or prayed before bear testimony to the wonderful love of Christ, or confess their sins and ask for prayers. The house is often, especially on Sundays, one continual house of prayer and praise. Those who never dared pray with even the little girls, now seek out their mates and try to bring them to Christ. Do you realize how much more we need your prayers than ever before, that we may not grieve the Spirit? that we may train these new converts to work for Christ, to be live, earnest Christians? that sin may be rooted out from our midst, and that even the little ones may seek to be lambs of the Good Shepherd?

I ought not to write more, but I must tell you of one little girl. I called her and said, "Will you pray with me, that our talk may be blessed to each of us?" She prayed, "O Lord, give me brains to pray, I am so weak;" and the Lord did give her "brains to pray." Another little eight-year-old prayed, "Dear Jesus, stretch out your arms to draw us lovingly into your fold." Another, "Satan deceives us, but thou, dear Jesus, can deceive Satan."

At the inquiry meeting I was especially impressed with the sincerity with which the girls spoke. In this so-called Christian land, girls almost always talk so well on religious subjects, and are so self-righteous, it is hard to reach them. Now we ask, "Have you found Christ?" and they will say, "No." "What keeps you from Him?" and the answers will come, "Envy," "Anger," "I love the world," "I cannot forgive such and such a one," "I cannot confess my sins," "I tell lies," "I am afraid I cannot keep Christ's commandments." Each of these answers, and many others, came to me on that never-to-be-forgotten day of prayer. Now for two days we have a vacation, and I so fear the gayeties of carnival now going on will distract the minds of the girls! But we have warned them, prayed for them, and shall continue our meetings and personal work; and so we may be able to thank the Lord that the carnival came to try our work. The eight girls who remained at school seem wide awake, and have not lost the tender influence of the Spirit. Pray for us as you never prayed before.

TALKS WITH OUR GIRLS. NO. 2.

NEW YEAR'S DAY (old style). I was sitting busily writing. Clara came in, filled the wood-box, and then seemed to be busying herself about nothing.

"Do you want anything, Clara?"

"Yes;" she replied hesitatingly.

I turned around at once, and with a smile asked, "What is it?"

"I want to know what to do to live a good life this year."

"Sit down, Clara, and we will talk a little about this. What do you mean by a good life? Do you mean spiritually?"

"Yes; I want to be Jesus' child," she responded, her bright face looking frankly into mine.

"I wish I knew how to insure to myself a year free from sin!" I exclaimed with a sigh. "I only know this — that we must pray, and strive, and read God's Word; and if we do this sincerely it will not be in vain. Do you read the Bible every day? I think Miss Delia (the teacher) expects you all to do so." (As they do not have separate rooms they remain quietly in their places after family prayers, to read and pray silently.)

"O, yes."

"Do you read in course, or wherever you happen to open?"

"I read in course. I have been reading the Songs of Solomon, but I don't understand it."

"Grown-up people don't understand that very well," I answered, suppressing a smile.

“Before that I was reading the Psalms; but I could not understand that, either,” she confessed, regretfully.

“I think you will find the Gospels very helpful,” I said.

“Yes,” she almost interrupted; “John and Matthew are very sweet.”

“Read Matthew, my dear; the miracles and parables are full of instruction for us. Then, too, we need an example; and where can we find one like that of Christ, which is so simply and beautifully told in the Gospels? We may take this or that person as a model in one respect, or even in several; but is there any one whom we can take as a model in all respects? No. Well, then, we have just the model we need in Jesus, who was perfect in all things, though experiencing our trials and temptations.”

“Miss Delia told us the other day that the Ten Commandments were given us as the law of our lives, and if we broke *one* only of them we were guilty of breaking all. How, then, can we ever please God?”

“Do you suppose any one has ever kept the law perfectly?”

“No, ma’am.”

“Do you think, then, that no one has been saved? Moses displeased God, and was severely punished; and there is David, and many others I might mention. Do you think that they were saved?”

“Yes; I suppose many have been.”

“How?”

“Through the blood of Christ.”

“Exactly. When a person is sorry for his sins, God forgives him for Christ’s sake—for the sake of the blood shed for our cleansing. Being sorry does not free us from our sins, but it makes God willing to forgive and overlook. The other day when you broke that vase, and came to me so sorrowfully with the pieces, did I scold you?”

“No.”

“You seemed so sorry that I could easily forgive you. Your being sorry did not make the vase whole again, but it made it easy for me to pass it over; do you see? Now let us see how this applies to you personally. What fault do you see in yourself?”

“I am very quick-tempered.”

“Well, we know this is very displeasing to God. You try to overcome it, and to be gentle and good-natured, but something happens and you lose your temper. If you go to God and tell him that you are very sorry, beg his forgiveness, promising to try harder another time, don’t you think he will forgive you? Oh, how wonderfully patient God is with us, constantly forgiving if

he can only see an honest, earnest purpose to please and obey him!"

"Miss Delia told us the other day that when we prayed and were good Jesus came near to us, and when we got angry and quarreled he left us and went far away. How, then, does he come back to us?"

"Just as soon as we begin to be sorry he knows it, and draws us to him, and fills our hearts with joy and peace. When a child is disobedient the mother frowns, and changes her manner toward him; but as soon as he begins to be better she smiles on him, and shows her love. Isn't it so?"

"Sundays I think things over, and resolve to be good; but a few days later I can see no difference," she said sadly.

"Don't be discouraged; we all have to try many times. Resolve *every* day, and pray for strength; read a few verses carefully, trying to find the lesson they contain for *you*; and if there is anything you don't understand, come to me and I will do my best to explain it."

"It is very hard for me to come to you or Miss Delia."

"Why?"

"Because I don't like to make you trouble."

"My dear child, it is a great pleasure to me! Never hesitate a moment!"

"Shall we have a little prayer together? Then shut the door, please." We knelt together, and when I closed she followed me in a simple, but I believe heartfelt prayer for help. When we arose there were tears in both our eyes,—mine of joy, and in sympathy with her struggles toward a higher, better life. I took the dear little face between my hands, and looking into the frank, trustful eyes said, "Pray and fight, and God *will* bless you!" Then I kissed her.

"Oh, if one soul from Anworth
Be found at God's right right hand,
My heaven will be two heavens
In Immanuel's land!"

H.

Our Work at Home.

THE DEMANDS OF THE AGE ON CHRISTIAN WOMEN.

BY MRS. S. H. HAYES.

IN four years more we enter upon the last decade of the nineteenth century—a century of the most rapid intellectual develop-

ment the world has ever seen, of the greatest progress in science and all learning; a century of inventions, of discoveries, of transition, of change; a century of ideas so revolutionary that old landmarks must be removed, old laws re-stated, old theories modified to harmonize with newly-discovered facts.

Blinded by this excess of light which has new-flooded the world, the rash atheist cries, "There is no God; there is only law." On the other side the timid Christian, filled with anxious dread, bids us beware of science, or it will rob the soul of rest, comfort, and hope. But between these two extremes are those who profess to open their minds to the truth, from whatever source it may come; but even here men interpret very differently the signs of the times. And so two streams of tendency sweep on through the age.

On the one side are the pessimists, who despair of the kingdom of God in the world; who, with all their intellectual power, fail, as they say, "to read the riddle of the painful earth." This attitude of thought is widely reflected in the poetry and current literature of the century. Men without the humility of true faith mourn that faith is dead in the world; filled with the Spirit's hunger, they complain that there is no food to satisfy its cravings, and at the same time they reject the celestial manna, "the bread which cometh down from heaven." Feverish and restless, "wearyed with the devouring flame of thought," they will not come to Him who has said, "I will give you rest."

They drop their little plummets of intellectual insight down into the mysterious depths of being, and cry, "No soundings; we are afloat on an unplumbed, salt, estranging sea."

"Bent to make some port, we know not where,
Still standing for some false, impossible shore."

Or, to quote again from the poet who has most fully given voice to this spirit of the age:—

"Wandering between two worlds, one dead,
The other waiting to be born,
With nowhere yet to rest my head,
. . . on earth, I wait forlorn."

But God's work in the world in this nineteenth century is not done by men like these,—doubters, dreamers, pessimists.

His great army of workers have their feet planted on the rock Christ Jesus, their faces ever turned to the East, to catch the first gleams of light that dawn upon the world.

In every discovery, invention, or new scientific fact they see God moving forward to work out his purposes on the earth. The so-called laws of nature are but his mode of creating and sustaining. The railways and steamships do but speed on the great enterprises he has ordained for the uplifting of new Christian civiliza-

tions. The telegraph transmits the word of command, or the shout of victory, all along the line of his army.

Commerce, for its own selfish ends, forces open the sealed ports of a mighty empire, that the servants of Him who "maketh the wrath of man to praise him," may enter the land bearing the message of salvation to its countless millions.

Every spinning-jenny and power-loom frees two hundred pairs of women's hands from daily toil, that they may be used in the Master's service. Each sewing-machine sends fifty more Christian recruits into the great army of God's workers. For woman, secluded though she has been, has caught the reverberations of this mighty ocean of thought as it beats upon the shores of this nineteenth century.

Redeemed by the blood of Christ, stimulated by his example, called by his providence, woman has entered the ranks of workers, and, side by side with her brothers, has wrought for the coming of the kingdom of God.

During this century what various and effective work has this army of God's workers done? How much to help the helpless, and to lift the burden of suffering that has lain for centuries so heavy on whole classes of people? How much to establish the universal brotherhood of the race in Jesus Christ? They have abolished slavery, and all the iniquities of the slave-trade. They have mitigated the horrors of the prison-system, founded reform-schools for the younger criminals, and provided honest labor for discharged convicts. They have built hospitals, where the poorest may have careful nursing and the best medical treatment; homes for convalescents, where they may gain new strength with every breath of fresh, country air; and for those who are never to know the sweetness of returning health, the incurable, homes have been provided, and they surrounded with tenderest care, while they await their final release.

They have ameliorated the treatment of the insane; built schools for the education of the blind, the deaf and dumb, and the feeble-minded. With tender thought for poor women in their hour of trial, they have founded maternity hospitals. And little children, left without guardianship, they have snatched from the contamination of vice and crime, and have placed them in clean homes, where they are taught simple industries and the rudiments of a practical education.

They have banded themselves together in strong associations for the protection and encouragement of young men and young women employed in our great cities, that they may be kept innocent and safe. And they have prepared refuges for those who are striving to turn from a life of vice.

They have organized Bands of Visitors, that the rich, the educated, the virtuous may enter the squalid homes of poverty, ignorance, and vice, not in proud condescension, but in such a spirit that the tired, discouraged soul may be won to lay bare its burden of sorrow, and to believe that sympathy, love, and goodness are in the world.

They have attacked the giant Intemperance, and seek not only to win the drunkard to a life of sobriety, but to close up forever the sin-breeding traffic, and stop the current of intemperance, crime, and death that is sweeping through the land.

These workers, too, have gathered the children into Sunday-schools, have sent the gospel story into all these institutions and homes, and have scattered religious reading broadcast throughout the land.

Every great city has its own missionary organization. And in our own country, this army has for its aim the possession of the whole land for Christ; to amalgamate and Christianize the foreign element pouring into our borders; and to make of all the people citizens of the kingdom of God, and, consequently, good citizens of the State.

Although much will be left over for the twentieth century to accomplish before Christ's command, "Thou shalt love thy neighbor as thyself," shall be the acknowledged social law of the nations, yet so much has been done that the inscription on the monument of Howard the Philanthropist, "The man who devotes himself to the good of mankind treads an open but unfrequented path to immortality," would not be true to-day. So much has been done that a public opinion has been formed that sits in judgment, and pronounces sentence against the man or woman who lives a purely selfish or frivolous life.

In all this work that has been accomplished woman has borne her part; with pen, speech, purse, heart, and hand she has stood in her place. As matron, nurse, teacher, physician, and friend, she is still called to work.

As the modern inventions and discoveries have given her leisure, so the modern facilities of higher education offer her training for increased usefulness. And she is more and more needed. There is room in the world for no idler; as in the Master's time, the laborers are too few for his work.

I wish every young girl in our churches would put on the white robes of Christ's righteousness, which no touch of sin can defile, and would reach down her hand to draw up some struggling soul from the miry clay.

Among all the forces put in motion by this great army of God's

workers for the moral elevation of the race, the Foreign Missionary work holds a high place. Robert Mackenzie, in his "History of the Nineteenth Century," says, "In the foremost rank of powers destined to change the face of the world, stand Christian Missions." And he goes on to say, "There are few things in human history that wear an aspect of higher moral grandeur than the opening of what are now our great missions. One or two men sent by this church and by that are seen going forth, in obedience to a command spoken eighteen hundred years ago, to begin the enormous work of undermining heathenism, and reclaiming the world to God. Among the glories of this century is none greater than this."

The special branch of this work with which it is our privilege to be associated, the American Board of Foreign Missions, although not the oldest, and by no means the largest, has a most honorable record in this century, the details of which are fresh in the minds of those who went up to its seventy-fifth anniversary in October.

Thinking men of other nations concur in bearing testimony to the blameless example and self-denying labors of our missionaries, and to the solid foundation they have laid for future work.

Many years ago Sir Charles Trevelyan, the brother-in-law of Lord Macaulay, while Governor of Madras, said that he found no young men so useful to him in administrative affairs, as those trained in the college of the American Missionaries at Jaffna.

Mr. Brice, the distinguished member of the English Parliament, when in this country two years ago, said that America, without a single ship of war, without any treaty, offensive or in alliance, had more influence in Turkey than any nation in Europe; and this influence was due wholly to the American missionaries.

And the eyes of all the world are now upon those young men who are struggling to build up the new State of Bulgaria, who have stayed up the hands of their heroic Prince, and have induced him to restore their National Constitution; who have poured out their blood in the late battles for independence. These young men are in great numbers graduates of Robert College; and is it not a marked illustration of the rapidity with which results follow effort at the present time, that all this should happen in the lifetime, and under the intelligent observation of, Dr. Hamlin, the honored founder of Robert College?

What part in this great work has Providence assigned to our sex? The answer is simple: God has opened to us the doors of opportunity. He has shown us work awaiting our hands that no other hands can do; and if we fail to identify ourselves in some way with this work, it will be with great personal loss to ourselves.

We shall lose the fellowship and alliance with those women of exalted spirit and noble thought to whom this work is dear, and so come short of that enthusiasm which is kindled only by contact with superior souls. Those of us who are privileged to sit around the council-table at the committee's rooms in Boston, know how the very presence of our beloved Mrs. Anderson, and the wise and tender words that fall from her lips, rest like an inspiration and a benediction on all our hearts.

We shall lose, too, that expansion of soul that comes from the consideration of themes of eternal moment. We shall fail to yield to the power of highest motives—fail to act in sympathy with God's providence. In the strong words of another, "We shall miss the full inspiration of life; we shall fail to walk on the highest levels of experience and purpose; we shall be careless before a privilege than which the *angelic* cannot be nobler." No woman would dare to claim for her sex such powers and privileges as the great preacher at the anniversary meeting accorded her. "Woman," he said, "represents, and largely is, the conscience and heart of Christendom. More than man she is to mould the future of the world." "Her delicate hands hold at this hour, I firmly believe, the levers which must lift the moral and Christian civilization of the world."

If women accept this tribute, they accept with it vast responsibilities. But all are agreed that we are called by Providence to help on this great work as we have never been called before.

We at home must rise to the occasion; the needs of the work must be the measure of our efforts. Having put our hands to the plough, we must not look back.

The noble and beloved women who are doing our work in the distant fields must rely with confidence upon our zeal, our enthusiasm, and our ability to extend the work as God blesses their agency. We must see to it that the Lord send not the harvest in vain; that the laborers faint not because they are few.

In spite of the patient waiting, the disappointments, defeats, and perils of a missionary's life such as is described in a late number of *LIFE AND LIGHT*, a grand and far-reaching work is given these women to do,—work they alone can do.

It is largely the work of women to build up in these heathen lands some approach to the ideal of a Christian home. We do not always, perhaps, consider what a power and benefaction a godly family-life is to a nation. It is an institution, and perhaps the only one, which has come down to us from the Garden of Eden; an institution that survived the fall of man—that God himself preserved when he sent his floods to wash away the pollutions of sin from the earth he had created.

Whenever I think of those zenana homes in India, open at last to the light of the sun and to the light of truth, I think of a picture I saw when a young girl, an illustration of Spenser's Faëry Queen. It paints Una, "that heavenly maid," entering the cave of despair to rescue her knight, fallen into helpless captivity. As she enters, a beam of heavenly light illumines the darksome cave, filled with dead men's bones, clotted ropes, and rusty knives; and far in the distance, in the center and very source of this light, we see the cross, the emblem of our faith.

Is it not a true picture? Are not these heathen homes "dark, doleful, dreary, like a greedy grave?" And is it not a woman's hand that must open them, not only to the light of day, but to that blessed light that comes from the cross of Christ? And may not Una's own words be addressed to the inmates of these homes?

"In heavenly mercies hast thou not a part?
 Why shouldst thou, then, despair that chosen art?
 Where justice grows, there grows the greater grace:
 Arise! arise! and leave this cursed place!"

I have received, during the past year, a newspaper from Japan which contained an extract from an address of the Vice-President of the Educational Society of Japan. He says: "The defects of the home training of the Japanese is one of the greatest obstacles to educational advancement. The spirit of Japanese family-life runs counter to the school, and he confesses himself hopeless of effecting any amelioration of this opposition until the present generation shall have passed away." A native editor, commenting on this address, says that the mothers of Japanese families are not qualified to assist in the training of their children; that this is a great obstacle to social improvement; and calls on the young scholars and statesmen of Japan to lose no time in setting about the task of uprooting the old traditions, which hold the women of Japan in abasement.

What is true of Japan is true of China, of India, and of every heathen country. It is now confessed on every side that the ignorance and superstition of women are the strongholds of heathenism. And woman alone can be the teacher of the heathen women. She must gather the reluctant children into schools; be patient enough to hold them there until their minds are open and eager for the truth; then wise enough to direct and feed them. She must seek out the women in their homes, and lift them out of their idle, frivolous lives by awakening some power of thought and conscience, some stimulus for life. She must read the old yet ever new story of the gospel in schools, homes, in scattered villages, and by the wayside.

In an age when heathen men meet in great conventions to discuss, with closed doors, the relative claim of Buddha and Christ, when heathen women, even, are awaking from the sleep of ages, she must be broad enough to perceive her relations to the time in which she lives, and to understand the conditions under which she labors.

While the women who go out to-day are free from the perils and discomforts of the earlier missionaries, yet the requirements of the work are immeasurably increased. I firmly believe that Vassar, Wellesley, or Smith require no more of intellectual energy, educational power, or sanctified tact than do the homes at Constantinople, Kioto, and Ahmednagar.

I know it is often said that thoroughly trained and educated teachers should be sent to the centers of greatest intellectual activity, but that in other places a missionary of devoted piety and consecrated spirit, although less fully trained, will do as well.

That may be true; no doubt it often is. Certainly, no amount of education or discipline is of any avail without the piety and consecration. Yet we think in this country that a teacher, to be fitted for her work, must come down to it from a higher plane; that the teacher of the primary class, more than any other, needs to know the laws of the mind, and to have such a broad and many-sided knowledge of truth, that she can adapt it to the receptive capacity of her pupils.

When a teacher sits down in a remote country village, and attempts to instill some intellectual or spiritual truth into the sleeping mind of some stupid Chinese or Syrian woman, who needs that power more than she?

I know no sphere to-day that offers so many inducements to an educated young woman with a laudable ambition for usefulness, as the foreign missionary work. And we hope, young women, that you will come and offer yourselves for this work — strong in body, cultivated in mind, consecrated in spirit; and will come in such numbers that we shall be obliged to send to you, dear ladies, in all your auxiliaries, one of those masked batteries which the Board always holds in reserve, — a circular inviting you to raise an additional contribution to support these young ladies who have come flocking to our help.

Woman alone can be the physician of heathen women. It is well known how easily the missionary physician finds access to their homes and hearts; what a door she opens for the healing of soul as well as body!

The child-wives and mothers of India have sent out a piteous appeal to Christendom for some relief from their cruel sufferings.

The Queen of England is moving to establish dispensaries and training-schools for nurses throughout that land. Physicians from America, too, are called for; a career of great influence and usefulness awaits every able, thoroughly trained physician who goes out to these foreign fields. She becomes a powerful instrument in the uplifting of a people; for the debasement of heathen mothers constantly enfeebles the race.

It is a well-known fact that "irreversible physical as well as moral laws secure the degradation of races who deny to women their rightful position. Woman alone, in many instances, can carry the message of salvation to heathen women. They whose lips have been touched by a living coal from the altar of God, must open them to persuade these heathen sisters to receive the Lord Jesus Christ. And does not the Master as signally bless the preaching, if we call it so, of Mrs. Schneider, Mrs. Capron, Mary Porter, Margaret and Mary Leitch, and others whose names are too numerous to mention, as he does that of their brethren in the same field?

And in the history of the past, what encouragement for her labors! In Europe every country, almost without exception, received Christianity through the influence, direct or indirect, of some woman. And who knows but that in the years to come, in Congo, or China, or in the Isles of the Sea, some native Helena, or Bertha, or Clotilde may rise to win the land to Christ.

The truth of God that falls from the missionary's lips may be the leaven that the woman took and hid in a measure of meal, that leavened the whole mass. And she works not alone. If the gospel she carries is true, it is as much the proper, native food of human souls wherever found, as the air we breathe is proper and native to the lungs that receive it. She is not responsible for *results*, but her trust is in the living Christ from whom she received her commission, and who is still saying, "Lo, I am with you alway, even unto the end of the world."

TEMPERANCE WORK.

It is well known to many of our readers that the Woman's Christian Temperance Union is making an effort to extend to all civilized countries a knowledge of the Gospel Temperance Reform. They aim to introduce their methods of work,—principally the noontide hour of prayer and the Thursday afternoon prayer-meeting for the cause, the white-ribbon badge, and to secure signatures to petitions to all civilized governments in favor of prohibitory legislation. The Union proposes to send accredited women around the world to promote these objects, and wherever practicable to organize a temperance work. The first of these delegates, Mrs. Mary Clement Leavitt, has already been absent two years on this mission, having started organizations in the Sandwich Islands, New Zealand, and a large part of Australia, and is to spend several years more in visiting India, China, and

Japan. Mrs. Leavitt is an earnest Christian woman of our own order, and she will be sure to have the co-operation of our missionaries, who will doubtless avail themselves of her assistance in the temperance work already existing in many of our fields, and to start new organizations where it is practicable.

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APRIL MEETING.

THE Quarterly Meeting of the Woman's Board of Missions was held in the chapel of Park Street Church, Boston, on Tuesday, April 6th, at 3 P. M. Owing to a severe storm of wind and rain the audience was small; but the few who braved the elements were well repaid by an excellent address from Rev. J. K. Brown, of Harpoot, Turkey. The subject of the address was the touring-work done by Misses Seymour and Bush among the towns and villages in the Harpoot field. Interesting descriptions and incidents were given showing how these tours are often one series of revival-meetings, where the presence of the Holy Spirit is remarkably manifest, and where the interest and devotion of the small Christian communities are delightful to witness.

The usual report of the Home Secretary and foreign correspondence made up the additional programme of the meeting.

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CHILDREN'S MEETING.

A VERY successful children's missionary meeting was held in Berkeley Street Church, Boston, on the afternoon of May 1st. Dr. Alden, of the A. B. C. F. M., presided, and the programme consisted of a greeting from different nations, "The Report of the Little Ones," by seven quite small children, a dialogue, "The Little Light-Bearers," addresses by Rev. J. E. Chandler, of the Madura Mission, Dr. E. M. Pease, of the Micronesian Mission, and Dr. Judson Smith, Secretary of the American Board. Over a thousand children were present from mission circles and Sunday-schools in and around Boston. Banners and flowers added brightness to the scene, and enthusiasm was hearty and abundant, especially over the building in Micronesia to be erected by the children. We regret that want of space prevents a more extended account of the meeting.

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A WORK FOR THE CHILDREN.

THE Executive Committee of the W. B. M. wish to propose a special work for the children. It is the erection of a building for a boarding-school for girls on Kusaie, one of the Caroline Islands in Micronesia. There has been a felt necessity for the establishment of such a school, where promising girls from the different islands can be brought together under the same roof with Christian teachers, and, with favorable surroundings, be trained for Christian work among their countrywomen. A young lady, Miss Sarah Smith, has already been secured to commence the school, and expects to leave for Kusaie some time in June with Dr. and Mrs. Pease. It only remains to provide for the building to complete the arrangements.

The entire cost of the building is estimated at \$2,000, and we wish that every mission circle connected with our Board might

have a share in its construction. For this purpose we have divided up the whole amount as follows:—

For 9,000 feet of timber at 4 cents a foot	\$360.00
“ 100 days of labor at \$5.00 a day	500.00
“ 8 partitions at \$10.00 each	80.00
“ 25 doors at \$7.00 each	175.00
“ 13 floors at \$10.00 each	130.00
“ 25 windows at \$8.00 each	200.00
“ 15 half-windows (under the roof) at \$4.00 each	60.00
“ 2 flights of stairs at \$5.00 each	10.00
“ 4,000 shingles at \$4.00 a thousand	160.00
“ nails	45.00
“ paint outside	100.00
“ paint, inside, 20 rooms at \$5.00 each	100.00
“ veranda	80.00
Total,	\$2,000.00

It is proposed also to form a band of “Coral Builders,” to which any circle or individual contributing as much as five dollars may belong, the names of all such donors to be sent to Kusaie and placed in the new building.

It is very desirable that this money shall be raised or pledged immediately, during the next two months if possible, as the necessary materials must be taken from Honolulu in the next trip of the Morning Star. We ask the co-operation of all leaders of mission circles and branch officers in this undertaking, and we feel great confidence that we shall have it.

WOMAN'S BOARD OF MISSIONS.

Receipts from March 18 to April 17, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Monson, Sunshine Band, \$15; Skowhegan, Ladies' Missy Soc'y, \$8.75; Lewiston, Aux., \$36; Belfast, Aux., \$5; Scarborough, Young Ladies' Aux., \$13; Bangor, Aux., \$14.50; Auburn, Y. L. M. B., const. L. M's Miss Sarah E. Ingersoll, Miss Lizzie D. Harlow, \$50; Portland, Aux., of wh. \$25 from Social Circle, State St. Ch., const. L. M. Mrs. Frank T. Bayley, \$30, Bethel Ch., Beacon Lights, of wh. \$25 const. L. M. Miss Annie I. Hardy, \$27.81; Calais, Aux., \$12.21; Machias, Cheerful Workers, \$50; Blanchard, Rays of Light, \$3.41; Madison, Aux., \$5; Rockland, Aux., \$50, \$320 68

Kittery Point.—Mrs. Jane S. Brown, 2 00

North Berwick.—Mrs. S. S. Drake, 6 00

\$328 68

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Brookline, Aux., \$16; Concord, Aux., \$35; Frankestown,

Aux., \$33; Hampton, Mizpah Circle, \$25; Keene, First and Second Ch's, special, \$11, Second Ch., Aux., of wh. \$50 const. L. M's Mrs. G. W. McDuffee, Mrs. G. E. Whitney, \$54, Thank-offering, \$26.14; Lempster, Two ladies, \$5; Newport, Workers \$80; North Groton, Mrs. Anna M. Tenney, \$5, North Hampton, M. C. \$12; Portsmouth, Rogers Circle, \$40, Mizpah Circle, \$5; Seabrook and Hampton Falls, Aux., \$8; Wolfboro, Newell Circle, \$75, Thank-off., A Friend, \$10. Ex., \$58, \$382 14

Total, \$382 14

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., \$6; Bakersfield, Children's Soc'y, \$1; Fairlee, Aux., \$17.90; Lyndon, Buds of Promise, \$5; Rutland, Aux., \$17.98, S.S. \$57.83, Springfield, \$14.29; St. Johnsbury, South Ch., Little Helpers, \$15, North Ch., Aux., \$32.70; Townshend, Aux., E. M. Burnap, \$1; West Westminster, Aux., \$22; Woodstock, Aux., of wh. \$25 const. L. M. Mrs. Laura C. Miller, \$30, \$220 70

Williamstown.— A Friend, 40
 Total, \$221 10

MASSACHUSETTS.

Andover and Woburn Branch.— Miss E. F. Wilder, Treas. Bedford, Pine Needles, \$10; Maplewood, M. B., \$19.92; Andover, South Ch., \$50; West Medford, Cong. Ch., \$5; Morning Stars, \$5, \$89 92
Barnstable Branch.— Miss A. Snow, Treas. Yarmouth, Aux., 7 75
Berkshire Branch.— Mrs. S. N. Russell, Treas. Pittsfield, First Ch., \$21.31; Stockbridge, Aux., \$38; South Egremont, Aux., of wh. \$25 by Mrs. H. Bills, const. L. M. Mrs. P. T. Farrell, \$75, 134 31
Boston.— A Friend, 1 00
Boylston.— Ch. Collection, 1 50
East Douglass.— Cong. Ch., 6 00
Essex North Branch.— Mrs. A. Hammond, Treas. Ipswich, First Ch., Aux., 20 00
Essex South Branch.— Miss S. W. Clark, Treas. Gloucester, S. S. Foreign Miss'y Soc'y, \$10; Peabody, Aux., \$97; Salem, Tabernacle Ch., Chips of the Old Block, \$27.07; Topsfield, Aux., \$40, 174 07
Franklin Co. Branch.— Miss L. A. Sparhawk, Treas. Shelburne, Aux., \$10.78; Whately, Aux., prev. contri., const. L. M. Mrs. C. R. Chaffee, \$6.18, 16 90
Granby.— A Friend, 46
Hampshire Co. Branch.— Miss I. G. Clarke, Treas. Northampton, Aux., Edwards Ch., div., \$41.72, Young Ladies' Soc'y, \$88.53, Gordon Hall M. B., \$92; Plainfield, Aux., \$14.50; South Hadley, Aux., \$36; Faithful Workers, \$13, 285 75
Mansfield.— Ladies' Miss'y Soc'y, 10 00
Middlesex Branch.— Mrs. M. W. Warren, Treas. Ashland, Gleaners, 30 00
Norfolk and Pilgrim Branch.— Mrs. F. Shaw, Treas. Rockland, Aux., \$30; North Weymouth, Wide-Awake Workers, \$5, 35 00
Springfield Branch.— Miss H. T. Buckingham, Treas. Feeding Hills, Aux., \$15; Longmeadow, Aux. \$18.50; Palmer, Second Ch., Aux. \$25; Springfield, Olivet Ch., Aux., \$13, South Ch., Aux., \$66.19, Junior Aux., \$18 16, 155 85
Suffolk Branch.— Miss M. B. Child, Treas. Boston, Mrs.

Geo. A. White, \$100, Old South Ch., Aux., \$392, Central Ch., Young People's Club, \$371, Mt. Vernon Ch., Aux., Mrs. H. H. Woodford, const. self L. M., \$25, Berkeley St. Ch., Opportunity Circle, \$5; South Boston, Phillips Ch., Aux., Miss M. E. Simonds, const. L. M. Miss Emma F. Morse, \$25, S. S., \$100; Roxbury, Highland Cong. Ch., \$106, Eliot Ch., Aux., \$10, Olive Branch, \$5, Thompson Circle, 50 cts., Ferguson Circle, \$2.50, Mayflowers, \$3.50, Eliot Star, \$3.50; Dorchester, Second Ch., Aux., of wh. \$200 by Mrs. Frank Wood, \$335 86, Village Ch., Aux., \$50; Cambridgeport, Pilgrim Ch., Young Ladies' Aux., \$10.65; Somerville, Broadway Ch., Aux., \$33, Franklin St. Ch., \$64.69; Newton, Eliot Ch., Young Ladies' F. M. Soc'y, \$65; Newton Centre, Aux., \$89.55; Auburndale, Aux., Mrs. S. L. Wright, const. L. M. Mrs. Abbie A. Young, \$25, Children's M. C., \$67; Dedham, Asylum Dime Soc'y, \$2.85; Waverly, Aux., \$10.50, \$1,902 50
Templeton.— Ladies' Miss'y Asso. Trinitarian Cong. Ch., 3 00
Worcester.— David Whitcomb, in mem. of his daughter, Ellen M. Whitcomb, 500 00
Worcester Co. Branch.— Mrs. C. A. Lincoln, Treas. North Brookfield, Aux., \$63.63; Upton, Aux., \$30; Westminster, Cheerful Givers, \$5; Warren, Aux., \$9; Barre, Aux., \$20; Worcester, Union Ch., \$81.88; Salem St. Ch., \$12; Leominster, Aux., \$50, 271 51
 Total, \$3,645 52

RHODE ISLAND.

Rhode Island Branch.— Miss A. T. White, Treas. Providence, Beneficent Ch., Aux., \$94.59; Junior Aux., \$200, \$294 59
Providence.— A Friend, 15 00
 Total, \$309 59

CONNECTICUT.

Eastern Conn. Branch.— Miss M. I. Lockwood, Treas. Danielsonville, Aux., \$15; Thank-off., \$25; Groton, S. S., \$25; Norwich, Broadway Ch., Aux., \$75; New London, First Ch., Aux., \$70.80, Faithful Workers, \$5, S. S., \$11.38, \$227 18

Hartford Branch.—Miss A. Morris, Treas. Coventry, Aux., \$25 of wh. const. L. M. Mrs. M. J. K. Gilbert, \$38; Berlin, Aux., \$7; Enfield, Aux., \$82.50; Plainville, Aux., of wh. \$25 by Mrs. L. P. Buell, const. L. M. Miss Harriet L. Hitchcock, \$96; Treasure Seekers, \$15, \$238 50

New Haven Branch.—Miss J. Twining, Treas. Ansonia, Aux., \$40; Bridgewater, Cheerful Givers, \$5.50; Clinton, Aux., of wh. \$25 const. L. M. Mrs. Edwin M. Bradley, \$36.07; Cromwell, Aux., \$52.82; Darien, Busy Bees, \$19; East Haddam, Aux., \$31.19; Ellsworth, Golden Links, \$30; Greenwich, First Ch., Aux., \$103.14; Meriden, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Ossian L. Hatch, \$150; Boys' M. B., \$25; A few boys, \$1.20; Middlefield, Aux., \$53; Mount Carmel, Aux., \$50; New Hartford, Aux., \$14; New Haven, Ch. of the Redeemer Aux., of wh. \$25 by Mrs. W. E. Chandler, const. self L. M., \$186.40, College St. Ch., Aux., prev. contri., const. L. M's Mrs. W. W. McLane, Miss M. J. Weld, \$47, Dwight Place Ch., Aux., \$75; Fair Haven, First Ch., Y. L. M. C., \$35, United Ch., Aux., of wh. \$25 by Mrs. Richard E. Rice, const. self L. M., \$102; New Milford, Excelsior Circle, \$50; Norfolk, Aux., \$50; North Stamford, Aux., \$11; Portland, Aux., \$27, Work and Win Circle, \$16; Redding, Aux., of which \$25 const. L. M. Mrs. Henry S. Osborne, \$28.25; Salisbury, Aux., \$23; Saybrook, Seaside M. B., \$20; Southbury, Aux., \$19 50; Stamford, Tiny Helpers, \$25; Wallingford, Aux., \$17.28; Waterbury, Second Ch., Aux., of wh. \$25 const. L. M. Mrs. J. T. Tuttle, \$112.75; Westport, Aux., of wh. \$25 by Mrs. W. B. Wright, const. L. M. Mrs. J. E. Tuttle, \$68.85; Westville, Y. L. M. C., \$30; Whitneyville, Aux., \$50; Sunny Circle, \$40; Wilton, Aux., \$100; Woodbury, First Ch., Aux., of wh. \$25 by a friend, const. L. M. Miss Lizzie Bull, \$40; Valley Gleaners, \$5, 1,789 95

Norfolk.—Cong. Ch., 5 00
Terryville.—Mrs. Lois Gridley, 2 30
Windsor Locks.—A Friend, 5 00

Total, \$2,267 93

NEW YORK.

New York State Branch.—Mrs. G. H. Norton, Treas. Syracuse, Aux., \$173.33; Fairport, Aux., \$20; Jamestown, M. C., \$25; Homer, Mrs. Coleman Hitchcock, const. L. M. Violet Chandler Hitchcock, \$25; M. C., \$20; Little Valley, Aux., \$6; Napoli, Aux., \$10; S. S., \$2.60; Flushing, Aux., \$30; Suspension Bridge, Penny-Gatherers, \$25; Rochester, Mt. Hor Miss'y Friends, \$10; Lockport, Aux., \$20, \$366 93
Brooklyn.—Mrs. E. M. Stebbins, 8 00
New York City.—Ladies' Christian Union, 50 00
 Total, \$424 93

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Summit, Miss Louise W. Wood, \$15; Plainfield, Aux., \$10; D. C., Washington, Young Ladies' Miss'y Soc'y, of wh. \$50 const. L. M's Mrs. Wm. A. Chadsey, Miss Mary Patton, \$262; Aux., \$34.65, \$321 65
 Total \$321 65

FLORIDA.

Daytona.—Woman's Miss'y Soc'y, \$20 00
 Total, \$20 00

ILLINOIS.

Champaign.—A Friend, \$ 50
 Total, \$ 50

MINNESOTA.

Marshall.—Woman's Miss'y Soc'y, \$6 50
 Total, \$6 50

CANADA.

Montreal.—Miss'y Needles, Calvary Ch., \$2 50
 Total, \$2 50

General Funds, \$7,931 04
 Leaflets, 48 60
 Total, \$7,979 64

MISS HARRIET W. MAY,
 Ass't Treas.

Board of the Interior.

TURKEY.

GLIMPSSES OF WORK IN SMYRNA.

BY MISS CLARA D. LAWRENCE.

It was a trial to leave Manisa, and the people seemed truly sorry to have us go, but it was necessary under the circumstances. I stayed in Smyrna through the summer,—the only one of our missionary circle who did so. The season was very hot, but it passed pleasantly, and I was in quite as good health as those who went farther away. But then, it was a change for me, coming from Manisa. I found great enjoyment in playing the organ for the sailors' meetings. These meetings were a help to me in various ways, and I had the pleasure of feeling I was doing some good, as well. The English ladies who have charge of the Summer Rest are obliged to be away in the heat of summer, and unfortunately for the work, the summer is the time when there are most ships in port. Much as I have always been interested in sailors, last summer brought my first opportunity to share in work for them. Every Monday evening for three months, and almost every Sunday evening, I spent at the Rest, and we had some most interesting meetings. Sometimes the room was so full we had to go over to the Greek hall opposite. The sailor missionary, Mr. James Parkinson, who is a very interesting character with a remarkable history, took charge of the meeting, and brought the sailors in while I played for them. It was wonderful how they came, and how long they liked to sing in spite of the great heat. That Rest is a grand institution for sailors, who, in these foreign parts, have no place to spend their evenings except where they would be ruined in body and soul. They are very grateful for the kindness shown them, and many souls have been born again in that little corner room. It is full of precious associations. Miss Grimston, the lady who is in charge of this work, is most admirably adapted for it, and the sailors hold her in highest regard. Indeed, they think there is no one like her.

After telling us how glad she is that she is to remain at Smyrna, because there she will be somewhat connected with her old Manisa work, Miss Lawrence continues:—

I have never been so busy, or felt so sure that my work was not

in vain, as this year. My first five years were years of apprenticeship. Most of us must pass through the fire, not once but many times, before we are fit for service. The school here in Smyrna belongs to the Eastern Board, but I am sure you will be interested to hear about it, especially as we brought our Manisa girls here, or a part of them. The school has grown very fast, having been started only four years ago, and this year we have thirty boarders, and over fifty day-scholars, making more than eighty in all. We might have had more boarders if we had had any place to put them. We have both Armenians and Greeks, all girls, the boys having a separate school. Our pupils are very interesting and lovable girls, and, best of all, many of them have become Christians this year. Eight of the Greek girls united with the church on New Year's, five of them being Manisa girls. Three of our Manisa girls who did not come to Smyrna have united with the church in Manisa. Another of the same set decided for Christ last Sunday. There is only one left of those who were with us in Manisa last year who is not yet a Christian, and as she is a day-scholar here we hope she will yet become one.

There has been a day-school in Manisa, with about forty pupils, under the charge of the Greek pastor, so the Protestant children have been provided for. I have been able to make only one visit there thus far, when I received a very warm welcome. The interest among the Greeks here in Smyrna has been very marked this winter. Almost every meeting has brought one or more to a decision for Christ. After service last Sunday eight or more, I am not sure of the number, signified their decision. The growth among those already Christians has been very noticeable and satisfactory. Many of the young men seem so earnest and humble that it is quite encouraging. One of the most earnest who united with the church last September was only a short time ago a bitter enemy of Dr. Constantine, doing all he could to persecute him. Now, his one desire and effort seems to be to bring others into the way he formerly so detested. Another example which gives us great comfort, is that of a youth who came from a country village where Mr. Crawford went once with a magic lantern and some Bible-pictures. He was a poor, uneducated boy, but he heard Mr. Crawford, and one sentence remained in his mind. It was the verse, "There is none other name under heaven given among men, whereby we must be saved." This verse was the salvation of that boy; and now it is wonderful how well he knows the Bible, and can tell it to others. Our prayer-meetings have been very interesting. Seventy is not an unusual number, even in bad weather.

The Greek Alliance, which is a small missionary society organized three years ago, raised last year five hundred and sixty dollars for work in Smyrna, Manisa, and adjoining cities. The Woman's Branch which has, I think, thirty members, raised about one hundred and twenty-six dollars. It is most remarkable to see how much the gospel does for our people even in a worldly point of view,—how it refines and educates them. I have seen, also, such a great change in faces by the same influence,—the hard lines and harder expression disappearing, and the very faces taking on more pleasing outlines to a degree I would scarcely believe if I had not seen it. It is as if the Spirit conquered and subdued the flesh,—as indeed it does.

TIDINGS FROM BULGARIA.

Miss Maltbie writes from Samokov, March 4th:—

OUR beautiful flags, Bulgarian and American, are now waving bravely in the breeze in front of our school-building; for to-day we celebrate, with all loyal Bulgarians, the signing of the conditions of peace. We are all exceedingly thankful that, at least for the present, we may expect peace. On the whole, we believe the war has promoted the cause of truth in this land, as we have been able to scatter freely the Word of God among the people, and especially among the soldiers, in hospital and in camp. God's providence has been so very evident in the results of this conflict, that even unbelieving and ungodly men have been compelled to acknowledge his hand, and that to him should be ascribed the praise for the success of the Bulgarian arms. However, we do not look for great harmony in this country at present, especially in Roumelia, for the Russian agents are doing all in their power to arouse dissatisfaction with the terms on which the Union is acknowledged by the Turkish Government. How much success they will have remains to be seen. . . . I was reading Joseph Cook's first lecture this morning, and it encouraged me very much to get a glimpse of the present and future from his standpoint. Our young teacher, Mareeka, who graduated last year, read the lecture to me, and seemed to enjoy it almost as much as I did. We enrolled sixty-nine * pupils last year, more than half of whom were inmates of our home. We have a few less this year, perhaps, on account of the unsettled condition of our country.

* By mistake the annual report of the Woman's Board of Missions of the Interior said thirty-nine.

MESSAGES FROM CHINA AND TURKEY.

In preparing some extracts from Miss Haven's letters, we cannot omit a few words she gives from one of her dreams. She says the following thought came to her in her sleep:—

AN invalid had been ill a long time, always needing to fight death, and in speaking of her a friend said: "We are all of us travelers over bridges—unfinished bridges, over a dark stream. Sooner or later we arrive at the end, and then we must step down and go through the stream to the other shore afoot. But though all the bridges are alike incomplete, there is a great difference in them. Some are like structures of marble in cities,—solid masonry, with high parapets. Those who pass over forget that the water is rushing under their feet, and think only of the tide of life around them. But others walk as over an old plank bridge, through whose wide cracks they see, and never can forget, the swift rushing of the black current beneath.

After such dreams Miss Haven awakes to tell those who are pressing along over the bridge at her side, of the wounded Hand that is held out at the end, to help all who must pass the dark waters—the Hand that never would be seen and grasped by many, but for her words of love.

A school experience follows:—

I left my pen in my inkstand to read a Chinese letter—a letter written on two slates, from girls who have been very naughty the last two days, and over whom I have grieved greatly. They write a letter full of such apparently sincere penitence, that I find my mourning, turned into joy. I have written on the slate, "2 Cor., iv., 9, 10, 16," and will return it in the morning. It may be that the whole affair will have a good effect in the end. I do long for an outpouring of the Holy Spirit.

In November Miss Haven wrote:—

Miss Chapin is back; has had a week of getting settled, and a week of making calls. This week she has commenced with full school duties. Now we are well established for the winter. Our table company at Dr. Blodgett's consists of himself and Mrs. Blodgett, Mr. Aiken, Miss Chapin, and the present writer.

A word about the way in which Miss Haven's small housekeeping was carried on in the summer, will interest her friends.

When I kept house last summer my fuel did not cost much over a dollar a month. We use coal-balls for our cooking, and find them very cheap. As the Chinese are thoroughly at home with their ranges, they do very well. Perhaps you do not know what coal-balls are. We ought to have them in America, for the poor families. Instead of throwing away the coal-dust in the bottom of the bins, the Chinese save it and make it into mud-pies,

or, rather, doughnuts, by adding enough yellow earth to make it stick together. We use these entirely in all Chinese stoves and ranges.

Again Miss Haven tells us of her happy Christmas Day. Many a Chicago friend would have liked to go with her and Miss Ward to spend the day with Mrs. Beach, at Tung-cho.

I had a merry Christmas. I never thought to have such a Christmas again. Miss Ward wanted to go down to Tung-cho, to spend the day with her sister, and asked me to bear her company. Mr. Lowrie was also asked, so we three went together. We took donkeys the greater part of the way, relieving the last stage by an ice-boat ride. We stopped to eat our lunch in a Chinese cemetery. This may seem rather a cool proceeding,—a picnic at Christmas in such a place,—but it was really very nice. The weather has been exceptionally warm all winter, till day before yesterday. Cemeteries are the only places in China, at least around here, where trees grow. We could not have stopped by the roadside and eaten, surrounded by a crowd. Moreover, the keeper of the cemetery brought us some hot tea. We were screened by a high, ornamental wall from the road,—shut in among the pines and the sunshine,—so altogether we had quite an idyllic picnic among the tombs. Arrived at Tung-cho we received a warm welcome, of course. And we hung up our stockings in a row behind the stove. Then in the morning we opened the contents—all like so many children. There was a Christmas dinner at two o'clock. In the evening the whole compound came over, and we played games till a late hour. The next morning we came back all the way by the ice-boats.

An extract from a letter dated Adabazar, Eastern Turkey, Feb. 1st, brings good news of our young teacher, Miss Lella Parsons.

Our first term has passed, and we have begun the second. The past term was a busy one, but now that the machinery is more or less in running order, we shall not feel quite so much under pressure.

We have the same furniture in the schoolroom that we had at Bardesag. The room is not quite as long, but is wider, I should judge. The house is high, and open all around. For this we are thankful, as it will help in keeping all in good health. Adabazar is so level that there is an abundance of standing-water. Formerly the Sahavim River, overflowing, would often flood the city,—an Island Bazar indeed,—so that the inhabitants were obliged to go around in boats. But two years ago the river changed its course, so that the city will not suffer so much from its overflow.

We have eighteen boarders, and nearly all our old girls. They are very much pleased with the change. The house is large, and the girls have found many friends in the Protestant community. Indeed, this is a good place for a school. We have the good influences that attend a well-ordered and somewhat able community. We have nothing to do with the running expenses of the school. Ten native trustees are responsible for its support. Only the missionaries' salaries are paid by the American Board.

A friend sends us the following extract, which shows how much the college at Harpoot is doing for the surrounding country.

Mr. Allen writes from Harpoot, Turkey, Jan. 1, 1886:—

The present term the number in attendance is 355,—201 boys and 154 girls.

There are now seven students in the theological department, and forty-two males and twenty-eight females in the college proper. The fact that seventy persons—thirty-nine male and thirty-one female—who have been pupils in the Institution are at work in different mission-fields in Turkey and Persia, shows something of the influence of the college in educational and evangelistic work. Numerous schools have been opened among the Gregorian Armenians by the indirect influence of the college. Three Protestant schools in the city number 185 pupils, and in other parts of our field there are about 1,500 in the common schools.

The hostility of local officials to our schools has not ceased, nor do they yet allow us to use the press, for previous use of which we have recently paid a fine of \$220.

For our Girls and Boys.

A CHINESE SCHOOL.

BY MISS ELLA J. NEWTON.

MY DEAR FRIENDS: I have twenty-four Chinese schoolgirls now, with bright, sparkling eyes and heavy black hair, which they keep nice and smooth, and often adorned with flowers. Now, you must not think these girls are stupid and dull, for they are very full of life and fun, and enjoy laughing and playing as well as American children. Just now there is a perfect fever for playing jack-straws, and their nimble fingers perform astonishing feats of skill.

Then they are very fond of playing ball, striking it with the hand as it bounds up from the floor, and not failing once for perhaps seventy or eighty times. But it is not all play, for they work very hard over their books, and are ashamed to have poor lessons.

Not long ago I found some of them were carrying their books to bed with them, that they might study with the first light in the morning. Do you know what kind of beds they sleep in? They are some boards laid across two stools, instead of the *kang*. The girls all board here, and many of them go home only twice a year. They do most of the work in the house,—wash dishes, sweep, dust, wash floors, clean lamps, wash their own clothes, etc., and thus lead busy lives.

Christmas evening we had a tree in the schoolroom, and invited some of their friends in to see it. We had a little singing and speaking first, and then a fine time distributing the presents. Each girl had a handkerchief, a cake of toilet soap, a card, an American cent, and a little bag of crackers and candy. The handkerchiefs were folded to look like doors with the wings spread, and made the tree look very pretty.

None of our schoolgirls have bound feet, though several of them had when they came into school, and it was a pleasure to take off

the ugly bandages and let the poor feet grow well and strong again. I feel so sorry for little girls who sometimes come to the house with tiny, pinched, aching feet; and yet the worst of it is that many of them would rather bear the pain than have them unbound and be out of fashion, and have people laugh at them. They take as much pride in their deformed feet as American girls do in stylish new hats and ribbons.

It is very hard sometimes, when our schoolgirls walk along the street, to hear people make unkind remarks about them,—call them slave-girls, etc.; but they bear it bravely, and are now beginning to be known as Christians. Please remember to ask our heavenly Father to help each one of them to love him so much, that when they go back to their homes they will each be little lights in the great darkness, and win souls to Jesus.



THE SUNDAY AFTERNOON CONCERT OF PRAYER.

- 'Tis five o'clock! how sweet the hour and holy;
 Secure and beautiful the one retreat
 To which we turn with quickened hearts and lowly,
 Our gracious, sympathizing Lord to meet.
- 'Tis five o'clock! and far and wide in blessing
 A tender, silent influence extends:
 Heart nearer draws to heart, Christ's love confessing,
 While incense to the mercy-seat ascends.
- 'Tis five o'clock! the Sabbath-day is ending
 With holiest crowning of the hours we love;
 No public service, but each closet sending
 Its meek petition to the throne above.
- 'Tis five o'clock! and o'er the troubled waters
 A touching cry doth reach our very soul;
 Can we be deaf when of the King's own daughters,
 Hundreds are longing to be cleansed and whole?
- 'Tis five o'clock! dear sisters, can we falter
 When Israel's God is still omnipotent?
 With faith unwavering let us throng His altar,
 And wrestle till the blessing shall be sent.
- With faith and love and heartfelt consecration
 Must we draw near our blessed risen Lord,
 If we would speed o'er every weary nation
 The message of His own life-giving Word.

Then shall this hour become a sanctuary
 Unseen by any but the God who gave;
 A precious hiding-place, where we may carry
 All burdened souls we long to help and save.

E. S. B.

MEDICAL WORK FOR WOMEN IN INDIA.

OUR readers will remember the story of Lady Dufferin's work for the women of India, given in the *LIFE AND LIGHT* of November, 1884. The fund which she undertook to raise, at the suggestion of the Queen of England, for the establishment of women's hospitals and dispensaries in various parts of India, has grown rapidly. One donation of \$60,000 was given a year or more since by a woman whose title is "Lady of the Order of the Crown of India." She is very old, and a widow, having been left immensely wealthy by her husband. Though charitably inclined, she is not a Christian woman.

Another gift of \$50,000, to build a hospital for women and children, came from a wealthy Parsee. But more remarkable than these contributions to Lady Dufferin's work, is that made not long ago by the Nawab of Rampore to the mission at Bareilly, of a site for a hospital. Miss Swain, M.D., a medical missionary of the Methodist Church, had gained the entire confidence of the people. A special effort had been inaugurated to secure land adjoining the mission premises for the purpose of building a hospital for native women, to be under her superintendence. The most convenient property for the purpose belonged to the Nawab, who, being waited upon by the missionaries to ascertain if he would sell it, generously presented to the mission a valuable estate, consisting of fifty acres of land, a large, commodious brick house, two wells, a garden, and out-buildings,—the whole being valued at \$10,000. When asked to sell it for Miss Swain's work, he replied, "Take it, take it; I give it to you with great pleasure for this good purpose." And the missionaries, though they had long needed and prayed for such a site, were as much surprised as if it had come to them from the open heavens.

A NOTABLE EVENT.

THE recent graduation of Madame Anandebai Joshie, a Hindu Brahman Lady, at the Woman's Medical College, of Philadelphia, was an event of unusual promise for the women of India. The husband of Madame Joshie, just from India, and her aunt, the Pundita Ramabai, who has been for two years Professor of Sanskrit in a woman's college in Cheltenham, England, and who was accompanied by her little daughter five years old, came to this country to witness the unusual scene. The history of Ramabai, her equal education with her brother, who died early; her marriage to a distinguished Sanskrit scholar; his death after one or two happy years; her awakening from her grief to work for her

countrywomen; her success in forming a society, the Arya Mehila Sabba, for the establishment of schools for native girls; her appeal, at the head of three hundred Brahman ladies, to the English Education Committee, in 1882, at Poona, an effort which resulted in the establishment of several elementary schools and a high-school for girls in the city,—all these are matters to fame. But her eloquent address to a company gathered in her honor on this anniversary occasion, and various appeals she has made to missionary gatherings in Philadelphia and elsewhere in our “holy land, called America,” as she has styled it, have done much to make her not only illustrious, but greatly beloved.

THE EMERGENCY OF THE HOUR.

SEVEN new missionaries have recently been adopted by our Board, one or two of whom are already on their way to their fields of labor. The others are expected to go in the course of the summer. These new responsibilities we have undertaken, not because of an increase of income, for we are very little in advance of our record last year, but because the necessity has been laid upon us. The Lord has called these daughters of the Interior into his harvest-field, and we must provide for our own. And there are other large requirements for Miss Dudley's work in Japan and Dr. Murdock's in China, already approved by the American Board, which must be met. In this emergency what is the word of our Lord to each one of us? Listen: “For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.” We cannot meet these calls in the spirit of our Lord unless we are ready for his sake to *become poor*. Are we, are you, dear sisters, ready for this? It is easy to become so poor by first supplying all our own wants, that we can spare little for the salvation of men. The Church is full of such poor-rich men and women. It is hard, but it is Christlike to become so poor by first giving more than we can spare that our own wants must needs shrink to supply the deficit. Some such Christians, “poor, yet making many rich,” we all know. They are the Gideon's band, who with their lamps and pitchers will subdue the world for Christ.

Dear sisters, can you hear the special call made just now, and neglect or refuse to enter into this fellowship of poverty with Christ and his saints? What will you give in addition to your yearly pledge to meet this need? Shall it be one quarter more, or one half? What will you sacrifice of personal comfort?

A LETTER from Miss Patrick, of the Constantinople Home, written in January, told of warm, bright days, the snowdrops and cyclamens in full bloom, almost deceiving the Home family into the belief that spring had come. It was springtime in some hearts, too, for one or two new faces had appeared among the Christian girls in their prayer-meeting. Again in March, Miss Patrick wrote of a day of special prayer, observed partly at the request of some of the older girls, when Prof. Milligan, of Robert College, preached very earnestly and directly. A prayer-meeting held by the girls every Tuesday evening was quickened and helped by this day of blessing.

A CHEERY letter, dated Feb. 6th, comes from Miss Shattuck, saying they are closing the winter term with written examinations, and are to begin another term without a vacation. She tells us that Miss Tucker is being blessed in her work at Adana, where she is "growing more and more into a useful worker," and adds, "I am glad that the building for her has been taken hold of as a memorial to Minnie Brown." But here is the gist of Miss Shattuck's letter in a nutshell: "We must soon call for an enlargement of our building here. You see our schoolroom. Where can we have our graduating exercises? How can we long be thus crowded in our dormitory? A wing extending to the west is our plan for addition. When may we begin to build?"

A plan of Marash College accompanies the letter. As we study it we can almost see Miss Shattuck on the platform of her beautiful schoolroom, and the rows of short lines in the dormitory seem to enlarge and round up into veritable beds, with the identical sheets and pillow-cases on them that kept the fingers of our girls so busy last summer.

Any of our young ladies who would like to see the plan may send to our new rooms, 53 Dearborn Street, for a hectograph copy of it.

PLEASE NOTICE.

THE office of the Woman's Board of Missions of the Interior was removed, April 26th, from 75 Madison Street, to Room 30, at 53 Dearborn Street, Chicago.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MARCH 18 TO APRIL 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Batavia*, 15; *Bloomington*, First Ch., 15.91; *Champaign*, 10; *Chicago*, First Ch., of wh. Mrs. O. S. A. Sprague, 25, to const. L. M. Mary Sprague, Mrs. M. G. Merrill, 25, to const. self L. M., Mrs. E. E. Doolittle, 25, to const. self L. M., the Misses Hayward, 25, to const. L. M. Mrs. L. A. Hayward, Mrs. C. H. Case, 25, to const. L. M. Miss Carrie Bell Skeels, 519.90, Grace Ch. Branch, 10, Warren Ave. Branch, 14, Union Park Ch., 65.15, Oakley Miss., 3.50, New Eng. Ch., of which 25 from Mrs. Geo. Herbert to const. L. M. Mrs. F. M. Cragin, 110.86, Plymouth Ch., 29.75, Leavitt St. Ch., 16 85; *Clifton*, 5.55; *Crystal Lake*, 11; *Danvers*, 10; *Delaware*, 5; *Downer's Grove*, 2.23; *Dundee*, 9; *Earlville*, 10; *Elgin*, Aux., 5, Elgin Association, 32.75; *Evanston*,

100; *Forrest*, 3.90; *Galesburg*, Brick Ch., 23.30; *Geneva*, 22; *Genoa Junction*, Wis., 2.81; *Greenville*, 5.60; *Hamilton*, 7; *La Harpe*, 5.55; *Lanark*, 7; *Marseilles*, 13; *Moline*, 21; *Oak Park*, 72.63; *Onarga*, 4.71; *Ottawa*, 54; *Pecatonica*, 7.32; *Rockford*, First Ch., 26 28, Second Ch., 22.10; *Rosemond*, 5; *Sandwich*, 64 cts.; *Sheffield*, 14, Springfield, Little Helen's Pennies, 3 65; *Stark*, 10; *Sterling*, 10; *Summer Hill*, 7.20; *Turner*, Mrs. McC., 1; *Udina*, 17.60; *Wilmette*, 14.46; *Winnetka*, 14.49; *Winnebago*, 18; *Woodstock*, 30, \$1,445 69

JUNIOR: *Bartlett*, Literary and Miss'y Soc., 7.60; *Chicago*, First Ch., Y. W. Soc., 65.30, Union Park Ch., Y. L. Soc., 18.63; *Elgin*, Y. L. Soc., 18; *Galesburg*, 1st Ch., Philurgians, 27; *Geneva*, Y. L. Soc., 8.25; *Gridey*, Y. Peo. Soc., 5.50; *Griggsville*, Y. L. Soc., 15; *Hinsdale*, Y. L. Soc., to const. L. M. Miss Gertrude M. Van

Liew, 25; *Huntley*, The Harvesters, 1.62; *Lake View*, Ch. of the Redeemer, 27; *Ontario*, Willing Workers, 20; *Ottawa*, Y. L. Soc., 24.30; *Quincy*, Lend-a-Hand Club, 10; *Ravenswood*, Y. Peo. Soc., 25; *Richmond*, Y. L. Soc., 9.18; *Rockford*, First Ch., Y. L. Soc., 34.79, Second Ch., Y. L. Soc., 3.50; *Wilmette*, "The Gleaners," 4.62, \$349 29

JUVENILE: *Chicago*, First Ch., Swarm of Bees, 23.83, Union Park Ch., Miss. Band, 16.15; *Danvers*, Busy Bees, 4.40; *Galesburg*, First Ch. Miss. Band, 15; *Geneva*, Morning Star Miss. Band, 1; *Marseilles*, Helping Hands, 25; *Ottawa*, Willing Workers, 15.50; *Turner*, "Look Up Soc.," 10; *Udina*, King's Young Daughters and their Brothers, 16; *Woodstock*, Miss. Band, 5.62, 132 50

THANK-OFFERING: *Huntley*, Aux. and Junior Soc., 4 50

Total, \$1,931 98

SUPPLEMENTARY.

Buda, 10; *Chicago*, South Ch., to const. L. M. Mrs. J. N. Steele, 25; *Garden Prairie*, 1; *Ivanhoe*, 13; *Mendon*, 6; *Polo*, 10.45; *Quincy*, 25; *Rock Falls*, 10, \$100 45

JUNIOR: *Galesburg*, Knox Sem., 40; *Ottawa*, Y. L. Soc., 11.55, 51 55

JUVENILE: *Cambridge*, "I'll Try Band," 5; *Peoria*, S. S. Infant Class, birthday boxes, 3.69, 8 69

Total, \$160 69

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, 6, *Burlington*, 10; *Cedar Rapids*, Mrs. E. O. Rice, 1.85; *Cherokee*, 9.25; *Des Moines*, 19.83; *Grinnell*, 39.74; *Genoa Bluffs*, 4.50; *Le Mars*, 25; *Strawberry Point*, Mrs. Joseph Chandler, 1; *Seneca*, Mrs. S. A. Littlefield, 5; *Tabor*, 15; *Wells*, Madison Co., 3.50, \$140 67

JUNIOR: *Clay*, 5; *Decorah*, 20; *Marshalltown*, 15; *Marengo*, Bertha Pearse, 20 cts.; *Storm Lake*, 10, 50 20

JUVENILE: *Des Moines*, S. S., 15.36; *Strawberry Point*, "Busy Bees," 2, 17 36

Total, \$208 23

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Alpena*, 27.35; *Bay City*, 13.50; *Detroit*, First Ch., 116.37; *Charlotte*, 10; *East Fulton*, Aux., 2; Mrs. Price, 1.00; *East Saginaw*, 100; *Goodrich*, 13.00; *Greenville*, 34; *Ithaca*, 10; *Lainingsburg*, 5; *Ludington*, 15; *Manistee*, 15; *North Dorr*, 8.75; *Ovid*, 5.25; *Raisinville*, 3; *Romeo*, 40; *Standish*, 8; *Tawas City*, 8.10; *Vermontville*, 15; *Vernon*, 13; *Webster*, 5, \$468 32

JUNIOR: *Ceresco*, King's Legal Subjects, 3; *East Saginaw*, 50; *Ovid*, Helping Hand Soc., 6.10, 59 10

JUVENILE: *East Saginaw*, Faithful Workers, 100; *Maple Rapids*, Mountain Rills, 6.50; *Essesville*, Children's Mission Band, 10.36; *Tawas City*, Cheerful Givers, 1.15, 118 01

South Haven, S. S. Mission Bank, 4 87

\$650 30

CORRECTION.—In April LIFE AND LIGHT, "Detroit, a friend, 1.00," should read \$100. The total was correct.

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 16.35; *Mazeppa*, 4.50; *Medford*, 1; *Minneapolis*, Open Door Ch., 4.50, *Pilgrim Ch.*, 17.50, *Plymouth Ch.*, 109.98; *Northfield*, 14.31; *Owatonna*, 15; *Rochester*, 22; *Sauk Centre*, 32.13; *Winona*, 75, \$312 27

JUNIOR: *Austin*, 23.72; *Minneapolis*, *Plymouth Ch.*, Y. L. M. Soc., 5.71; *Northfield*, Carleton College, Aux., 20, 49 43

JUVENILE: *Elk River*, Mission Band, 3.70; *Little Falls*, Little Pilgrims, 2.50; *Mazeppa*, Home Circle, 1.20; *Northfield*, S. S., 73.17, 80 57

Total, \$442 27

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Brookfield*, 22.50; *Pierce City*, 7.50; *St. Louis*, First Ch., 110.62, *Pilgrim Ch.*, 28.50, *Third Ch.*, 21.50, *Plymouth Ch.*, 25; *Fifth Ch.*, 3.64, for Minnie Brown

Memorial Fund, 6.25; <i>Springfield</i> , 50; <i>Webster Groves</i> , 25; for Minnie Brown Memorial Fund, 5.30,	\$305 81
JUNIOR: <i>Brookfield</i> , Y. L. Soc., 1.85; <i>St. Louis</i> , First Ch., Y. L. Soc., 25, Pilgrim Ch., Y. L. Soc., 62.50, Fifth Ch., Coral Workers, 5.79, Hyde Park Gleaners, 4.05; Thank-offering, 2.50,	101 69
JUVENILE: <i>St. Louis</i> , First Ch., Ready Hands, 104, of wh. 25 const. Miss Edith Swan L. M., Pilgrim Workers, 65.60, for Minnie Brown Memorial Fund, 20, Third Ch., Coral Workers, 8.50	198 10
FOR MORNING STAR MISSION: <i>Amity S. S.</i> , 4; <i>St. Louis</i> , First Ch., Ready Hands, 5, Pilgrim Workers, 4.70, Third S. S., 3.85; <i>Brookfield</i> , Willing Workers, 2.10; <i>Webster Groves</i> , S. S., 2.50,	22 15
Total	\$627 75

NEBRASKA.

Woman's Miss'y Association, Mrs. Geo. W. Hall, of Omaha, Treas. <i>Clarks</i> , 4.30, <i>Camp Creek</i> , 3; <i>Hastings</i> , 9; <i>Irvington</i> , 11; <i>Stanton</i> , 5; <i>Sutton</i> , 2.86; <i>Silver Ridge</i> , 1; <i>South Bend</i> , 5; <i>Weeping Water</i> , 4.99; <i>Wahoo</i> , 5,	\$51 15
JUVENILE: <i>Albion</i> , May Tiffany, 1; <i>Friend</i> , M. Star Soc., 24; <i>Stanton</i> , Acorn M. Band, 50 cts.,	25 50
	\$76 65
Less expenses,	1 00
Association total,	\$75 65
<i>Crete</i> , S. S., primary dept., 4;	
<i>Exeter</i> , Y. L. M. Soc., 12,	16 00
	\$91 65

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Burton</i> , 15; <i>Cincinnati</i> , Central Ch., 153.35; <i>Cleveland</i> , Heights Ch., 43; <i>Coolville</i> , 9.25; <i>Corry, Pa.</i> , 3; <i>Elyria</i> , 45.85; <i>Hudson</i> , 10; <i>Kinsman</i> , 5.82; <i>Marysville</i> , 13.50; <i>Oberlin</i> , 15; <i>Ravenna</i> , of wh. 8.50 Thank-off., 29; <i>Rochester</i> , 5; <i>Springfield</i> , 15; <i>Unionville</i> , 11.66,	\$374 43
JUNIOR: <i>Brooklyn</i> , Y. P. M. C., 20; <i>Chardon</i> , Y. L. B. Soc., 10; <i>Cincinnati</i> , Central Ch., Y. L. F. M. Soc., 90,	120 00
JUVENILE: <i>Cincinnati</i> , Central Ch., Willing Workers, 100;	

<i>Marietta</i> , Children's M. C., 6;	
<i>Medina</i> , M. Band, 1.50,	\$107 50
Total,	\$601 93

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper, of Cooperstown, Treas. <i>Grand Forks</i> , 18; <i>Fargo</i> , 11; <i>Plankinton</i> , Aux., 6.67, M. Band, 1.80,	\$37 47
	\$37 47

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Yankton</i> ,	\$13 75
Total,	\$13 75

ROCKY MOUNTAIN

BRANCH.—Mrs. H. R. Jones, of South Pueblo, Col. Treas. <i>Boulder</i> , 1.10; South Pueblo, 8.15,	\$9 25
JUNIOR: Col. Springs, Y. P. M. Soc.,	15 00
Total,	\$24 25

WISCONSIN.

BRANCH.—Mrs. R. Coburn, Treas. <i>Appleton</i> , 25; <i>Baraboo</i> , 5; <i>British Hollow</i> , Mrs. E. L. Davies, Thank-off., 5; Aux., 1.10; <i>Kenosha</i> , 10; <i>Menasha</i> , 6; <i>Plattesville</i> , const. Mrs. D. E. Gardner L. M., 25; <i>Rosendale</i> , 3; <i>Roberts</i> , A Friend, 1; <i>Ripon</i> , Mrs. A. E. Smith, const. self L. M., 30.75; <i>Stevens Point</i> , Mrs. F. H. Montague, 5; <i>Union Grove</i> , Mrs. Ben Smith, 4; <i>Viroqua</i> , 5,	\$125 85
JUNIOR: <i>Milwaukee</i> , Grand Ave., Y. L. M. C., 25; <i>Menasha</i> , Cheerful Workers, 20; <i>Ripon</i> , College Soc., 11.25; <i>Rosendale</i> , Mayflower Band, 43; <i>Sparta</i> , Y. L. Soc., 5; <i>Union Grove</i> , Edith Smith, 1,	105 25
FOR MORNING STAR MISSION: <i>Brodhead</i> , S. S.,	1 20
	\$232 30
Less expenses,	14 64
Total,	\$217 66

MISCELLANEOUS.

Sale of Coan's Life, 3; of "The Orient and Its People," 9; of leaflets, 59.37; charts, 1.20; envelopes, 40 cts.; cash 35 cts.,	\$73 32
Receipts for month,	\$5,081 25
Previously acknowledged,	11,960 48
Total since Oct. 29,	\$17,041 73

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JAPAN.

Miss Gunnison writes to the "Bethany Gleaners," of which society she was formerly an officer:—

KOBE, March 7, 1886.

DEAR GLEANERS: A letter from your faithful corresponding secretary, dated Jan. 9th, brought me the latest news up to that date. It is very pleasant while engaged in God's work here, to receive news of the Gleaners' work (which is God's work too) at home. Our school has now one hundred pupils, most of them earnest girls seeking to know the truth. But there are more obstacles in the way of their coming to a full knowledge of Christ's love than we are apt to think. [After alluding to her own acceptance of the truth without waiting to understand the mysteries of God's Word, she continues] But with these girls it is very different. Before they have any idea of Christianity they begin the study of the Bible in school, just as they do any other study, and of course they inquire into the meaning of every clause; and if there is anything that cannot be very clearly explained it is apt to make them doubt. If any of you have ever tried to explain some passages in the Bible which puzzle even the wisest Christians, you can imagine how we must feel in teaching the Japanese, who can ask more puzzling questions than either you or I have ever thought of. . . .

. . . Dear girls, it is my prayer that God's Spirit may dwell in your hearts, and that your efforts to serve your Master may be sincere, and meet with his approval and his blessing.

OUR APRIL MEETING.

"How beautiful it was, that one bright day in the long week of rain!" The waters were dancing in the sunshine as we of San

Francisco crossed the bay to hold our April meeting with the auxiliary of Plymouth Avenue Church, Oakland. A charm almost unearthly rested upon the hills, their bright emerald tints changing, with soft gradations, to dark purple shadows which lay in the deep hollows like the bloom of grapes, or melting into the blue distance where the sharp outlines were faintly discernible against the sky. The heart must have been indeed out of tune that could refrain from "making melody to the Lord" in sympathy with Nature's loveliness. The Executive Committee were invited to go early to Hopkins Academy, and were soon grouped around little tables in one of Mrs. Jewett's rooms, where lunch was daintily served.

A brief business meeting was held in a parlor, whose magnificent outlook commanded, upon one side, Oakland, with its lake fringed with gardens, and the encircling Berkeley Hills; while in another direction was distant San Francisco, and far across the bay the lighthouse and the fort which stand like sentinels on either side of the Golden Gate. At two o'clock we went down a slope, dotted with buttercups, to the pretty little church, over which tall trees were swinging their shadows. A goodly number were gathered in the lecture-room, to which loving hands had brought flowers to smile their welcome. A map of the world hung before us, and one of Africa, which claimed our special attention in connection with the work of our missionary, Mrs. Holbrook. She had sent us the *Natalian*, a paper published at Durban, which gave a full account of the recent jubilee meetings at Amamzimtote, extracts from which were read; after which we enjoyed her letter giving personal experience in connection with those meetings. Our hearts were stirred by the recent suffering and probable martyrdom of some missionaries of the English Church in Africa, and we tried to realize the cruelties which are the common lot of the poor women and children of that dark land. How sharp the contrast to our own privileged lives! Earnest prayers were offered for Africa, and we realized anew the blessedness of sending them a knowledge of our Lord. Letters were read from Miss Page and Miss Farnham, of the Turkish Mission, and Mrs. Dwinell spoke briefly of the work in Smyrna, as observed during her recent visit to that ancient city. News from Japan was brought to us by Mrs. Allchin, who is just returning from a visit to her daughter, in Osaka, Japan. It was pleasant to hear from the missionaries, and especially from our dear Miss Gunnison, who was reported as "useful and loved already in the Kobe school," and "very happy in her work."

MRS. HOLBROOK'S LETTER.

KEARSNEY, PORT NATAL, SOUTH AFRICA, Feb. 5, 1886.

To the Woman's Board of Missions of the Pacific:—

DEAR FRIENDS: I am going to try and tell you a little about our jubilee meeting and the goings and comings, and as I write I'm going to imagine that I'm writing to our dear friends instead of that most abstract friend, the Woman's Board of Missions of the Pacific, and so tell you little things as well as greater, just as they come to me while I write.

Our annual meetings are to the missionaries much the same as were the days of the Passover to the Israelites of old; only our Jerusalem is not always in the same place, nor our annual meetings at the same time. To us, who live at the extreme north of Natal, it is about the only opportunity which we have from one year's end to the other of seeing many of our missionary friends, and so all the year we look forward with interest to the next gathering.

This year our meeting was postponed from June to December, that we might celebrate the fiftieth anniversary of the arrival of the first American missionary at Natal. Unusual preparations had been made for this gathering; for not only was it to celebrate this anniversary, but also Jubilee Hall—the home for young men of the normal school—was to be opened at Amamzimtote, where our meeting was held.

The unmarried ladies, who acted the useful part of "Martha," arrived at the scene of festivities some days before the other friends, and their busy hands had not only prepared the necessary viands, but made the large building homelike. At the same time that the young ladies were "preparing the way," Mr. and Mrs. Wilder, with the aid of some others, were training a choir of singers to render the Cantata of David.

It is with most of the missionaries a very important question as to how they shall get to the meetings; for it is necessary not only to take ourselves, but our "bandboxes and bundles," and, to some extent, bedding, linen, etc. We went with our own carriage, and, after various episodes, arrived at Amamzimtote, about one hundred miles from our station, on Friday, the 17th. On Saturday all the friends had gathered, and most of us were comfortably settled at Jubilee Hall, which is remarkably adapted to such a company. It did seem like civilization to once again see the familiar faces of our missionary friends.

The hall was prettily decorated with mottoes and graceful vines, and looked very attractive. The large reading-room of the

boys was arranged tastefully for a drawing-room, and was comfortable as well as inviting. There most of our English services were held and the early morning prayer-meetings.

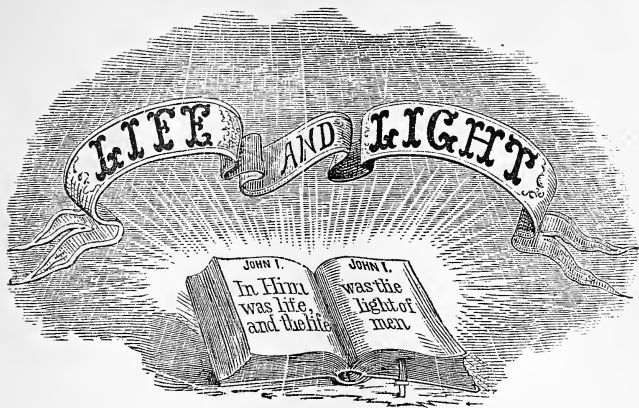
On several days the ladies held afternoon prayer-meetings, which I especially enjoyed. I think the missionaries, in their isolated homes, feel very strongly the need of just such social Christian communion as we thus enjoyed. "The great day" of our jubilee was on Wednesday, the 23d, when Jubilee Hall was formally opened by Sir Charles Mitchel, the representative of the Government. Of all the exercises, I think the strangers who were invited from Durban and elsewhere were most impressed by the singing in the church by the choir, to which I have before referred. They seemed amazed that the Cantata could be so well rendered by just "Kaffirs."

I presume you do not realize how the natives are regarded by the average Colonist. By many they are treated as "dogs"; and although those present were friends of the natives as well as of the missionaries, yet they had not supposed that "just natives" could do such credit to their teachers. The day seemed in most respects a real success, and we hope that by it a new interest was awakened among the Colonists in the uplifting of the black race.

On the last Sunday evening a thanksgiving service was held, and each one found some special cause of thankfulness for mercies bestowed during the past year,—not only personal blessings, but, in many instances, for the bestowal of God's Spirit in the hearts of the people among whom our lot is cast."

Returning, they stayed a day at Durban, and made a short visit at Inanda. The road being unfamiliar they lost their way, and night approached while they were several miles from their destination. The hilly way became dangerous, and Mrs. Holbrook did not dare to remain longer in the carriage, as the horses slipped about in the drizzling rain as if on ice. With a girl carrying the baby by her side, she walked two or three miles through deep mud, the wet grass being in many places several feet high, "until," she continues, "almost exhausted and drenching wet, I took my baby, who was fortunately dry, into the carriage. Fearing the consequences of my remaining in such wet clothing, Mr. Holbrook drove on something after the fashion of Jehu, and when the welcome lights of Mr. Pixley's appeared we were thankful indeed."

Her letter closes with these words: "Thus our Jubilee has passed and gone, leaving behind many pleasant recollections, mingled with some regrets. It is our earnest hope that our Jubilee may be the opening to a half century of great spiritual blessing upon this people, and all who are engaged in the work of leading them from darkness to light."



FOR WOMAN.

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No. 7.

REPORT OF WORK IN THE CEYLON MISSION.

FROM THE MISSES LEITCH.

For a little more than a year our home has been with Rev. and Mrs. W. W. Howland, at Oodooville, and the year has been a very pleasant and encouraging one. Within the last fourteen months sixty have joined the Oodooville Church on profession of faith,—thirty from the villages and thirty from the boarding-school.

It was an interesting sight to see young girls with bright, earnest faces, young men in the promise of manhood, fathers and mothers with their little children in their arms or clinging to their garments, old men and women, feeble and bowed with age, one leaning on his staff, all standing up together, the rich and the poor, the vellali, the kovia, and the pariah, and together, before all the great congregation, confessing their faith in Jesus, the Saviour of the world, their one Lord.

At present the list of inquirers numbers one hundred and thirty names. A copy is given to each of the leading church-members, with the request that they will pray for and encourage these individuals. Two meetings for these inquirers, the one for women, the other for men, are regularly held every Sunday immediately after the morning service.

Sabbath afternoons, after the Sunday-school teachers' meeting,

the Christian men go out in companies and teach six village Sunday-schools. They are accompanied by about twenty boys, who can assist by singing. The Christian women are divided into seven companies, and go out on Sabbath afternoons to hold meetings in heathen homes. These meetings are arranged for weekly by the leader of each company, and the notice is read Sabbath mornings at the close of church service, that each Christian woman may know where to go. Our little girls who can sing will also go with these women, to aid in the singing. In this way we try to train up our boys and girls with a view to their being Christian workers in the future; and we believe that after our Christians are well fed in the morning, the best way to keep them from becoming spiritual dyspeptics is to give them plenty of work to do in the afternoon.

The Station School has been well attended during the year, averaging about two hundred and fifty. On the Christmas occasion about five hundred children were present, and each received a colored paper bag of fruits, sweets, and biscuits. The children on the roll of honor received new Tamil Testaments, and it has been a constant pleasure to us to see them bring these always to church and Sabbath-school and Friday prayer-meetings and to the Young People's Society of Christian Endeavor. I presented each with a bit of pencil, which is tied to the Testament with a string, and they always mark the text of the Sabbath-school lessons and the verse which each has learned to recite at the children's meeting. Thus their Testaments are becoming known and precious to them, and it is delightful to see how quickly their little fingers can often turn to a text when it is called for.

The ten Bible-women under our charge have carried on their work as usual, and the results have been encouraging. They have taught Scripture lessons to one hundred and thirty-six women and grown up girls in their homes, and to seventy-five young girls in the village schools; altogether, four hundred and eleven have been under their care the past year. Of these, eleven have joined the church during the year as a result, under God's blessing, of their labors. There are a good many others among whom they are teaching who, prevented from publicly professing Christ, still give evidence that they love him in their hearts. They report forty-four inquirers and seventeen candidates for church-membership among those whom they regularly visit. They have sold fifty Bible portions, eighty-eight religious and thirty-three school books, and have distributed gratuitously forty Bible portions, forty religious books, and one hundred and eighty-eight religious tracts. They have held four hundred and eighty meetings in the

villages in the homes of heathen women. The average attendance of girls and women at such meetings has been about twelve; the average number of miles walked by each woman per week, thirteen; and average number of hours per day spent by each, five. The work is laborious and very trying to the health, and they often suffer through exposure to the hot sun. They receive very small salaries, scarcely enough to feed and clothe them. They have great opportunities for doing good, and I have been glad to see the earnest, self-denying spirit which they have manifested. They need the prayers of their supporters and of the Christian women of America. . . .

The day after the graduating exercises of the boarding-school I took a trip to islands lying southwest of Jaffna. We visited and held meetings at three of these islands, but spent most of our time on the island of Delft. This, on account of the meeting of different currents within a mile or two of the shore, is quite difficult of access; and although sometimes visited by missionary gentlemen, it has never before, within the knowledge of any one living there, so I was told, been visited by any white lady. The people, therefore, seemed surprised and delighted at seeing me. I took with me our tent, folding organ, violin, cymbals, and five singing children, a native pastor, a catechist, a Bible-woman, and two young men,—one a student in Dr. Hastings' Theological class and one a teacher in the Tillipally Training-School,—also our stereopticon and Bible pictures.

On the evening of our arrival we had a meeting of perhaps one hundred and fifty men, women, and children. We showed our magic-lantern pictures: first the birth of Christ, explaining about the coming of Christ and our need of a Saviour; then the beautiful pictures of Christ blessing little children, raising the dead, giving sight to the blind, the sermon on the mount, the returning prodigal, and others. All listened with attention and great interest. After this we held meetings each morning and evening, and visited the people in their homes during the day,—but not in the middle of the day, as the sun was then too hot to permit of our going out: at that time, however, the people, at our request, visited us.

This island contains about two thousand people. The most of the lower castes have become Roman Catholics, but all the others are Sivites. There is a good school here supported by the Jaffna Native Evangelical Society, with an attendance of about fifty children, taught by a Christian teacher. There are as yet no other Christians on the island except a young man, Canapady Pillay, belonging to one of the highest families. He was converted while

studying under this teacher. He is now studying at the English school at Manepy, and we hope, when he shall have finished his studies, he will go back as a catechist to work on the island. His grandfather is the most influential man in the place, and is now engaged in building an expensive heathen temple. I passed it in company with Canapady Pillay as we were calling people to a meeting, and as we looked at it he brushed the tears from his eyes and said, "I wish my grandfather would become a Christian." It is said that if this man should become a Christian, very likely all the people of the island would follow his example.

It has been a great joy to us to know the firmness with which this young man has adhered to Christianity, refusing in any way to participate in any heathen rites or ceremonies. The grandfather said to me: "Take the boy; he belongs to you; he has given up his religion." The boy's mother and her four sisters, all respectable women, and much adorned with jewelry, came to see me. They told me the boy said I was his mother, and that I was kind to him, and so they wanted to see me. I told them that if I was the boy's mother, then it followed that they were my sisters. They seized the idea with apparent delight, and, putting their arms around me, covered my hands with the kisses in the native manner. I told them that if I was their sister they must become Christians. They have consented to let Canapady Pillay's sister and cousin join our boarding-school next year. His sister is a beautiful girl, and has as sweet a smile as I have almost ever seen on any face. We also took with us on our return to Jaffna a cousin of this Canapady Pillay to join the Tillipally Training-School.

I think our meetings were greatly blessed. Of those who attended, eleven expressed a wish to be baptized, and to be known henceforth as Christians. We formed them into an inquirers' class, and asked them to go regularly every Sabbath morning to the teacher's house to be instructed. One of the inquirers, when I asked why he believed in Christ, answered, "I have heard of our gods fighting many battles and doing great wonders, but I never heard of their loving us, and dying to save us." These high families seem to be all related, and I believe that when they begin to become Christians they will all come together.

The people were very kind and hospitable to us. When we visited a house the first question usually asked us was, "What can we give you?" and immediately they would have a cow, or goat, or buffalo brought to the door and milked, and would give us fresh milk to drink. They drew the milk into a hollow bamboo stick, and we drank it from a folded plantain-leaf.

We enjoyed our stay in the island very much, and the people seemed very sorry to have us leave. Some of the women clung to me and said, "You must stay with us." This I would have dearly liked to do but for my much-loved work in Jaffna. But I thought of my wealthy sisters in more favored lands, some of whom could be spared from their homes, and who are spending their time, perhaps, over music, painting, dress, or such things. While these are all well enough in a certain way, I wish dear friends you could have the supreme joy of having a child or woman with a dark skin, but bright, intellectual face, look up at you with a grateful gaze which says, "You have made known to me my heavenly Father." Could you bring from the piano a strain as sweet as that? Could you draw on a canvas a face that would shine like such a face? A painter once said to me, "My great grief is that my pictures cannot breath or speak, that the heart cannot beat or feel." But you might draw pictures on hearts that feel.

We bade the people farewell, promising to visit them after this once a year, if possible. I should not omit to mention that I was very much pleased with the spirit and earnestness of the native Christians who went with me. I enjoyed seeing the Christlike earnestness with which they worked. Even our little singers, God bless them, sang till their throats were so sore they could sing no more.

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JAPAN.

LETTER FROM MISS DAUGHADAY, OF OSAKA.

. . . We are having a genuine touch of cold weather. The mercury has been as low at night as 25° above zero, and we have had a great deal of high wind. On account of the dampness of the atmosphere it seems really colder than the thermometer indicates. It seems to me that Bayard Taylor was right when he said, "To enjoy a warm country one should visit it in summer; a cold country, in winter." Here, winter always seems to take the people by surprise; they are never prepared for it. We manage to keep comfortable, although our houses are very open, and slightly built; but we are filled with pity for the Japanese, in their cold, cheerless homes, wearing thin cotton garments, and very few of those. The jinrikisha-men still run with unclothed limbs, as in summer, and the sound of coughing is constantly to be heard on the streets. This year is one of unusual and widespread destitution, owing to the flood of last summer. We want to give, but do not know where to begin, or what to do. If the Government

would only organize relief societies, we could assist by aiding them. The churches, too, are not doing anything in a systematic way for the sufferers outside of their congregations. They also feel the depressed state of trade; besides, they are collecting money for the Young Men's Christian Association evangelistic work and for schools. Fortunately for the Japanese, their cold weather continues for about two months only. Early March brings mild weather and the plum-blossoms. These hardy blossoms often appear while the snow is on the ground; and as they are the harbingers of spring, the people love them very much. They are mentioned oftener than other flowers in their poems, while *ume* (blossom of the plum) is a favorite name for girls. The name of our school is the Chinese for this flower.

During the past two months we have frequently heard of cases of starvation, many poor creatures having fallen dead in the streets. There is much suffering even among the priests. One recently died in a magistrate's office while in the act of asking for food. The causes for the present condition of affairs among all classes of priests, are the almost entire withdrawal of the large revenue which for many centuries they annually received from the Government, and the great falling off in the offerings of the people, due largely to their poverty, no doubt, but also to some extent to the growing dissatisfaction with the old faiths. The priests are making desperate struggles to retain their hold on the masses. Special services are held, and house-to-house visitation practiced as never before. To satisfy the demands of the pupils in their religious schools, English has been added to the course, and the Bible is read in order to be refuted. Great numbers of the younger priests attend the large religious services held occasionally in theaters; and I read lately a translation from a native paper in which it was stated that nearly all the priests under thirty years of age in some of the largest temples in this part of the empire had declared in favor of Christianity, and in some places are being disciplined for it.

We, as a school, should feel the deepest gratitude to our heavenly Father for protection against fire, flood, and pestilence. Cholera and small-pox have claimed many victims during the past months, some in our immediate neighborhood. One of our Christian women living near us was attacked by cholera. Her relatives knew by the grave looks of three doctors who were in consultation that her case was very critical, so told her she would probably die. She immediately requested that some of her believing friends be sent for to pray with her; so while the physicians occupied one side of the small room, a circle of prayer was formed

about her on the other. The sick woman prayed most earnestly that all fear of death might be removed, and that perfect submission be given her; then, with childlike faith, claimed the promises for her children. She afterward recovered; but how different would have been the conduct of a Buddhist family under similar circumstances. The oldest man of the house would have collected all the sacred articles, and placing them in a pile on the floor would have trampled upon them, at the same time swinging a rosary around and chanting in a loud voice. This would be to frighten away the evil presence. A priest would have been sent for, who, by ringing bells and loud chanting, would have added to the din; and so, probably, by their united efforts, they would have hastened the flight of the departing spirit.

One danger to which our being in the midst of the native city exposes us is fire. At the first alarm I ascend at once to our fire-lookout, to see if we are seriously threatened. This week it was very near. Providentially there was no wind, or we could not have been saved from it. Telling the girls to quietly pack their clothing, we did the same, and prepared things to be removed to a small "go-down" on the grounds. As the fire drew nearer to us we unbarred our gate, and our Christian friends began to throng about us for our protection. Every Japanese carries a lantern to a fire; and when amid all the tumult, and what appeared to be myriad lights, those lanterns marked with red crosses, the Christian's badge, began to come into our compound, we felt safe and happy—or rather safe from thieves, as our red-cross knights loyally stood guard until all the danger was over. We have no man on the place, but with such true friends we need none. After the fire was extinguished, we called all our girls together and held a short thanksgiving service, at two o'clock in the morning. You will rejoice with us when I tell you that four of our girls have just applied for baptism. One is the daughter of a very proud officer, who, until within a short time, has been opposed to Christianity.

Our girls have organized a Home Missionary Society, and are trying in many ways to spread the gospel. They hold meetings for prayer and exhortation at times when the day-scholars can attend, and they have been successful in drawing in quite a number of unchristian day-pupils into the different Sunday-schools. Several of them go every Sunday to the village of which I have written you, and their work among the women and children there is growing to be an important one. Will you not earnestly remember us and our dear girls at the throne of grace, that we may grow in Christlikeness, and that the Master may crown our work with abundant tokens of his approval?

TURKEY.

MEETING OF WOMAN'S MISSIONARY SOCIETY IN VAN.

BY MRS. M. W. RAYNOLDS.

THE 16th of January was a very happy day for Protestant women of Van,—the first anniversary of their Mite Society, or of the “Woman’s Good-loving Society of Van.” A year ago we missionary ladies asked the native women to unite with us in giving ten paras (about a cent), or if not able, five paras each week to the Lord’s work. So great are the difficulties connected with our scattered condition, that it was impossible to get together to form a society, but the giving and praying began. Two small boxes with slits in the covers were prepared, and into these the offerings have been dropped. Sixteen women, including ourselves, pledged their weekly offering of ten paras, and any one with small powers of multiplication could tell how much we would collect, provided all were faithful; but even this was beyond the arithmetical knowledge of more than half our number. One had proved utterly false to her pledge; one had decided she could give only one tenth of her earnings; one had left, and gone to a village two days away, where we hope she will succeed in organizing a like society; one other, because of financial trouble in the family and a very restless baby, who takes all the mother’s time so she can earn nothing, had come far short; and two or three others were a good deal behind. Perhaps I was the only one who had any idea of the sum we should realize, and I did not dare to hope for more than eight medjidas (a medjida is eighty-two cents in gold). To insure a full meeting I invited all to my house, and sent a wagon after ten city sisters; and though I sent the wagon off at 8.30 A. M., with charges everywhere to prepare to reach here at 11, it was 1 P. M. when they arrived.

Our programme was as follows:—

Introductory religious exercises.

Opening of boxes and counting of money.

Prayer—consecrating money to the Lord.

Business—deciding what to do with money, organization of society, etc.

Short Article—“What women of the Bible did to help the Lord’s work.” By Asam, assistant pupil in school.

Prayer—consecrating ourselves to the work.

Doxology.

Dinner.

I noticed that as the women came in, the delinquent ones were

dropping coins of different value into the boxes. It was a surprise to us all when we found nine and a half medjidas in our possession. Then one woman, Marinay, graduate of Harpoot, gave five piasters (a quarter of a medjidia), as a special thank-offering that such a society had been formed in Van, and she privileged to be at its first anniversary. I thought I should then do the women no injury by adding five piasters as a thank-offering.

Were gold not at premium we should have had gold pounds; but a gold pound is worth 107½ piasters (20 piasters in medjidia). However, small money, because of its great scarcity, is at premium, and ours being all in small pieces, only five piasters more were needed to turn our money into gold. This Misses Kimball and Johnson gave, and we proudly rounded out one year with the two gold pounds in our possession (equal to \$8.80 in gold). Then came the discussion as to the disposition to be made of it,—the trouble being rather to decide what not to do with it, so many were the good uses to which it might be applied. One suggestion, which met with universal favor, was to request that the common school of the city have a female teacher, and be turned into a girls' school, to which small, well-behaved boys be admitted, and the funds applied to the support of said school—a small tuition to be charged, and so much of money as was necessary to make up the deficiency to be given by the Board.

Another suggestion was, that the women offer to assume £2 yearly of pastor's salary, and that they request the church to at once take steps to secure a pastor. As the mission had already offered, in view of the importance of the place and fewness of the brethren, to pay three-fourths of pastor's salary, the women's offer of so much help would be a large assistance to them. This last was adopted, with the condition that if no pastor is secured before next September, the money will be otherwise used. I'm not wholly without hope that we may, with God's help, make both projects walk, as the Armenian idiom has it. I'm sure if we can get the pastor we can arrange for the school.

My earnest prayer is, that the Lord will use this success of our women to stir up the men; if they would adopt some such plan of regular giving, and do as well as the women have done, it would end the complaining and financial troubles.

The meeting was a great inspiration to the women. It made them see they could do something, and that they did amount to something. A letter was prepared by one of the women and sent to the church committee. We were able to add but one member to our mission. We shall try for one or two others; but as they are in bondage to their Armenian mother's-in-law, who won't let

them go out of the house more than twice a year, we may not succeed. Our meeting was two full hours in session, and we didn't then get to the adoption of a constitution, though we secured a name. Yesterday I called to see one of our members who is sick, and who was one of the least interested and most behind last year. As I was leaving, she said, "Hanum, don't you want to take my ten paras; it is all ready," and passed it out from under her pillow. I cannot tell you the almost inexpressible delight I feel as I see those little coins going into the boxes; I can only compare it to the gloating of a miser counting gold, only for a better purpose. Let all who pray for us, all who are in any measure interested in Van, and especially those who have prayed for this Society, thank God and take courage.

SCRAPS FOR OUR WORK-BASKET.

THE Breton sailors are said to pray as they launch out on the deep, "Keep me, my God, my boat is so small and thy ocean is so wide." One may well offer such a prayer when he attempts to comprehend and set forth in any measure the way of God's providence and the work of his kingdom in the world.

MR. SPURGEON is becoming inoculated with American hyperbole. Chiding the English Baptists for giving but \$350,000 a year for foreign missions, he said, "How long do you think it would take to convert the world at that rate?" He answered, "It would just take an eternity *and a half*."

DOES not the Pauline method teach us that we should have a home and a foreign missionary society separate from each other? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision." Gal. ii. 9.—*Ex.*

THE *Christian* of London has the following important case: "A decision has just been given by one of our Bombay judges which is full of interest to the women of India. Near a score of years ago a baby girl was betrothed to a young Hindu lad. The first marriage ceremonies were duly performed. Years came and went. The girl became the maiden, and now has blossomed out into a lovely and high-minded woman of the most refined tastes. She has received a very thorough education. The lad, too, has undergone a metamorphosis. He soon learned that his betrothed was an heiress; therefore he reasoned: 'Why should I study and

work when my wife has plenty of money; I won't do any such thing. I'll live in anticipation, and enjoy myself, finally, on the realization, etc.' Thus he has grown into a dissolute rake and spendthrift. At the proper time he asked for the second marriage ceremony, which, of course, she objected to. He carried his suit into the high court, with the result that I have intimated,—a triumph for the woman. This is a victory for India women worth celebrating. This lady is a visitor often in our home. We hope soon to see her numbered among the devout women who minister unto Him whose ministers we are."

THERE is a society lately formed in Japan called the "Roman Alphabet Association," and already numbers many thousand persons. The Chinese alphabet, composed of about 40,000 characters, has been discarded, and the Roman alphabet, with some changes, substituted.

As adopted by the Japanese, the alphabet consists of twenty-two letters. The consonants are taken at their English sounds, while the vowels are pronounced with the Italian accent. The laborious study required to become proficient in the Japanese language proves it to be too slow a medium for the acquisition of knowledge for this awakened and progressive people. All classes, but more particularly the wealthy, are exceedingly desirous of learning English. They highly appreciate the presence of so great a number of foreigners who are now engaged in teaching in that country, and they pay liberally for the instruction given.—*Ex.*

DAVID LIVINGSTONE said: "I am a missionary, heart and soul. God had only one Son, and he was a missionary."

In a Chinese village during a time of drought a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we have put them out to see how they like the heat and dryness." How it is possible for really intelligent men and women to believe in gods who themselves must be treated as willful children or senseless things, is one of the constantly recurring questions of heathenism.

FLORENCE NIGHTINGALE, one of the world's benefactors, early in her Christian life adopted the motto, "Never refuse God anything." In replying to a friend who inquired the secret of her usefulness, she said: "If I could give you information of my life, it would be to show you how a woman of very ordinary ability has been led by God, in strange and unaccustomed paths, to do in his service what he has done in her. If I could tell you all, you would see how God has done all, and I nothing. I have worked hard,

very hard, and I have never refused God anything." Is not this a good motto in missionary work, both at home and abroad?

ZENANA DAY IN THE LUCKNOW EXHIBITION.—One of the signs of the times looking toward the emancipation of the women of India, is the visit of a large number of the secluded inmates of the zenanas to the exhibition of various wares in Canning College at Lucknow. English ladies entered at the front door of the college, while the native ladies entered at the rear, as they alighted from their closed carriages, *palanquins, doolies, and bailies*. Bengali ladies assisted in caring for the visitors, whose pleasure and excitement were delightful to witness. Lady Dufferin was present, and requested that the native ladies be presented to her.

"As they filed before her," says a Lucknow paper, "each received a gracious salaam, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side. Mohammedan, Hindu, and Bengali ladies, each wearing her own peculiar costume, and all dressed in their gayest colors, passed by; then came the native Christian women. To one interested in the souls of the people the latter class was the most striking. The plain white dress, the neatly arranged chuddar, the absence of tinkling bangles, nose-rings, excess of jewelry, the bright, intelligent faces, the clean white teeth with no pan-stained lips, these all spoke of a change of habits, customs, and heart. As one of the useful and honored Bible-women was being presented, an English lady remarked, 'Oh, there is an ayah!' (serving-maid). While English ladies were thus deceived by the plain dress of the Christian women, on all sides the native ladies, wrapped in costly chuddars, and tinkling with gold and silver ornaments, were gazing astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, 'What! is the plainly dressed woman, the lady, the viceroy's wife?'

"Lady Dufferin, lending her gracious presence, in her plain dress, smiling on all, her heart filled with sympathy for the millions of India's suffering, unhappy women,—coming near enough to touch them in their need,—is a charming illustration of Christian womanhood, and all earnest Christian women will unite in the prayer already ascending, 'God bless her.'"

Young People's Department.

A HEATHEN FESTIVAL.

BY MISS M. P. ROOT, M.D.

IN order to realize more fully how your heathen sisters live, you should have been with us this morning when we went to Secumdamalai, three miles from Madura, to see a heathen festival. There is a large, rocky hill, and a road around it three or four miles long. At the foot of the mountain are temples, rest-houses, and villages. We—Miss Chandler, Miss Swift, Mr. Jones, and myself—left Madura at six in the morning in a bullock bandy. As the feast began yesterday we met many people coming back to Madura, and many hundreds besides ourselves were on their way to the rock. The roads were bright and pretty; for, as I have told you before, every one here dresses in bright clothes, red, yellow, blue, and green, and wears many pretty jewels. The umbrellas carried by the men also add to the picturesqueness, though close at hand they are quite ugly. We rarely see a black umbrella, but plenty of white, pink, yellow, purple, and green ones, many red ones, and some made up of all these colors. . . . All the rocks were gay and pretty with stationary and moving groups of color.

The roadside sights are so familiar to me now, that doubtless I shall not tell you all you would like to know. One thing that always amazes me is the walking-powers of the babies. Often we see them swung over the father's shoulders or mother's hips, but for the most part they trudge along quite independently. To be sure they are not weighted with much clothing, but the sun beating on their shaved heads and bare bodies is so strong it would kill us if we followed their example.

After passing the Pasumalai Theological Seminary the crowd was so great we had to go slowly, so we had ample time to see the family groups sitting on mats beside their bandies, eating breakfast. You know how they eat, do you not? The food—rice and curry—is in one or two jars, around which they sit. Sometimes they eat from a plantain-leaf, but usually all eat from the jars with their fingers. Often the curry is so hot the skin is burned off the palms of their hands, and they are sore in ridges, as if badly chapped.



A GROUP OF NATIVES NEAR MADURA.



SOME HINDU FAKIRS.

As our bandy-man was carrying knowledge-seeking Americans, or perhaps, more truthfully, as he was carrying "white people" he felt justified in driving straight ahead through what seemed a solid mass of people. The police and self-constituted police opened the way for us, and we passed by the great, greasy iron peacock which guards the temple; by the booths hung with cocoanut and plantain offerings; by the bands of music (?),—right up to the temple itself. There we were surrounded by the holy men, who, with iron censers in hand, were burning some sort of incense. Many of these men are fine looking, but oh, how dirty they are! and what dirty yellow cloths they wear! They wear

strings of sacred beads around the neck and head, and the hair is worn long (sometimes nearly to the knees), and is matted together with the manure of the sacred bullock. Having made our way through these, we turned to the right, and began our slow journey around the rock, going against the tide, as we were out not to "gain merit," but to see how other people gained it.



A DEVIL PRIESTESS.

We had gone but a few steps when we came upon a woman bowing herself to the ground every time she took a step forward, —a continuous act of worship all around the hill. We must have met dozens of such women, some only young girls, going through this performance in the fulfillment of some vow. Most of them were accompanied by friends, who, with hideous music, encouraged them on their way. We had heard of devotees rolling around the rock the three or four miles, and before we had gone many yards we passed one. It was an awful sight, and though during the morning we passed more than a dozen, we could not grow used to it. Just think of rolling through the dust, up hill and down hill, over large stones, ragged stones, pebbles, and burning sand for three miles or more!

The long hair was heavy with dirt, and the body, perspiring in the hot sun, was thick with dust. Once in awhile they stopped for a moment in the middle of the road to rest, and then the din of the horns and drums ceased, and the friends sprinkled them with water and fanned them.

But a harder thing still was to see some young girls who were prostrating themselves all that distance. They could hardly drag themselves up as they lay at full length with arms extended; but they made the circle with their hands, dragged themselves to it, and again lay full length in the road, and so on till the end was reached, unless some of these died on the way. It really seemed to me quite probable that some of the old men and delicate girls might die before they could finish their wearisome task. The whole distance, holy men and beggars sat at the roadside with cloths spread in front of them, and all the people (probably at least one hundred thousand), who passed by on their pilgrimage, threw grains of rice or bits of money into the cloths. The rice and sand together they scraped up to eat,—and went on with their monotonous chant or cry for alms.

We had not gone more than half a mile when we passed a man stretched at full length upon the ground with his head buried, and over it a mound of earth with a fire burning on its summit. I suppose there was some sort of a cage over his nose and mouth, for he was alive, but it was not an exhilarating sight. Beside him stood a woman to beg and keep the fire burning. Some of the blind people and most of the beggars were so hideously painted with red, white, and yellow it was hard to recognize them as men. It was simply indescribable. I find it hard to even picture to myself such ugliness. The women have a startling way of decorating themselves which impressed me a number of times. They blacken the eyes, and put sacred ashes and the god's mark on their foreheads; but on feast days they paint under their chins, from ear to ear, a stripe of thick red paint. The effect is most ghastly, reminding one for some time of throats laid open. The illusion is not lessened by the blood-red tongue, gums, and teeth, which result from the chewing of the betel-leaf and nut.

Still going on, we passed two of the sacred cars containing the gods. The second was drawn by several hundred men, and was preceded by several gaily caparisoned elephants. The car itself was elegantly carved, but, like everything sacred here, it is so smeared with oil, a fresh coat now and then only thickening up the slimy mass, the carving is obscured.

Just after we passed the second car we came across a little booth open at the front. It resembled the swamy shrines, but contained—a human head! ghastly with ashes, the eyes closed, and the long, matted hair carefully arranged on the ground. A man was buried alive, the head only being above ground. It was so frightful we hurried our horse-keeper away; we could not bear to look at it after that one first look.

But this is enough of the horrible for this time, though we who went over the road had to see men and women walking on spiked shoes; men dancing out the devil; other men dancing under heavy loads till they almost dropped to the ground; a little girl tortured and crying bitterly as she was forced along the road,—and more and more.

We went home to Mrs. Washburn's to breakfast, and at prayers fervent petitions went up for these poor deluded people.

In the Madura district we have many Christians, many churches, many Christian schools; our government is under the Queen of England, and our governors are English gentlemen; but what are the few among these millions who think our religion may do for us, but that theirs is equally suited to their needs, though they consider their gods to be gods of hate, revenge, and never of love? I saw a devil-dancer's outfit a few days ago. It consisted of short pantaloons, a large knife for hacking his body, and a pointed one with which to stick himself; a scourge, probably such as was used on Jesus Christ; and a knotted rope, also, with which to lash his body.

My dear girls, do all that you can for India; pray that under English rule these old superstitions may be done away, and that as they disappear our Christian religion may come in to comfort and save this people. Pray for India in your meetings and privately; pray for these poor women who prostrate themselves on stony roads, who cut their bodies and walk on nails to propitiate their gods. And pray for these dear women in Madura who have learned to read about Jesus with the Bible-women, and who are now so softened by Mrs. Capron's going away that earnest prayers and the right person to talk and pray with them might bring many into Christ's kingdom, and some into our Madura churches. We read of the wonderful way in which the Lord is blessing earnest workers in America, and China, and other countries. Pray for us, that soon some consecrated woman may hear the Lord's call to come to India to these mourning women.

Our Work at Home.

PUNDITA RAMABAI.

Our readers will all be interested in the following account of "The Pundita," given by Miss Isabella Hart in the *Northern Christian Advocate*.

THE presence of this remarkable Hindu woman in our country has elicited a good deal of interest and inquiry concerning her history, religious views, and experience. A few facts concerning

these, deduced from a personal interview, in which she expressed herself with great frankness and earnestness, may be acceptable.

Ramabai was singularly happy in her parentage. Her father was one of the very few Hindus who believed in a woman's right to enlightenment and to social and spiritual enfranchisement. In this he was the compeer of that noble Hindu, Ram Mohun Roy.

In pursuance of this conviction he educated his wife and two daughters in the same way that he did his son. Their home was in Madras; but largely through the liberal ideas and policy pursued by his father, met with great losses, and the home was broken up. Then with his family he started on a round of pilgrimages to the various sacred shrines in India, lecturing in the meanwhile. For three years they thus journeyed, when the parents and sister died, and Ramabai and her brother continued the traveling and lecturing. Her lectures were on the teachings and interpretation of the sacred books, and in behalf of the education and elevation of her sex.

Of course this was opposed to all the traditions of the people, but was tolerated because of her high social and religious position, and because of the high reputation she had won as the most learned and gifted woman in India. That learning was simply Hindu lore. Caste, however, was forfeited by marriage to one socially outside, but one in sympathy with her plans and pursuits, and with whom there were two years of happy union. Then came motherhood, and then widowhood; and with these the deepening of that nature that had been broadened by such study and travel as had been possible to her.

That deepened nature required more than her country or creed could give. Through the study of the Bible has come the heart-satisfaction she craved. She has come to England supporting herself and child by teaching Sanscrit in the Woman's College at Cheltenham. She has been studying the natural sciences and the broader range of studies granted there, for the simple, supreme purpose of self-dedication to the enlightenment and elevation of her people and sex. But essentially she remains a Hindu in dress, in diet, in habit of life so far as she may without sacrifice of conscientious convictions, loving her people and linked to them, but by this love and linking seeking to lift them up.

She claims that the seclusion and degradation of their women is not indigenous to them, but the result of the horrors and dangers of the Mohammedan invasion; that the custom of suttee was the supremacy and sublimation of the principle of self-sacrifice. Through her travels with her father on his pious pilgrimages she got those broader views of thinking and living which distinguish

her from her sisters. Through her earnest study of the sacred books of the Hindus, while valuing them highly, while claiming for them a purity far beyond the practice of the people, she found their insufficiency as a perfect moral standard, or as supreme revelation of spiritual truth, either in satisfying her own soul-wants or in solving the problems suggested to her in her broadening experiences of life. This satisfaction and solution she does find in the Word of God, and yet she claims the teaching of these sacred books should be known by those who would seek to supplant them with something better; that missionaries who ignore or despise them fail to comprehend the possibilities of the Hindu mind and character,—fail to occupy the best vantage-ground for argument and appeal from what they have, to what they have not. She deprecates the prevalent fashion of only knowing or telling the worst part of these systems. She believes that, honestly studied, the Hindu classics, like the Hebrew law, will lead to Christ. She purposes to teach her own little girl both, nothing doubting her acceptance of the latter. She believes the universality of the Divine Fatherhood guarantees that he gives a measure of his spirit to every man to profit withal; that he hath not left himself without a witness among any people; that the prophets and poets, the seers and sages, are these witnesses, but that through his Son he has made the full final revelation of Himself.

But she believes all light and truth are from him, to be thus recognized and rejoiced in, and so far as faithfully followed will lead to fuller revelation. She indorses the Pauline plan on Mars Hill—"as certain of your own poets have said."

Her own acceptance of the Lord Jesus Christ in his divine nature as the son of God and her personal Saviour seems unquestioned and absolute, her access through him to God by prayer direct and satisfying. He is to her the "Way, the Truth, and the Life." Yet she frankly confesses her difficulty in understanding, and her hesitancy in accepting and professing, much that is taught in church standards. She represents herself as an honest, fearless seeker for light on many points, never doubting all that is needful will be given. The doctrine of the Trinity is a great mystery to her; but she believes practically and personally in the Father, the Son, and the Holy Ghost. She quotes in proof of her right to be considered and called a Christian and child the passage, "To as many as received Him, to them gave he the right or privilege to become the sons of God, even to those who believe on his name."

As a confession of that faith she sought baptism in the Church

of England—but not as the door of entrance into that or any other denominational fold, nor as the profession of adoption of the formula of any council, or church, or creed. She reminds one of the simple faith, distinct from all subtleties and superfluities of doctrine, demanded for the Philippian jailer, “Believe on the Lord Jesus Christ and thou shalt be saved.”

She further insists on the essential differences there must ever be between the type of Christianity peculiar to the East and West, to the Asiatic and European mind. The former would probably never have the precision, the rigidity, the formality of statement of the latter; must always have less of doctrine and dogmatism, and more of speculation, and sentiment, and freedom than the latter—the Johannean rather than the Pauline type.

“Me cannot be,” she said, “as jelly just to be cast into your moulds and stamped with your peculiarities and phraseology.”

She seems to have great respect for the spirit and teaching of the Brahma Somaj, but she claims they have derived a great deal more from Christianity than they are conscious of, or at least confess; that they have first read into and then out of the Vedas and Shasters lessons they have learned in Christian literature and association; and that while the sect is a sign of advance, the credit for that advance belongs to Christ.

I think the word she would speak to missionaries would be something like this: Go to my people with the simple desire to do them good as far as you can put yourselves in their place, study sympathetically their creed, their civilization, their customs. Don't too rashly disturb or too roughly oppose and abuse these. Show unto them the more excellent way, but don't be too anxious to make, and mould, and report converts at once. Love them, teach them, let the light of the gospel shine, and that love shall win, that teaching shall uplift, that light will purify and pervade.

WOMAN'S BOARD OF MISSIONS.

Receipts from April 17 to May 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Garland, Ladies of Cong. Ch., \$10; Bucksport, Aux., \$7.03; Deer Isle, Aux., \$3; Augusta, Aux., \$50; Winthrop, Aux., \$25; West Minot, Aux., \$1.50; East Machias, Aux., \$6; South Berwick, Aux., of wh., \$25, const. L. M. Mrs. Madison Ridley, \$32.10; Brewer, Village M. C., \$5; Bethel, Sec-

ond Cong. Ch., Aux., prev. contri. const. L. M. Mrs. T. H. Chapman, \$13; Bath, Central Ch. and Soc'y, \$30; Union, Ladies of Cong. Ch., \$5; Portland, High St. Ch., \$229.50; Greenville, Aux., \$20,	\$437 13
<i>Auburn.</i> —A Friend,	1 00
<i>Searsport.</i> —A Friend,	5 00
<i>Wilton.</i> —Cong. Ch ,	7 60
Total,	\$450 73

LEGACY.

Maine Branch.—Legacy of Frances E. D. Hayes, Portland, \$20 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Aux., \$26.50, M. C., \$15; Bedford, Aux., \$10.85, Mrs. Charles Gage, prev. contri. const. L. M. Mrs. Submit Holbrook, \$5; Dunbarton, Hillside Gleaners, \$10; Littleton, Aux., \$14.10; Meredith Village, Aux., \$14.50; Pittsfield, Aux., \$33.21, M. B., \$40.16; Plaistow and North Haverhill, Aux., \$25; Raymond, Aux., prev. contri. const. L. M. Mrs. O. B. Tilton, \$10; Salem, Raindrops, \$5; Webster, Maplewood Gleaners, Aux., \$14; Alfred, Little Gleaners, \$4; West Lebanon, Aux., \$25, \$252 32
Boscawen.—Friends, 1 00
East Derry.—First Ch., 4 53
East Jaffrey.—Woman's Miss'y Soc'y, 10 25
Kingston.—Cong. Ch. and Soc'y, 4 36
 Total, \$272 46

LEGACIES.

New Hampshire Branch.—Legacy of Luther Melendy, Amherst, \$1,000, and Miss Ellen M. Barnard, Hopkinton, \$30, \$1,030 00

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bakersfield, Aux., \$9; Barnet, Aux., \$10; Brattleboro, Aux., \$47.13; West Charleston, Aux., \$23; Greensboro, Aux., \$6.32; Randolph, Aux., \$5; St. Johnsbury, Y. L. M. C., const. L. M. Miss Julia Ross, \$25, South Ch., Aux., \$20; Woodstock, We Girls, \$4, Wide-Awakes, \$6, \$195 45
Gaysville.—Sunbeam M. C., 3 71
Royalton.—First Cong. Ch. S. S., 10 28
 Total, \$209 44

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Malden, Aux., \$41; Ballardvale, Aux., prev. contri. const. L. M. Miss Augusta M. Peters, \$11; Melrose Highlands, Aux., \$12; Wakefield, Aux., \$51, Boys of the M. C., in Mem. of Roy Deadman, \$24; West Medford, Morning Stars, \$5; North Woburn, Aux., \$13.50; Lexington, Aux., \$13, \$170 50
Berkshire Branch.—Mrs. S. N. Russell, Treas. Adams, Aux., \$40; Housatonic, Aux., \$13.78; Hinsdale, Aux., \$14.58; Lenox, Aux., \$25, 93 36
Buckland.—A Friend, 40
Campello.—Golden Seal M. C., South Cong. Ch., 4 00
Essex North Branch.—Mrs. A. Hammond, Treas. Amesbury, Aux., \$6; South Byfield, Aux., \$15; Groveland, Aux., \$30; Haverhill, North Ch., Aux., \$57; Industrial Soc'y, \$60; Pentucket, M. B., \$30; West Haverhill, Aux. and M. B., \$30.75; Ipswich, First Parish Aux., \$25; Newburyport, Campbell M. B., \$30; West Newbury, Second Parish, Aux., \$25; Rowley, Aux., \$25, 333 75
Essex South Branch.—Miss S. W. Clark, Treas. Boxford, Aux., \$10; Middleton, Junior Aux., const. L. M. Miss Annie J. Howe, \$25; Manchester, Young Helpers, \$5; Georgetown, Aux., \$40; Danvers, Maple Leaf M. C., \$10, 90 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Greenfield, Aux., \$2.10; Montague, First Ch., \$5; Orange, Cong. Ch., \$5.79; Shelburne, Aux., prev. contri. const. L. M. Mrs. B. M. Frink, \$14.97; Shelburne Falls, Aux., \$45; South Deerfield, Aux., \$6; Sunderland, Aux., \$17; Whatley, Aux., 17, 112 86
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. A Friend in Hampshire Co., \$200; Mrs. P., \$1; Easthampton, Emily M. C., \$50; Hadley, Aux., \$14.12; North Hadley, Aux., \$19; Haydonville, Aux., \$15.50; Northampton, Aux., First Ch. div., prev. contri. const. L. M's Mrs. E. K. Wells, Miss Frances A. Clarke, \$165; Edwards Ch. div., prev. contri. const. L. M.

Mrs. H. L. Gere, \$8.88; Williamsburg, Willing Workers, \$10, \$483 50

Lowell.—Highland Cong. Ch., Helping Hands, 8 00

Marion.—Miss H. B. Cobb, \$1; Mrs. G. L. Luce, \$2, 3 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Sudbury, Aux., 13 00

New Bedford.—Friends, \$3.50; First Cong. Ch., Acushnet Village, \$30, 33 50

Norfolk.—Mrs. Mann, 4 40

Prescott.—Mrs. E. A. Alvord, 2 00

South Hadley Falls.—Cong. Ch. and Soc'y, 14 89

Springfield Branch.—Miss H. T. Buckingham, Treas. Longmeadow, Young Helpers, \$31; Mitteneague, The Gleaners, \$40; Springfield, First Ch., Aux., \$46.41, 117 41

Suffolk Branch.—Miss M. B. Child, Treas. Boston, "Shawmut," \$10; Union Ch., Aux., of wh. \$25, by Mrs. C. P. Adams, const. L. M. Mrs. F. M. Tyler, \$730, Union Workers, \$81.28; Park St. Ch., Aux., of wh. \$50 by Mrs. Jacob Fullarton, const. L. M's Mrs. Charles E. Spencer, Mrs. Addie E. Bowler, \$25 by Mrs. G. W. Coburn, const. L. M. Miss E. Theodora Crosby, \$50 by Mrs. Ezra Farnsworth, const. L. M's Mrs. Russell Cunningham, Miss L. Jeannette Atwood, \$700; Mt. Vernon Ch., Aux., \$123; Roxbury, Eliot Ch., Aux., of wh. \$25, from a friend, const. L. M. Miss Frances A. Stone, \$64.40; Immanuel Ch., Aux., of wh. \$25 const. L. M. Miss Mabel Grace Foster, \$50; Walnut Ave. Ch., \$3, S. S., \$17.70; Dorchester, Second Ch., Aux., Mrs. Walter Baker, \$50, Life and Light Circle, \$5, Cottage St. Mission, \$5; Neponset, Pebble M. B., \$5; Chelsea, First Ch., Aux., \$100; Cambridge, First Ch., Young Ladies' Working Party, \$30; Brookline, Easter off., \$2; Hyde Park, Aux., \$28.96; Newton, Aux., \$130; Newton Centre, Aux., Mrs. L. S. Ward, const. L. M. Miss Sarah L. Smith, \$25; Newtonville, A Friend, 25 cts.; Auburndale, Willing Hands, \$8; Dedham, Young Ladies' Soc'y, \$10, Asylum Dime

Soc'y, \$1.53; Medfield, Morning Glories, const. L. M's Miss Marcia W. Merrill, Miss Agnes F. Crane, \$52; Waltham, Aux., const. L. M. Mrs. Hannah B. Foster, \$25, \$2,257 12

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Ware, Aux., \$2; Whitinsville, Young Gleaners, \$90; Worcester, Piedmont Ch., Aux., \$76.17; Northbridge, Ladies' M. C., \$19; Fitchburg, C. C. Ch., Aux., \$46.62; Earnest Workers, \$10.12, 243 91

Total, \$3,985 60

LEGACY.

Miss Margaret Howe, Boston, \$100 00

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Plymouth Ch., Aux., \$16, Central Ch., Junior Aux., \$200, Beneficent Ch., S. S., \$50, Union Ch., Mission Helpers, \$65, \$331 00

Total, \$331 00

CONNECTICUT.

Hartford Branch.—Miss A. Morris, Treas. Broad Brook, M. B., \$26; Canton Centre, Aux., \$13; Columbia, Woman's Miss'y Soc'y, \$15; East Windsor, Aux., \$20; Glastonbury, Aux., \$170.64; Hartford, Windsor Ave. Ch., \$77, \$321 64

New Haven Branch.—Miss J. Twining, Treas. Bethlehem, Willing Hands, \$6.26; Birmingham, Aux., \$35; Bridgeport, North Ch., Morning Star Circle, \$20, S. S., \$30, Park St. Ch., Y. L. M. C., \$13.11; Centrebrook, Aux., \$50; Cheshire, Aux., \$38; Cromwell, Y. L. M. C., \$8; Darien, Aux., \$30; Derby, Aux., \$40.30; East Haddam, Phoenix Band, \$20; East Hampton, First Ch., Aux., \$24.25, Humming-Birds, \$10, Union Ch., \$10; Ellsworth, Aux., \$13; Essex, Aux., \$18.50; Falls Village, Aux., \$9.50, Y. L. M. C., \$5; Georgetown, Aux., \$9.25; Goshen,

Aux., \$20; Greenwich, Little Neighbors, \$13.93, Bearers of Light, \$48.66; Guilford, Third Ch., \$27.50; Haddam, Aux., prev. contri. const. L. M. Mrs. Ann L. Brackett, \$12; Harwinton, Aux., \$30; Higganum, Aux., \$42; Kent, Aux., \$3, Y. L. M. C., \$30; Madison, Jolly Girls, \$30; Meriden, Center Ch., Aux., of wh. \$25 const. L. M. Mrs. H. D. Bassett, \$80; Middle Haddam, Aux., \$10; Middletown, First Ch., Aux., \$50.50, Gleaners, \$20, South Ch., Aux., const. L. M's Mrs. John N. Camp, Miss Emily Williams, Miss Anna B. Frisbie, Miss Marie Crofoot, \$100; Milton, Aux., \$15; New Britain, South Ch., Aux., \$107.73, Little Links, \$3, Little Helpers, \$18.52, Y. L. M. C., \$31.40; New Haven, Centre Ch., Aux., \$30.62, Ch. of the Redeemer, Aux., \$1, Dixwell Ave. Ch., Aux., \$10; Fair Haven, First Ch., Helpers, \$20, Second Ch., Quinpiac Circle, \$30, Howard Ave. Ch., Aux., \$17.50, Humphrey St. Ch., Y. L. M. C., \$15; New Milford, Aux., \$94.58, Golden Links, \$15; Northfield, Aux., \$33, Steadfast Workers, \$3; Orange, Aux., \$21.61; Ridgebury, Aux., \$5; Ridgefield, Aux., \$31, Snowflakes, \$15; Roxbury, Aux., \$30, May Flowers, \$30; Salisbury, Aux., \$7; Saybrook, Aux., \$17.46; Sharon, Aux., \$38.35; South Canaan, Aux., \$6; South Norwalk, Aux., \$80; Stamford, Aux., \$60.50; Torrington, Aux., const. L. M. Mrs. J. H. Barber, \$25; Thomaston, Aux., \$25; Warren, Aux., prev. contri. const. L. M. Mrs. Benjamin E. Carter, \$16.50; Watertown, Aux., \$50; Westchester, Aux., prev. contri. const. L. M. Mrs. Mary D. Loomis, \$19, Willing Workers, \$5; Woodbury, North Ch., Aux., \$25, \$1,860 53	
<i>Rocky Hill.</i> —Primary Cl., Cong. S. S., 1 50	
Total,	\$2,183 67

LEGACIES.

Elizabeth Peet Crocker, Bridgeport,	\$317 58
Fanny Perry, Roxbury,	100 00
Susanna Bradley,	32 58
Total,	\$450 16

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Sherburne, Aux., \$50; Canandaigua, Aux., \$265; Cambridge, Aux., \$5; Jamestown, Aux., \$25; Walton, Aux., \$13.50; New York, Broadway Tabernacle, Cheerful Workers, \$337; Cambria, Molyneaux Dist., Aux., \$10; Perry Centre, Aux., \$40; Crown Point, Aux., \$21; Buffalo, Aux., \$65; Flushing, Faith M. C., \$60.92; Rensselaer Falls, Young Ladies' M. B., \$3; Seneca Falls, Aux., \$5; Elmira, Park Ch., Aux., const. L. M. Mrs. Thomas Beecher, \$100, Phoenix Aux., \$12.50; Brooklyn, Puritan Ch., Aux., \$1, Tompkins Ave. Ch., Co-Workers, \$50, \$1,063 92	
Total,	\$1,063 92

PENNSYLVANIA.

<i>Philadelphia.</i> —Bethany, M. B., \$8 00	
Total,	\$8 00

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Orange Valley, Children's M. B., \$35 75	
Total,	\$35 75

FLORIDA.

<i>Merrimack.</i> —A Friend, \$ 50	
<i>Orange City.</i> —W. M. S., 6 00	
Total,	\$6 50

OHIO.

<i>Windham.</i> —Y. L. M. B., \$15 00	
Total,	\$15 00

CALIFORNIA.

<i>San Diego.</i> —Friends, \$1 00	
Total,	\$1 00

General Funds,	\$8,563 07
Leaflets,	56 62
Legacies,	1,600 16
	\$10,219 85

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

OUR MISSIONARIES.

ON our list of missionaries when we entered the Madison Street rooms, which have recently been our home, were twenty-five names; to these have been added forty-two, making sixty-seven in all who have looked there for their center. From these have been taken twenty-two, so that forty-five remain to us.

Of those twenty-five the following fourteen still stand on the roll; we give their names merely, as more particular mention will be made in the series of sketches in *Mission Studies*: Miss Mary H. Porter, of China; Miss Naomi Diamant, at Kalgan; Miss Jennie G. Evans, at Tung-cho; and Miss Jennie E. Chapin, in the Bridgman School, Peking. In the Turkish missions are: Mrs. Josephine L. Coffing and Miss Charlotte D. Spencer, at Hadjin; Miss Lella C. Parsons, recently of Bardesag; Miss Mary M. Patrick, in the Constantinople Home; Miss Esther T. Maltbie, in Bulgaria; Miss Mary G. Hollister, at Aintab; and Miss Corinna Shattuck, in Marash. In Kobe, Japan, are, Miss Julia E. Dudley and Miss Martha J. Barrows; and, finally, Miss Laura A. Day is among the Zulus of South Africa.

Two of the fourteen are just leaving us — Miss Porter, our first missionary, appreciated and loved and honored during all the seventeen and one-half years of our existence, who has come home now from China to receive the last blessing of her noble and self-sacrificing parents; the other, Lella Parsons, whose sweet face and gentle manners we learned to love during her visit last year, and who is to continue missionary work as the wife of a missionary's son, the blind Prof. Riggs, of Robert College. Our hearty blessing goes with her, for each deserves the other.

Miss Alice J. Starkweather's name does not appear on our printed roll, because, although she was perhaps the first to be received into the number after we entered that room, she was immediately transferred to the Pacific Board; but, for all that, we have always felt her to be our own, and her presence has helped to enrich our memories of those walls.

Of that twenty-five, eleven have left us by various paths. Miss Martha J. Lindley, who had been for two years our valued missionary in Inanda, South Africa, in 1875 retired to serve under a Scotch Board. In that same year we had Mrs. Adele M. Curtis, translating practically the Christian home into Dakota life as well as language. Miss Mary E. Rendall, a missionary's daughter, left us in 1877. For nearly eight years she had been our faithful missionary, sustaining severe labors in the large boarding-school, the city schools, and among the women of Madura, India. Her marriage to an English missionary removed her relation elsewhere.

In 1877, also, Mrs. Anna V. Mumford, who had been identified with the Samokov Boarding-School in European Turkey, was in this country telling of the horrors of the war then raging on the mission-field. She bravely returned to Bulgaria to engage in hospital work, although her connection with the Board had ceased.

That same year Miss Martha A. Anderson, who had stood in her lot at Ahmednagar, India, struggling against the influence of the climate, yielded the contest and returned, winning and touching our hearts as she told us in that upper room of her sorrow at the result. Her annual gifts of arbutus have kept her memory fragrant. May she have strength for the missionary work she yet hopes to do.

The story of Miss Emerette Whipple is in all our hands — of her early consecration — her giving herself to the help of the Dakotas, whom she quickly won by her gentle dignity and merry smile — her tender love for Miss Collins in their two years of united labor — their waiting by the Missouri River for the boat — and her delirious waiting for the boat as we watched by her sick bed in Chicago until she passed over the river. The sorrow of those days of 1877 is too fresh to need recalling. It helped to make Miss Collins strong, and gave us all an insight into what our life-work means.

It were well if Miss Pollock might tell us of her faithful fellow-laborer, Miss Martha S. Taylor, continuing the work of her father in the Madura Mission, carrying on her school successfully through famine and flood, and finishing eighteen years of missionary service before, in 1882, she returned for rest to America. Her face has many times been welcome in those rooms we have left.

The name of Miss Hester A. Hillis is linked with that of Miss Taylor, as she labored near by in Ceylon. Enterprising and devoted, and of an earnest Christian spirit, she was an inspiration to us. She carried on alone the station of Panditeripo, with its ten schools and its demand for personal labors among the sick until compelled to rest. After about three years of great helpfulness in this country, her connection with us ceased in 1883.

Miss Mary C. Collins, who had lost her mate, Miss Whipple, returned to her post in Dakota, where she still remains, save when she goes through the States to tell of the needs of the Indians. In 1883, however, her connection was transferred to the American Missionary Association. How tender are memories of some of her visits to Room 50.

Miss Mary E. Pinkerton is to-day going in and out among us in helpful fellowship. It is now over four years since she closed her seven years of labor in Zulu Land; but her work for Africa still continues, and should she be permitted to return to the region made precious to us by the last footsteps of her honored relative, she will take back with her the love she has won.

Meanwhile, Miss Cyrene O. Van Duzee, touring among the mountains of Eastern Turkey and teaching at Erzroom, had over-taxed her strength, and come home for rest. How bright she made the old room with her peculiarly hearty, cheery smile during the months of her assistance there, just before her return to Erzroom. We were not willing when, in 1885, it was needful to give her to Persia.

So ends the story of the twenty-five.

Painful and also inspiring memories are stirred by the name of Miss Priscilla Nicholson. She went from Lincoln, Nebraska, to Eastern Turkey at the close of 1876. She reached Erzroom through fearful storms, only to be compelled, by the storm of war, to retrace the mountain-path to Trebizond. With the spring

she commenced a year of service in Erzroom of almost unequaled severity, by reason of war, pestilence, and famine. Her home-going, in April, 1878, was glad. "It is sweet dying," she said; "and yet I hope many of the girls from the West will come out here for missionary work." "She left us," says Dr. Clark, "an example of the loftiest self-denial and Christian heroism worthy of the best days of the Church.

Miss H. F. Parmelee, in 1877, next entered our ranks, for service in Japan. She taught in Kioto, in delightful companionship with Miss Starkweather; and although, in 1882, she found it needful to return, her name is still on our lists.

Miss Myra Calhoun, in 1877, entered on her work at Ft. Berthold, studying the three dialects which she must use with the Dakotas. But after the next year or two we found her signing her name Mrs. Myra Longfellow, and though separate from us, still carrying on our school until another could take her place.

We were very happy to welcome Miss Mary F. Bliss, of Galesburg, in 1878, as a helper to Miss Van Duzee. Soon we hear of her serious illness so far away; and the next sound is of wedding chimes. It is just like brave, self-forgotten Miss Van Duzee, after caring for the invalid, to tell us so cheerily and lovingly of how they dressed the sweet bride, and congratulated her — although it left the place in the school vacant. But while we are still listening to the echoes of the marriage bells, we find that it is a dirge which they are ringing: for she who was a year ago made bride, is passing heavenward with her baby in her arms.

In that old room — for our quarters were not then doubled — we met and bade farewell, in 1878, to Miss Ella J. Newton. Though she went to Southern China, away from our group of helpers, yet she feels that "the cords of love and sympathy stretch across the wide Pacific," and we still watch with interest for news from her "American Board Female College" and its twenty-nine girls.

Miss Ada Haven left in 1879 at Mary Porter's beckoning for Peking, and is glad to be to-day still at work in the Bridgman School.

Miss Sarah B. Clapp sailed in that same company to China, but she has served our Board under the name of Mrs. Goodrich, and last winter she told us delightfully of how much a married woman can do of missionary work.

Miss Clara D. Lawrence dates from 1880 to 1885 at Manisa, in Asia Minor. Her interesting letters have linked us to the Girls' School there. A year ago she was transferred to the Boarding-school in Smyrna (W. B. M.) and took with her several of her most promising Greek girls.

Miss Minnie Brown — we speak the name with tender love — served the Lord in Hadjin, Central Turkey; then, as an invalid, at home in Missouri; and now has passed, in her early womanhood, to eternal youth.

Miss Laura Tucker went with Miss Brown from Missouri to Hadjin, in 1880, and still is "holding the fort" in Adana, with her four schools and her work among the women.

The mention of Miss Louise M. Irvine recalls beautiful memories of days in the old room where we have sympathized in her young enthusiasm, her deepening earnestness, and her ripened child-womanliness. She came to us in 1880. How could we let

her and all that delightful group of Dakota workers go to the A. M. A. in 1882—Miss Collins, Miss Irvine, Mrs. J. B. Renville, and Miss Eda L. Ward? The two latter had come to us but the year before, yet our heart was with them and their work.

We received Miss E. Louise Kellogg, in 1880, from Missouri, and bade her Godspeed for Osaka, Japan. If her name in 1883 is gone from our list, it means that another household is made complete in China where patterns of Christian homes are sorely needed.

Miss Myra L. Barnes is a name very precious to our young ladies. It was worth her going to Turkey for the inspiration it gave to them. From 1882, for three years she linked us to Marash College, and with her we watched its rising walls, and rejoiced in the prospect of higher education for the women of the Orient. Though duty compels her tarrying here, we hope again to hear from her in the land and work that she loves.

Of those who came to us subsequently, all are still of our number except Mrs. Ament and Mrs. Jones. Though each is precious to us there is time for the names only. We shall find opportunity in our sketches of missionaries to speak of them more fully. In 1881, Miss Lillie S. Cathcart and Miss Estelle Fletcher sailed for Micronesia, while Miss Mary P. Wright and Miss Mary E. Brooks went to Eastern Turkey. In 1882, Miss Flora J. Hale—now Mrs. Pierson—found her work and home in Pao-ting-fu; and Miss V. C. Murdock, M.D., established herself at Kalgan, North China. Also, Miss Belle M. Haskins journeyed to Guadalajara, and Miss Emily M. Brown left for Japan, whither Miss Susan A. Searle followed her the next year.

Some of us had felt that our work as a Woman's Board would be more complete if we were represented abroad by wives and mothers, as well as by single ladies, thus presenting to our sisters three patterns of Christian womanhood in all its phases. For this purpose, in 1883, we invited a group of missionary wives already on the field to join our family. Their scattered mission stations have widened the circle of our sympathies and studies. They are Mrs. Elizabeth D. Harding, Mrs. Sarah A. Jones, and Mrs. Minnie B. Hastings of India; Mrs. Ann E. Gulick of Japan; Mrs. Mary Alice Ament and Mrs. Emma J. Smith of China; Mrs. Mary E. Barnum, of Eastern Turkey; Mrs. Harriet J. Crawford, of Guadalajara; and Mrs. Bertha D. Stover, of Bailunda, Africa.

Then came our last year's missionaries—Miss Eva M. Swift, from Texas, to India, and Miss Catherine S. Scudder, from, as it were, the center of our family life at Chicago, to Japan.

Those who have come to us this year have not all yet found their place.

Miss Hattie A. Houston has left Denmark, Iowa, for Madara.

Miss Helen M. Dewey of Minneapolis and Miss M. G. Nutting of Wisconsin, are looking toward Mardin, Eastern Turkey; Miss Lizzie S. Webb, of Kidder, Missouri, may go to Central Turkey; Miss Fannie M. Jenkins, of McGregor, Iowa, to Adabazar; Miss Graham, of Canada, to Adana.

And last, and still with us preparing to go, is our loved helper Miss Lucy Hess. When these rooms become the old rooms she will head the list, as she now closes the record of the past.

The above was prepared in order to enumerate the missionaries

whose names and faces have enriched the memories of 75 Madison Street; hence no mention has been made of those who left the ranks earlier than our occupancy there, in 1875. To make the list of our missionaries complete for reference, we subjoin those earlier names since our organization, in 1868. Miss N. J. Dean, of Persia, was claimed by our Presbyterian sisters when the division was made after the first two years. Miss Mary H. Thompson, adopted the first year, carried on a brave struggle for strength to remain at her post in Peking, but returned in 1873. In the same year came back, for the same reason, Miss Minnie C. Beach, from Samokov, to tarry where we may often see her and know of her longing to return; and Miss Sarah Pollock, from India, to do a double service here for missions. These adopted by us in our first year were some of them already at work abroad.

Miss E. Ada Claghorn, whom, in 1872, we sent to Foochow, South China, was the first to teach us not to stereotype the maiden names of our missionaries. Under the name of Mrs. Walker, she continued to do missionary work for a few years in connection with our Board.

Mrs. Eda M. Watkins, of Guadalajara, was no sooner ours in 1874, than she was claimed by our sisters of the Pacific Board, and has since been released from the service.

In 1875 came our first sorrow. Miss Lizzie Bishop, whose early labors we had watched with delight two years before at Ft. Sully, passed from her Minnesota home to the one above.

These seven names added to the sixty-seven already mentioned, make seventy-four in all that have been placed on our rolls. The aggregate of their periods of labor in connection with this Board is *four and three-fourths centuries*.
E. E. HUMPHREY.

TURKEY.

LETTER FROM MISS TUCKER.

ADANA, April, 2, 1886.

DEAR MRS. BLATCHFORD: Yours of February 12th, so full of sympathy for my loneliness, was gratefully received, notwithstanding the fact that our Father had sent me temporarily such a winning, helpful companion in Miss Childs, of the Marash Girls' College. Knowing the language as she does, she could take the work up as if she had always been here in Adana. She has returned to Marash, but her influence can never leave us. In her brief stay she gained many, very many friends, so is much missed now.

How sorry I am that you could not come and visit our work while you were so near. One day here would have helped you to understand things better than all my writing can do. You ask, "What are our surroundings?" If you would know of buildings, they are narrow enough; but if you would have me tell of the city and the beautiful plain, the surroundings and possibilities are broad and deep. We have no school-building at all. This year our family of sixteen girls, two teachers, my assistant, and one of the teachers in the city schools, Mr. Christie, Miss Childs, and I occupy the mission-house. (The missionary family must have it

next year.) Two stories, eight rooms of the house, are finished; the rest is entirely unfinished. Mr. Christie, Miss Childs and I have occupied unplastered sleeping-rooms without glass in the windows. The board shutters have served to keep much of the wind out during the night.

Of course the girls, who do not know how to take care of themselves, could not be put in the exposed rooms, so they sleep in two of the finished rooms. One of the other finished rooms is the schoolroom; another is our sitting-room, which is, I assure you, a cozy little corner; the fifth is Mr. Christie's study; the last three of the eight are used for kitchens and dining-room. The girls' kitchen and ours, both small, sunless rooms, are necessarily separate. The ground-floor is used for storerooms and wood. Our yard is just large enough for a camel to turn round in after the wood has been unloaded from his back. The city schools are under the church.

Had this climate not been so salubrious we could not have lived as we have.

The interest in the church is perfectly wonderful. Twelve hundred or more people listen regularly to the Sunday afternoon sermon by Baron Simon Kupelyan, a graduate of the Marash Theological Seminary. Adana has been richly blessed in its native workers this year.

The second part of this letter, giving interesting particulars of the Sunday-school work and the lives of the people, will be found in our next.

MICRONESIA.

FROM OUR HOME, THE INTERIOR.

PONAPE, Jan. 22, 1886.

It is the evening hour; the little ones have all retired to rest, and silence reigns in the Home. We have heard the Star will be with us in a few days on her way to the West, and thence to Honolulu. I hasten to answer your dear, kind letter, which reached me in June. You say you picture our home so often in imagination; oh that I could bring it before you as it really is. Our building is partly two-story. Below we have a sitting-room, two bed-rooms, for Miss Palmer and me, a dining-room, school-room, store-room, and kitchen; above we have one small room for secret prayer for the girls, and one large one where they all sleep,—for as yet we have not been able to have it divided into small rooms. Can you conceive of nineteen people sleeping in one room? Thus it must be, and we are thankful to have this one room for them. Our school at this date numbers nineteen, with six at Mokil waiting to come on the Star. Our oldest pupil is seventeen; our youngest one is seven. Perhaps it will help to bring them before you if I write their names, commencing with the eldest: Clara, Caroline, Lottie, Anna Rose, Tilla, Mattie, Martha, Carrie Bray, Caroline, Martha, Julia, Ida, Ella, Alvira, Sophia, Lulu, Esther, Alice, Roda. The fourth one mentioned bears my dear mother's name. She is the first girl who came into the school, and among the first who met me at the shore when I landed on Ponape. Carrie Bray is supported by Capt. Bray; she is the one who takes care of me in sickness; she is a Mortlock girl, and a dear, good

girl she is. From these nineteen we have many reasons to hope that two thirds of them will become teachers for the islands to the west. Some, we trust, will help to make Christian homes here on Ponape, and nowhere are they needed more. It is the absence of Christian mothers that accounts for many of the miserable homes in this island world. The carelessness with which children are allowed to run at large is sad in the extreme. In our course of instruction with them we try to teach them those things which will tend to prepare them for usefulness in future years. We have very few books in Ponapean. We try to give them a good, thorough knowledge of the Bible, then some of arithmetic, reading, writing, spelling, geography, which includes the elements of astronomy. We also have music, of which they are passionately fond.

Jan. 30, 1886.—I have just this moment been looking over the *Advance*. I have been teaching almost all day, and body and soul feel tired and worn trying to solve the question that is ever before us, How is the school to be supported? After some hours of earnest consultation I told Miss Palmer I would read the *Advance* a little, and see what was the prospect in the home-land. Almost the first thing on which my eyes rested was this: "The Prudential Committee has decided not to assume for Woman's Work anything beyond what the Woman's Boards feel able to undertake." *Retrenchment* was the one word that passed between us as we saw the account of the contributions being \$4,000 less than last year. Why it is thus we know not, but we do know that your burdens are many; that hearts and hands become weary and worn with all this heavy care. You do not know how much we wish our school was self-supporting: if we only could lift the burden from you; but "How can we?" is a question often asked, but never answered. We have found it hard to keep pupils from coming into the school. My dear friends, how far can you help us this year? My heart fails me and my faith is weak when I think of all the burdens that are yours to bear. How shall I present our requests before you? How better than to tell you something of the anxiety of these people to have their daughters educated? About this time last year I received an application to admit a girl into the school. At that time I was alone. I told her friends it would be impossible for me to care for more till another teacher came. They awaited the arrival of Miss Palmer; the next morning after she came the request was renewed. I talked with the father, and told him how hard it was for us to meet the expenses. I told him I would let him know the next week. Monday went by, and I thought I would send him word Tuesday; but early Tuesday morning, while I was preparing breakfast, one of the little girls came to the kitchen and told me a man wished to see me. I was so engaged at that time it was impossible for me to see him. I sent word I could not come for some time, and that he had better go, and return in the afternoon. "Oh, no; I'll wait till she can come," was his reply. Two hours went by before I was at liberty to leave the household duties. Returning to the sitting-room, the first object that met my eyes was the man on the veranda. The first words of greeting were hardly over when, with all the anxiety of which these people are capable, he asked, "How about my girl?" I asked him if he could not wait a little

longer, and give me more time to consider the expense. "Yes, I can wait; but my child and her mother will be sadly disappointed. I told them I would hurry home to-night (he lives fifteen miles from the station) and tell them what you said. We want her to come; we want her to learn to be a Christian. Her mother can't teach her. I can't teach her. Don't you think you can take her in?" I could not find it in my heart to say anything but, "Yes; we will try, and trust the Lord for her support." Let these people be ignorant as they may, they certainly do manifest a great desire to have their children placed under Christian instruction. And when this is the case, how can we close the doors of the school? I hope I have not been unwise in increasing the number to twenty-five? Miss Palmer and I feel sure, so far as strength is concerned, we can take care of them. Five have their support from the people, leaving twenty unprovided for. We cannot keep them for less than twelve dollars a year, which will be \$240. I know you have ever been as kind to us as any one could wish. We will try and do the best we can for them till we can hear from you. If some must go from us, we will try to select those who have the best homes. The girls always feel anxious to hear from the ladies to whom they are indebted for their home. They remember you in prayer each day. We do enjoy your letters. Trusting it is well with you all, and hoping to hear from you on return of the Star, I remain, sincerely,

J. ESTELLA FLETCHER.

For Our Girls.

WHAT THE "LIGHTERS OF DARKNESS" ARE DOING.

Miss Shattuck wrote from Marash, March 29th:

WE are nearly ready for our annual meeting of the missionary society. The girls have more than fulfilled their pledge of \$25 to the W. B. M. I. They have an excess of \$1.70, and are very happy as they start upon a new year's work. Our year begins April 1st. I do not know how much they will plan for the new year. Our subject for the meeting is, "The Micronesian Islands." The girls have made a map and diagrams, besides pictures, and a motto to help illustrate their subject; I hope it will do good to those who listen. The girls, of course, are blessed in the study needed for their meeting. I have found our girls much interested in the accounts I have been giving them Sabbath evenings of the authors of some of our hymns and the circumstances under which they were written. Surely such women as the mother of the Wesleys, Lady Huntington, Mrs. Brown, and Mrs. Steele ought to be an inspiration to women here. I am more and more impressed with the fact that most of the great work of the Christian world has come directly or indirectly through the influence of mothers. If we can train these girls under our care so they will be good mothers, — for mothers they are pretty sure to become, — it will not be in vain that we labor, even though we are often discouraged.

An account of this annual meeting of this society will be found in the July number of *Mission Studies*.

Home Department.

STUDIES IN MISSIONARY HISTORY. 1875-1885.

BULGARIA.

This Mission on Bible Ground. See *Life and Light*, September, 1881.

Revolt of Herzegovina, Bosnia, and Servia, 1875. Bulgarian Massacres. Congress of European Powers.

War between Turkey and Russia, 1877; Causes, Progress; Peace of San Stefano. See Dr. Field's "The Greek Islands and Turkey After the War;" and *Life and Light*, November, 1877, and page 9, 1878.

The Berlin Congress. Results; Who was the first Prince? See "History of Our Own Times," by Justin McCarthy, chaps. 64 and 65. The comparison of two beautiful little maps in Dr. Field's book above mentioned, gives a clear idea of the changes brought about by this war.

WORK OF THE AMERICAN BOARD.

Theological Institute. See *Life and Light*, 1877, page 217.

Girls' School in Samokov. *Life and Light*, February and May, 1875. Ingathering: *Life and Light*, June, 1880; Present Condition, June, 1884; Annual Reports, 1885.

Work Among the Women. *Life and Light*, May, 1875; September, 1876; July, 1879; October, 1884.

Stations now Occupied. Under what Governments? Sum up the work at each as follows: number of out-stations; of churches; of communicants; native helpers; Bible-readers; Report of American Board.

Missionaries now in the Field. See American Board Almanac, and Annual Report, 1885.

Work of the Methodist Episcopal Church. When commenced? What share has this mission had in translation and education? How many missionaries now in the field? How many members?

The Gospel in All Lands, December, 1885, contains a summary of the M. E. work in Bulgaria, an illustrated article on the Bulgarian People, and a Children's Concert Exercise.

Recent Political Events. Union of Eastern Roumelia and Bulgaria; War with Servia; *Life and Light*, February, 1886; Peace.

Much interesting information on the topics of this lesson may be found in the *Missionary Herald*.

ON Friday, May 6th, the new rooms of the W. B. M. I., at 53 Dearborn Street, were formally dedicated. Bright skies, a pure atmosphere, and fragrant flowers lent their charm to the occasion. Second Samuel vii, 18-29 gave the key-note of the meeting. Mrs. Leake presided, and alluded to the sacred associations of the old rooms, saying, we left them not willingly, but because of the increase of rent. One missionary, Mrs. Dewey, of Eastern Turkey, made us glad by her presence. Letters from Mrs. Moses Smith, Mrs. C. L. Post of Springfield, Mrs. Noble, Miss Pollock and others,

brought tender and stimulating messages. Mrs. Blatchford, saying she had never before felt so much like a veteran, gave reminiscences of the Secretaries who have served the W. B. M. I. Two of these are now doing blessed work for the Presbyterian Board of the North-West, and two, Miss E. Greene and Mrs. W. A. Bartlett, have been called to higher service. Very tender greetings from the Baptist Board were presented by its Secretary, Mrs. Bacon. But perhaps the best of the feast was the paper by Mrs. Humphrey, making tender allusion to the various missionaries whose coming and going hallowed the room in which the W. B. M. I. abode for eleven years. In our foreign department we give her paper entire, as copied from *Mission Studies*.

The following letter touched a very tender chord when read at our Friday meeting. The blessed mother, who is so far within the shadow, is a sister of our dear Mrs. Geo. Thatcher, of Iowa, who took flight heavenward a few short years ago, leaving us, beside the precious legacy of her prayers, a generous remembrance in her will:—

MAY 10, 1886.

AGAIN the year has rolled around, bringing our dear mother's birthday. In sad contrast to the merry party of last year, is the darkened sick-room of to-day, where, although the body still lingers with us, the spirit is already too far "within the shadows" to take note of any earthly anniversary.

We cannot reach her with our gifts, so send their value where we feel sure it will please her when she knows it in heaven. Enclosed please find, etc. Sincerely yours, S. C. S.

A VALUABLE gift to our library comes to-day from Mrs. C. L. P., Springfield, Ill. It is "Woman in Sacred Song," a large and well-selected library of hymns and religious poems by woman's voice and pen. Edited by Mrs. Eva Munson Smith, and with an introduction by Miss Frances E. Willard, it holds in store for us many a graceful utterance and word of wisdom. Next month we hope to have room for some selections from it.

WE have received from Dean Bodley, of the Woman's Medical College, Philadelphia, two pamphlets, one describing the welcome given to Pundita Ramabai, of India, in March last, when she came to witness the graduation of her niece, Madame Anandibai Joshee; the other giving the story of various events in the life of the Pundita taken from her own lips; also the "Annual Announcement" of the Woman's Medical College, Philadelphia.

We are sorry not to be able to copy entire the unique and able address of welcome by Dean Bodley, and the description of the two little delicate Hindu women who stood together among that vast company of Christians,—one enveloped in the fine white muslin folds that proclaimed her widowhood, only her shining eyes and her dainty little hands showing life and motion; the other resplendent in folds of crimson and gold silk, with golden necklace and bracelets. Ramabai's description of the life of a Hindu woman was very touching. She said the obstacles in the way of the advancement of her countrywomen were as "high as our own Himalayas, as hard as their rocks"; and when she closed by asking all present to unite with her in silent prayer "to the Great Father of all the nations of the earth" in behalf of the millions of her Hindu sisters, there were few who did not respond fervently.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1886.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Chebanse*, Aux., 2.85; *Chicago*, Bethany Ch., 7.95, Union Pk. Ch., 106.80; *Danvers*, 10; *Danville*, South Ch., 10; *Elmwood*, 18; *Evanston*, 76.32; *Geneseo*, 25; *Kewanee*, 15; *Oak Park*, 52.20; *Oneida*, 5; *Rockford*, Second Ch., 19.50; *Wauponzie Grove*, 10, \$358 62

JUNIOR: *Chicago*, Bethany Ch., Y. L. Soc., 5; *Illini*, Y. L. Soc., 10.45; *Springfield*, Jennie Chapin Helpers, 47.32, 62 77

JUVENILE: *Cable*, Gospel Messengers, 4; *Chicago*, South Ch., Miss'y Band, 22; *Wilmette*, Busy Bee Miss'y Band, 8.57, 34 57

Total, \$455 96

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Elkhart*, 11.47; *Ft. Wayne*, 21.45; *Indianapolis*, Mayflower Aux., 40; *Kokomo*, 15; *Michigan City*, 22.46; *Orland*, Ch., 8; *Terre Haute*, 44.09, \$162 47

JUNIOR: *Elkhart*, Young ladies, 5; *Terre Haute*, Opportunity Club, 9, 14 00

JUVENILE: *Bremen*, S. S., 1.55; *Michigan City*, Little Grains of Sand, 3.39; *Terre Haute*, M. Star Band, 14.65, 19 59

Total, \$196 06

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, Mrs. D. Findley's Miss'y Box, 4.80; *Algonia*, 5; *Corydon*, C. E. R., 5; *Durant*, Mrs. S. M. Dutton, 5; *Davenport*, 5.70; *Denmark*, 25; *Harlan*, 16.50; *Lansing*, 5; *LeMars*, 14.30; *Marshall*, 10; *Magnolia*, 4.25; *McGregor*, 11; *Osage*, 2.38, \$113 93

JUNIOR: *Grinnell*, Y. L. Miss'y Soc., 10.10; *Gilman*, Y. L. Miss'y Band, 4; *Osage*, Y. L. Working Band, 7.40, 21 50

JUVENILE: *Creston*, Coral Workers, 5; *Mitchell*, Cheerful Givers, 4.78; *Oskaloosa*, Little Helpers, Easter Offering, 5; *Ogden*, Busy Bees, 5.50; *Des Moines*, S. S., of Plymouth Ch., 9.13, \$29 41

Total, \$164 84

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Cooper*, 5; *Detroit*, Trumbull Ave., in memory of Mrs. Maria Oxnard, 25.75; *Dowagiac*, 3.25; *Memphis*, 5; *Port Huron*, 8; *Romeo*, 40; *Sandstone*, 8; *Standish*, 5; *Wateroliet*, Home and F. Miss'y Soc., 6.25; W. F. M. Soc., 6.25, \$112 50

JUNIOR: *Charlotte*, Y. L. Miss'y Soc., 20; *Detroit*, Woodward Ave. Y. L. Miss'y Soc., 50, 70 00

JUVENILE: *Detroit*, Woodward Ave., King's Cup-Bearers, 95.20; *Grand Rapids*, South Ch., Sunbeam Band, 1.50; *Hancock*, Miss. Band, 15, 111 70

S. SCHOOLS: *Grand Rapids*, South Ch., Miss Emily Smith's Class, 70 cts., 70

Total, \$294 90

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Faribault*, 10; *Hamilton*, 15; *Northfield*, 12.69; *St. Charles*, 8; *St. Paul*, Park Ch., 37.50, Plymouth Ch., 45; *Stirling*, 4.50; *Villard*, 4.06, \$136 75

JUNIOR: *St. Paul*, Plymouth Ch., Y. People's Soc., 40 00

JUVENILE: *Hamilton*, Little Reapers, 5; *Minneapolis*, Lyndale Ch., Cheerful Workers, 12, Open Door Ch., Girls' Soc., 5.50, Second Ch., Bees, 5; *Ortonville*, S. S., 5, 32 50

Total, \$209 25

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Breckenridge*, 13.20, \$13 20

JUVENILE: <i>Breckenridge</i> , 5.80; <i>Neosho</i> , Willing Workers, 3; <i>St. Louis</i> , Pilgrim Work- ers, 5.12,	\$13 92
MINNIE BROWN MEMORIAL FUND: <i>Amity</i> , S. S., 7.50; <i>Breckenridge</i> , 6; <i>Kansas City</i> , First Ch., Mrs. J. M. Coburn, 25; <i>Kidder</i> , 13.10; <i>Lathrop</i> , Lida Neely, 1; <i>Springfield</i> , First Cong. Ch., S. S., 40, King's Messengers, 8.16, Miss <i>Jessie Holms</i> , 12; <i>Silvan</i> <i>Springs</i> , Mrs. Copeland's five children, 50 cts.,	113 26
Total,	\$140 38

NEBRASKA.

W. M. ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Crete</i> , 3; <i>Exeter</i> , 5; <i>Fairfield</i> , 17.50; <i>Fremont</i> , 16.00; <i>Lin-</i> <i>coln</i> , 8.75; <i>Norfolk</i> , 4.45; <i>Syra-</i> <i>cuse</i> , 10.00; <i>Weeping Water</i> , 8.50,	\$73 20
JUNIOR: <i>Lincoln</i> ,	20 00
JUVENILE: <i>Arberville</i> , 1.50; <i>Fairfield</i> , 2.50; <i>Omaha</i> , Zion's Cadets, 5.00, Willing Workers, M. Star Miss., 12.00,	21 00
Total,	\$114 20

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Atwater</i> , 6; <i>Bellevue</i> , 16.70; <i>Berea</i> , 15; <i>Brooklyn</i> , 27.03; <i>Chester</i> , 20; <i>Cincinnati</i> , Walnut Hills Ch., 46.50; <i>Cleveland</i> , Euclid Ave. Ch., 37; <i>Conneaut</i> , 23.50; <i>Geneva</i> , 18; <i>Hampden</i> , 5.28; <i>Kelley's Island</i> , 12.50; <i>Kel-</i> <i>loggsville</i> , 4; <i>Lyme</i> , 27.75; <i>Marblehead</i> , Gulick M. Band, 10.89; <i>Medina</i> , 9; <i>Milan</i> , Mrs. M. S. T., 10; <i>Parkman</i> , 5; <i>South Newbury</i> , 10; <i>Thomp-</i> <i>son</i> , 2; <i>Toledo</i> , 1st Ch., 110,	\$416 15
JUNIOR: <i>Marietta</i> , Y. L. M. Soc.,	20 00
JUVENILE: <i>Brooklyn</i> , Waste Not Soc., 12.86; <i>Hudson</i> , Little Helpers, 15,	27 86
Total,	\$464 01

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper, of Cooperstown, Treas. <i>Grand Forks</i> , 10,	\$10 00
Total,	\$10 00

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Sioux Falls</i> , Aux., 30, Lamplighters (Juv.), 20,	\$50 00
Total,	\$50 00

ROCKY MOUNTAIN

BRANCH.— <i>Denver</i> , Col., 1st Ch., 50,	\$50 00
Total,	\$50 00

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 6; <i>Bloomer</i> , 3.06; <i>Beloit</i> , 2d Ch., 18; <i>Berlin</i> , 10; <i>Eau</i> <i>Claire</i> , 27; <i>Lancaster</i> , 10, Friend, to const. Mrs. S. W. Eaton L. M., 25; <i>Madison</i> , 18.01, Mrs. Emma C. Bascom, to const. Miss Florence Bascom L. M., 25; <i>New Lis-</i> <i>bon</i> , 4.50; <i>Ripon</i> , Mrs. A. E. Smith, 50; <i>Wauwatosa</i> , 13; <i>Whitewater</i> , 1; <i>Windsor</i> , 10; <i>Waukesha</i> , 15,	\$178 52
JUNIOR: <i>Eau Claire</i> , Y. L., 15; <i>New Lisbon</i> , 2.65; <i>Wauwa-</i> <i>tosa</i> , Y. L., 15,	32 65
JUVENILE: <i>Sparta</i> Mission Band,	9 00
MORNING STAR MISSION: <i>Lan-</i> <i>caster</i> , S. S., 10; <i>New Lisbon</i> , 4.12,	14 12
Less expenses,	\$244 29
Total,	14 30
Total,	\$229 99

INDIAN TERRITORY.

<i>Vinita</i> , Indian Girls, for Morn- ing Star Mission,	\$2 50
Total,	\$2 50

TURKEY.

<i>Marash</i> , Lighters of Darkness (Junior),	\$3 85
Total,	\$3 85

Receipts for month,	\$2,385 94
Previously acknowledged,	17,041 73
Total since Oct. 1885,	\$19,427 67

Board of the Pacific.

MAY MEETING.

THE workers of our Board always feel strong when they enter the stimulating sunshine that is diffused by the ladies of Plymouth church; and so it was with a sense of privilege that the members of the Executive Committee came, on Wednesday, May 5th, from the clouds and occasional raindrops without to the brightness and good cheer awaiting them, of which a delicious lunch was only one expression. After the social hour the Executive Committee held a quiet session in one of the classrooms. They prayed for spiritual power to rest upon the public meeting, and for guidance in their work. They considered ways and means for the auxiliaries in their various needs. They tried to hear with unshaken faith the statement given by the Treasurer — “Total cash on hand May 1st. \$850” — as they thought of the \$3,727 that must be gathered before September 1st, unless Miss Gunnison’s outfit be committed to Eastern hands. “We shall raise it! We *must* raise it!” was quietly said; and then a vision rose, like a rainbow on the cloud, for the dear young ladies and their efforts up and down the State, while the clink of small coin could almost be heard falling from the chubby hands of the little children in the Sunday-schools which will help to spread the white wings of the Morning Star. There were seventy-five ladies gathered in the smaller lecture-room,— that cheerful room, bright with pictures, banners, and flowers,— and among them were missionaries who recently arrived, on the Belgic, from China and Japan. A map of China hung before us, to which country our thoughts were to be especially directed.

The President read, as the keynote and inspiration of the meeting, selections of Scripture which briefly told the story of our Lord’s crucifixion, resurrection, and ascension, and of the sudden outburst of pentecostal glory, whose radiance shall yet penetrate the darkest corners of the earth.

Rev. Dr. Jeremiah Porter favored us with his presence, and we were privileged to be led by him in prayer, after which the minutes of the last meeting were read by the Recording Secretary, and the Treasurer gave her monthly report.

Mrs. Taylor, wife of Rev. Mr. Taylor of Osaka, Japan, then spoke a few words,—“simply to witness for Christ,” as she said, and to express her interest in the missionary work. The care of seven children, some of them very small, precludes the possibility

of much work being done by her outside the family. She emphasized the value of Sunday-school work in Osaka, which is now quickened by the use of uniform lessons and the helps that have grown out of the system. She showed to us some little shrines containing idols that had been worshiped, and also some china imitations of Japanese gods.

Miss Julia Gulick brought news of Miss Gunnison's health and happiness, and also told us of the affectionate testimony of the missionaries to the value of Miss Gunnison's services in Japan.

It was great pleasure to meet once more Mrs. Arthur H. Smith, of the North China Mission, whose words have before been to us such an inspiration. Her activities have been exerted during the past year in California, but, after a time, she hopes to return to her chosen work across the sea. Mrs. Smith gave us a picture of one of Miss Porter's meetings, which we are permitted to approach in a sedan chair, whose restful movement over level roads is favorable to study, as we are borne along, in sight of green fields, under the shadow of fluttering willows, to the place of meeting. Our arrival is announced by our attendant with a peculiar shout, which brings a crowd of women to the door, who welcome Miss Porter with demonstrations of joy. She is invited to take a seat upon the brick platform, which serves as a bed and sofa. The women manifest their affection by sitting very close to her. Suddenly it occurs to some of them that Miss Porter would be more comfortable sitting upon the rugs which are used for bedclothes; which favor she declines, "for reasons of her own," but is perhaps compelled, at last, to accept. After many tedious preliminaries of formal talk and ceremony, Miss Porter begins to tell the story of Jesus, clearly, lovingly, patiently, to their clouded minds. Over and over again the lesson must be taught, for Chinese women cannot sit still two minutes at a time, and while they are moving restlessly about it is hard to impress the truth. Months of patient labor are sometimes required before a single text is learned by some of the more stupid ones, while others show more facility in the work. Mrs. Smith spoke of the pain with which she witnessed outrages against the Chinese in Southern California, and felt that sufficient protest was not made by Christians against such brutal proceedings. She entreated us, as Christian women, to cast our influence against that injustice, asking, "How shall we answer the people in China when they come to us in simple trust, saying, 'Tell us it is not true?'"

The President expressed our pleasure in listening to Mrs. Smith once more, and assured her that "strong voices of protest are heard in San Francisco in regard to outrages against the

Chinese"—outrages, let us say in passing, that have been committed almost exclusively in remote settlements, and largely by the foreign element within the borders of our State. Of such lawless and wicked acts Christian people are a unit in condemnation.

We were next privileged to hear from Miss Mary H. Porter, who has just arrived from the scene of her labors in the field formerly occupied by Mrs. Smith in China. She spoke hopefully of the work, and her expressive face and glistening eyes gave emphasis to the glowing words with which she told us of some experiences in her missionary life. She spoke of an old woman, eighty-three years old who received the gospel like a little child, into a heart that seemed to be in an attitude waiting for the truth. She had been feeble for some time, but, in her eagerness to attend Miss Porter's farewell meeting, she walked five miles, and said she "was not tired at all." The Sabbath before Miss Porter left, there was a communion service in their little mud chapel—10 x 12—and fifty-five were gathered there; while in front were several little girls who were baptized, and some of them received into the church. After the simple and impressive service the church-members took the hands of those who had just been received, and welcomed them to fellowship. One little girl stood just back of them with tearful eyes, for her father had forbidden her to be baptized. The church-members took her also by the hand, saying, "We feel that you are really a member of the church." Many of the women, in giving their children to Christ, seem to have a full realization of the difficulties and trials that await them. They know that it will be almost impossible to find husbands for their girls, and they foresee the prejudice that will cause them suffering in every relation of life, and yet they persevere. The people are self-denying, also, in their gifts to the treasury of the Lord. The meetings have been held in a little adobe hut, entirely inadequate to their needs; and after talking with them about the necessity of providing a simple chapel, Miss Porter left them to think it over. The result was a determination to make the effort, and circulars were sent to the stronger churches, who responded nobly to their call. From Peking came \$50, and from Tung-cho \$30; while from other places smaller amounts were sent, according to their means. So these poor villagers were enabled, with this help, to "rise up and build." Miss Porter closed with an earnest appeal for our prayers that the spiritual temple, which God alone can build, may be reared in the hearts of this people.

The meeting closed, as usual, with the Lord's Prayer and Doxology.

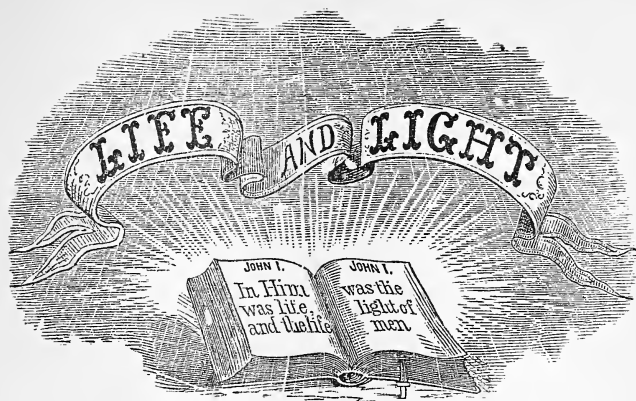
Many availed themselves of the privilege of speaking with our missionary friends before departure for their homes; and we may hope that each one present felt a new and abiding sense of the greatness and the blessedness of foreign mission work.

TURKEY.

A VISIT FROM HOME FRIENDS.

Mrs. Baldwin writes to us from Broosa of a cheering visit received last winter from Chicago people, and the ray of brightness reveals to us the longing that the missionaries must feel for congenial society, however happy they may be in their work.

SHE says they came "very unexpectedly with our English Consul one Monday morning, when the 'beehive' was in full operation. I saw them from the schoolroom windows, and ran hastily home to greet them, for something seemed to tell me they were from the home-land. As I was entertaining them at our house, and showing them over the school-building (and I did not lose the opportunity of telling them who had provided such a pleasant home for this family of girls), I could not help wishing some friends right from California might step in in the same way. They asked many questions, which we tried to answer as fully as possible, and the remarks they made showed that they were thoroughly interested. I am sure it would have been a satisfaction to you if I could have noted down what they said as they passed from room to room. It would have revealed to you how it struck people seeing it for the first time. I see so many things all the time that I wish could be done better, that, perhaps, I don't appreciate as I should the attainment that the girls have made in various directions. The visit was a hurried one, but they sat long enough in the schoolroom to hear some recitations and singing, and their quick eyes seemed to take in everything—the pleasant view from the windows, the comfortable American desks, the writing and examples that happened to be on the blackboards, the fingering of the girl at the organ, the readiness with which questions in English were answered, etc. They said some kind, pleasant things to the scholars, and their sympathy and friendliness to me struck a chord in my heart that vibrates still, for I think I never fully realized before what a spur a little commendation is. The girls often speak of them, and the visit seemed to do them as much good as it did me. They came as strangers—we parted as friends; and as they were going away they put into my hand two and one-half Napoleons, to help the girls have a "merry Christmas," altogether spontaneous on their part, for no reference whatever had been made to the approaching holidays. This I kept a secret till the time came, and then I gave to each one a gift, which will be kept, doubtless, for years."



FOR WOMAN.

VOL. XVI.

AUGUST, 1886.

No. 8.

EAST CENTRAL AFRICA.

LETTER FROM MRS. M. B. RICHARDS.

THE past year has brought to us many changes. We are now left alone here to keep the beacon-light burning on Mongwe Hill, and we do want to make it very bright, so that the thousands of people gathered around the shores of Inhambane Bay may be able to see. Mr. Wilcox and Mr. Ousley, who were with us here, have each gone to new and separate homes. There are so many to be taught, and so few to teach, we feel like spreading out, so that our influence may reach as many as possible.

We have with us, living in a small house near ours, Dalita and Lucy, two Zulu assistants, whom we find to be true helpers in the work. Dalita is a girl twenty years of age, a graduate, and afterward a teacher in Inanda Seminary. Lucy is her widowed sister, formerly a Bible-reader at Inanda. Dalita has been with us ever since we came; Lucy has been here not quite a year. As the Zulu language is in many respects similar to the Tonga, they acquire the latter much more readily than the rest of us, so that Dalita especially is a great help in translating.

Morning and evening they assist in teaching our school here, and during the day they go out and teach the children, whom they

gather together in the kraals. Lucy's school is at the kraal of our chief, not very far distant; while Dalita goes across the bay, in a little boat, to a kraal of over four hundred huts. These kraal schools are encouraging, because one does get hold of the children, to some extent, and through them of their parents, and because some of them come comparatively regularly, and are quick to learn. Then, too, it is a good way to introduce ourselves to the people. In no other way do they find out so quickly who we are and what we are trying to do. When Mr. Richards goes to hold a meeting in a kraal, it is always the school-children who go out to meet him, who gather the closest about him, and sit the quietest during the service; who know the hymns and lead in answering the catechism questions; and who are the last to bid him good-bye, having followed him down to the very water's edge. They seem to feel as though, in a sense, they belonged to us, and had a special right to our interest and notice, because they go to our school.

But a kraal school has its discouraging side, as well. The attendance is very irregular; and when a child does come, he and his people feel as though he was conferring a great favor upon the teacher, instead of himself. Some days Dalita has had over one hundred present, and again not one would be there. One day the great crowd of children would make so much noise and confusion, she would find it nearly impossible to do anything with them; the next day, by going into the fields, or out on the bay, she would succeed in gathering a dozen or two. When she went to call them, the mothers would say: "Where is the money you are going to pay our children for going to school? Give them two handkerchiefs a month, and we will see that they attend regularly." But so long as there are no handkerchiefs forthcoming, the mothers much prefer their children should stay at home and help them dig, or take care of the babies. All the influence at home is against the child's going to school; and if he does not find study a pleasant thing and the teacher very attractive, he will most likely stay at home. If he takes it into his head, some day at school, to make more disturbance than the teacher can possibly get on with, and she is compelled to gently reprove him, all he has to do is to get up and walk away, and not come to school any more. It is no loss to him, only to the teacher; for wasn't he going to school just to please her? Lucy and Dalita often have the scholars ask when they are to have their pennies, saying they have been coming to school for a long time, and have not got any pay for it yet. You can imagine it takes no little patience to teach such a school. Nothing but a genuine love for souls can make it pleasant.

Within the last month our first two native women have put on English dress. They are the wives of two of our oldest boys. The boys came to me some time ago and wanted to buy dresses; but as enough of the very cheapest calico to make a dress would cost one half a month's wages, I told them I would see if I could not let them have some of my dresses a little cheaper. The result was, that two of mine were sold at ten cents each, and the boys went home highly delighted with their purchases. I might possibly have given the dresses away, but I thought it would be better for the boys to buy them at such a price as they were able to give. It is quite a comfort to see about us once more some one respectably clothed.

The work among our girls and boys has been especially encouraging this year. Considering the ignorance and superstition of these people, and the evil that surrounds them, I fear my faith was not sufficient to really expect visible fruits very soon; but God has blessed us more abundantly than my faith deserved.

For some time before Christmas several of Mr. Wilcox's boys and our own had shown special interest in religious things, and we thought a few union meetings might be beneficial. Accordingly, Christmas morning found all the missionaries, with all their boys and girls and our four Zulu helpers, gathered here at Mongwe, —nearly seventy in all. During the three days of their stay here, meetings were held for our boys and girls both morning and afternoon. At the first meeting nearly one half the boys declared their intention to leave their heathen customs and to follow Christ; and during the meetings almost all of them made a similar decision. We can hardly hope that all, or even a large majority, understood all their words implied, but those who have been with us longest understood; and if only a few, even, have turned from death unto life, it is a rich harvest for so new a mission-field, especially in Africa, where all things move slowly.

Since Christmas we have had much to encourage us in the life of our boys. They have all given up tobacco and beer,—two very common evils in this country. They also profess to have left the attendance of heathen dances, and given up other customs. The boys have a prayer-meeting of their own every Friday and Sunday afternoon. We all attend, but after the opening exercises the boys are left free to take such part as they please, and they are always ready to speak or pray. There is seldom an unoccupied moment; sometimes their remarks are not to edification, but they do as well as they know how. They are not afraid to speak out their feelings. If one boy says, "I have been following Christ all the week," another may speak up and say, "No, you haven't,

either; you know you got very angry yesterday," or, "You took a little beer when the people at the kraal urged you to do it," or, "You refused to pray at my house, and would not go to tell the boys about Jesus." Many people would not take such plain reproof, but the boys seem to think it is all right. We have tried to impress upon the minds of our boys the idea that if they really love Jesus they ought to go and tell others about him, that they too may be saved; and that Sunday especially ought to be a day for this kind of work.

Sunday is our busiest and best day. Saturday we ask our boys to tell all the people they see that to-morrow is Sunday, and to bring their friends with them to the service in the morning. Then, early Sunday morning, Mr. Richards blows his cornet horn loud and long to let the people know what day it is, as they have no idea of the days of the week, and we have no bell to ring for Sunday services. At eight in the morning the horn is again blown, and we all go into the schoolroom for morning service. This consists of the Lord's Prayer repeated in concert, three hymns, two prayers, a chapter taken from one of the first eight chapters of Matthew or Luke, as this is all the Testament yet translated; then comes the sermon, and our one hundred and sixteen catechism questions repeated by all our boys and girls, and any of those outside our own school who may happen to know them. After service, Mr. Richards, our two Zulu helpers, and four or five of our older boys get into their boats and go across the bay and spend all day holding services in the many large kraals which line its southern and eastern shores; in the meantime I remain at home, to take care of our boys and girls and have charge of the noon and afternoon services. The boys of Mr. Richards' company separate, each one visiting one or two different kraals. They visit the same places each time, and gathering the people together tell, as best they can, the good news which they have come to bring. Mr. Richards takes the general supervision of the work, visiting four or five kraals one Sunday, and as many more the next. He asks the people what the boys have told them; and in this way he can keep a careful watch over the boys, and instruct them where he sees they are deficient, as well as help the people to keep in mind what they have been told.

There are grand opportunities for work here, because there are so many within easy reach. One can visit in one day four or five kraals, each one having as many as a hundred huts. Although there are so many people, do not imagine that all the missionary has to do is to go to a kraal, and he will find a large congregation of people eagerly waiting his arrival, and quietly listening to all he

has to say. Instead of that, he finds the people scattered in every direction; some down at the bay, fishing; some out in the field, digging; some gone to a distant spring, for water; some preparing the evening meal; or perhaps everyone has gone to a dance in a neighboring kraal; or there may be one at the kraal he is visiting, which is equally bad so far as the hope of doing them any good is concerned. But if there is no dance to interfere, the first thing to be done is for the missionary to send off his boys to call the people,—in the meantime, perhaps, playing some Moody and Sankey tunes on his cornet. When the boys return, they sing the hymns until quite a crowd is gathered. They are comparatively quiet, their attention being attracted by the music, and this is the time to begin to talk. Perhaps they may listen for a little while; and then, finding they are being told about some strange foreign thing they neither know nor care anything about, they begin to talk to each other about the things in which they are interested. They have no idea of keeping still simply because some one else is talking; the man who can talk the loudest is the successful one. But knowledge of us and our work is gradually spreading among the kraals, and the people are learning to behave better during services, even though they do not always understand what is said to them. At the end of the service a number always come asking medicine, either for themselves or sick friends, and some time is spent going from hut to hut visiting the sick ones, and, if we can help them, telling them to send to the house the next day for medicines.

They call us all "Jesus." When Dalita goes to her school the children call to each other, "Jesus has come; Jesus has come." When they speak of going to attend our religious services, they say, "We are going to see Jesus"; and at the close, "Jesus is finished." One day, Mr. Richards was talking with a man across the bay who had never been here, and whom he had never seen before. Mr. Richards said, "Did you ever hear of Jesus?" "O yes," he replied; "I have seen him." "Where does he live?" "Over at Mongwe." May the people soon know more about the precious name they have learned so well!

FIFTY YEARS IN THE ZULU MISSION.

In contrast to the foregoing description of pioneer missionary work, is the account of the Jubilee meeting of the Zulu mission, held at Amanzimtote, in December. A brief sketch of this celebration has been given in the *Missionary Herald*, but we make a few extracts from the complete printed report

recently received. The following is taken from the *Natalian*, a local newspaper. It says:—

THERE are on this one station the homes of four white missionaries and the industrial teacher, while upon the encircling hills are the snug and substantial square-built houses, most of them of brick, belonging to the mission natives. Each has its garden-patch adjoining; and some, with even a cattle-kraal, showing the cotter to be also possessed of live stock. The whole composes a perfect Arcadia, as compared with the state of things one ordinarily finds among the natives of Natal.

A peep into two or three of these native cottages afforded us a surprise that will long linger in our memory. The dark lady, of one of the homes we visited, passed us on the road leading to her house, and on being told whither we were bound, she said we would find the young people at home; and, true to the sensitiveness of her sex, added an apology for any lack of smartness we might detect about her home, as they were "only poor people." On reaching the house, however, we found two or three stalwart "boys," and about as many buxom lasses, all tidily dressed in preparation, apparently, to attend a meeting of natives that was about to take place. And the home was as cleanly and as simply, but comfortably, furnished as were dressed the persons of the occupiers. Who has not hesitated to enter through the low, dirt-besmirched doorway of the smoke-begrimed Kafir kraal, when driven to seek shelter therein when belated in the wilds? Who, more often, has not had occasion to shrink from contact with the grease-besmeared persons or toga of the kraal Kafirs, or inhaling the perfume of their presence? But here we found not a trace of all that is elsewhere so objectionable among the natives. The difference between the real mission native and the kraal Kafir in this respect was to us most striking and agreeable; and the difference as regards manners and bearing toward superiors was as great, if not greater.

There was nothing "put on"—no silly aping of the white man's ways—among these Amanzimtote "*kolnas*," neither as regards their persons nor their homes. They wear European clothing, but only as neatly made up of the humble print or muslin, the useful tweed or corduroy, and their only decoration the suggestive blue ribbon, or such like. In their homes they have European furniture—tables, chairs, cupboards, shelves, books, cooking-utensils, etc.; but there is nothing that could be regarded as an extravagant luxury, unless the possession by some of the young women of a looking-glass, a usually pardonable luxury, could be called such. There are no carpets in these cottages, but

the floors are kept clean and wholesome by being regularly smoothed and smeared with cowdung wash. Nor have the native cottagers attained to the civilization of bedsteads, as yet, but still content themselves with their neatly-wrought mats.

This furnishing of their homes is entirely voluntary on the part of the natives, except, of course, in the case of the boarding pupils. It thus happens that the furnishing of the cottages varies with the degree of civilization of their occupants. At one cottage we found the family possessed of two sewing-machines,—one a costly machine on a stand,—and we learned that the daughters of the house were tailors and dressmakers to the mission natives, with whom they did a fair amount of trade. In the same home we actually found the comforts of a sofa, and in another there was the civilization of a “passage” through the house. Several of the homes were decorated with pictures and Scripture mottoes in Zulu and English. At only one cottage did we notice anything like positive barbarism: that was where an innocent native lad was found rolling on the ground in front of the house, luxuriating in the coolness of utter nudity; but, significant to relate, we discovered it to be the home of a couple where only the husband was a Christian, for the wife frankly acknowledged to us that she was only a *kolwa eli gqokayo*—a believer as to clothes.

There are, then, fifty or more of such native houses on the station; and as we went over some of them for a cursory inspection, we could not help exclaiming in respect even of these temporalities, “What hath God wrought,” through his servants, the missionaries, these past fifty years. In the reports and addresses that were given by the missionaries at this Jubilee gathering, full information was supplied as to the spiritual success of their work; but the foregoing outline sketch of the present material and social condition of the mission natives, may be useful for comparison fifty years hence.

One of the interesting sessions of the Jubilee is described as follows:—

The forenoon meeting commenced at half-past nine, and the chapel was again packed with native men and women. It was known that this morning there was to be a great *indaba* with the natives. After the chairman, Rev. S. C. Pixley, had opened the meeting with devotions, he proceeded to explain the reason of this exceptionally demonstrative gathering of missionaries—that it was their jubilee celebration; and he concluded by inviting those natives to stand up who had known the first missionaries who came here fifty years ago—Messrs. Adams, Champion, and Grout.

Four or five men and women rose to their feet at this invitation, their manifestly hearty response thereto and their venerable appearance imparting a peculiar significance and solemnity to the movement. These fathers of the native church were then requested to give their testimony respecting the establishment and progress of the missions with which they were or had been connected. They all commenced their stories by referring to the time of Dingaan (predecessor of Panda, who preceded Cetchawayo on the throne of Zululand) as that in which they first came in contact with the missionaries; and the spontaneous and independent references made by each to such events as the massacre by Dingaan of Retief and his party of Dutchmen, and of the English party led by Cain and Biggar, as also the massacre of the Dutch families at Weenen by the same treacherous chief, fully confirmed the historical facts that have come down to us from other sources. Their testimony as to the kind offices of the missionaries from the first, and the great benefits derived by the natives from their labors,—must have been most cheering and encouraging to those noble servants of God who sat listening to these native converts. We can only give a sketch of what took place at this remarkable meeting.

Nancy, the intelligent half-breed woman, to whom we have alluded above, said that she lost her father when she was about three years of age, and at the age of six her mother must have cast her off. When about that age, when she was wandering about in the *veldt* near the Umlazi River, she was overtaken by Dr. Adams, on horseback, who asked her a few questions as to her parents and her then homeless condition, and at last pulled her up into the saddle in front of him, and took her to his station near by, where she was well cared for, and had ever since been connected with the American and other missions. During the earlier part of her life she had been in the service of the late Dr. Lindley, from the time he acted as pastor for the Dutch people in Maritzburg until he left the colony for the last time.

Some of the speakers alluded to the fact of Dingaan's being puzzled to account for the escape of the missionaries from the massacres instigated by himself, when all his other white and black victims met the death designed for them. This was easily to be accounted for, because the common Kafirs had from the first befriended the missionaries who had come across the seas to do them good. One old man stated that it had come to his own knowledge that the missionaries tried to persuade Cain and Biggar from embarking on their fatal expedition against Dingaan, because of the hopelessness of their success, as events too sadly proved: they were all massacred.

During the meeting many questions were asked of the old fathers of the race by the missionaries, while the younger natives around listened with all their ears, and the scene was a most animated one.

INDIA.

WOMAN'S WORK IN THE MARATHA MISSION.

We make the following extracts from the Annual Report of the Maratha Mission. Of woman's work at Sirur Mrs. Winsor writes:—

WE have had a class of women learning to read, the regular Bible classes, prayer-meetings in three different places every Friday, during a part of the year a sewing class, and a mothers' meeting the first Thursday of every month. The women, Christian and heathen, have showed much interest in attendance upon these different meetings. In connection with that of the mothers, they have framed for themselves a set of rules, promising to be guided by them in the daily care and instruction of their children. I never knew a year in which all the Christian women have exhibited so much interest in working among their heathen sisters. Especially has this been the case during the last six months. The wife of the pastor started off right in the midst of rains, accompanying her husband on a tour to the villages, and returned with an interesting account of her reception everywhere. Again and again women said to her, "If you make such an effort to come to us in these rains, we must give up all our work to listen to the words you bring of salvation." Two have returned from a tour of fifteen days, having visited about thirty villages, and being permitted to speak in every village, to all castes, thus meeting hundreds of women, and hearing very often the expressions, "Our gods are no gods"; "We only worship them because our parents have"; "We will leave this bad, bad religion;" etc. On one occasion they met a young woman, the daughter of a *patil*, who was deaf and dumb. Her father, strange to say, had taught her arithmetic, reading, and writing. Our Bible-women asked her questions, writing them in the sand, and she told them she did not worship idols; that she worshiped Him who made all things. Our Christians were surprised at her answers. It was indeed wonderful that one so shut away by her deafness from the sound of the heathen life about her, should have been taught as she had of the Unseen. The women, counting those who are paid and those that have given voluntary service, have had during the year eleven

thousand hearers, as shown by their reports. Some women have united with the church, and others are asking for baptism. We pray most earnestly that they may believe in Christ, not only a few at a time, but that hundreds may come to him, yea, that thousands even may be preparing "to see the King in his beauty," and the "land" which to so many of them is still "very far off."

Of one of the Bible-women, the oldest one in the mission,—one who for many years has been supported by the Indian Female Normal Education Society,—a grandson says: "I never heard any one pray as grandmother prays. She takes the name of every one in our church; she asks God to make such a one leave off his bad habits; she prays that he will comfort such a one, strengthen this weak-minded sister, and restore that wanderer, and make each and every one a true child of God. She prays more than two hours every night; and when I lie in bed and hear her, I feel so strange to think how she can remember every individual one." We have experienced many times the greatest comfort from her prayers for us and with us in our times of sorrow. Is not a church blessed that has such an one to pray?

Of the work in Sholapur, Mrs. Harding writes:—

I feel especially thankful, as I look back on the past year, that the Lord has given me strength and opportunities for visiting among the women more than any time before. I have generally taken one or more Christian women with me, and we have found much to encourage us. Very seldom have we met with unkindness, or been refused a hearing. At times we have had special encouragement; as, for instance, one day after visiting one of our schools I went, with one or two others, to see some of the women living near, as in this way we often become acquainted with the homes and mothers of our scholars. After going to two or three places we started to return home, when an old woman met us. She took hold of my hand, and would not let us go till she had drawn us into her yard, where there were several other families, all connected with her own. There we sat and talked, and sang some of our hymns. On making our *salaams* we started again for home, when, to our surprise, another old woman met us, and urged us to go with her. She fairly drew us along, and would not take no for an answer: we could not refuse her. Again we went, and tried to tell briefly "the Lord's story," and finally set out on our homeward way, thankful for being able to sow the precious seed in some of these homes.

At another time we went to see a woman who calls herself a

goddess. It was pitiable to see one so young and strong seated there in idleness, richly dressed and covered with ornaments, receiving the homage of those about her. A light was burning before her; cocoanuts and other offerings were placed near her, and many women came and fell down before her, bringing their gifts. We, too, went—to tell her of Jesus, the Saviour, the only name under heaven whereby we can be saved. We were sorry to be compelled to speak through an interpreter, as she pretended not to understand Maratha, but Varanese. Our hearts ached for her. The Christian women went several times to see her, and the last time they thought she seemed somewhat impressed.

We have been much cheered by the recent conversion of a young man named Sutwa, at Kumbhari, six miles away on our Eastern field. We have felt his to be a clear case of God's work in the heart; else how could he bear persecution and insult so meekly, and still go on his way bravely doing his daily work, walking nearly six miles every Sabbath morning to attend meeting, wearing a cheerful countenance, and winning hearts by his simple trust? He often carries his little primer tucked away in his turban, so that when he has a few moments for rest he can con his book, learning a little here and there, as he is able, and adding to his little stock of knowledge. We have been greatly pleased to see his eager desire to learn, and the progress he has made. Bhazubai, his cousin, was baptized about eight months before Sutwa, at the time we were spending a few days in their village. She had much to endure from her husband. For a long time he would not allow her to come home. She stayed with us several weeks at different times, about two or three months in all, and while here we tried to teach her. She went to her father's home for several months, and in that heathen home she had much to try her. A few weeks ago she was again brought to her husband by her friends. He refused to have her remain at first; but afterward, yielding to the entreaties of friends, he allowed her to do so, to our great joy. We are hoping and praying that she may win his love by her daily consistent life, and so draw him to the Saviour she has chosen. It is pleasant to know that Sutwa has tried to have evening prayers at Bhazubai's house as long as he was permitted, and since then at other places, hoping thus to speak a word for Jesus to some heart as well as strengthen his own and Bhabzubai's. Perhaps some day the fruit will appear in other hearts where we least expect it.

When will the desert spot of Kumbhari and the region around "blossom as the rose," and become as the "garden of the Lord?" The work is great, the workmen few and feeble. Pray ye the

Lord of the harvest to send us earnest, faithful laborers into this wide harvest-field. We, too, will pray and wait, for we must have them.

MICRONESIA.

EXTRACTS FROM MRS. LOGAN'S JOURNAL.

Our readers will be interested in the following items from the Journal of Mrs. Logan, recently received from Ponape. Owing to the pressure of many cares, it is not so full as in other years, and the extracts are necessarily brief. Under date of Oct. 1, 1885, she writes:—

JUST now the excitement with us is the annexation of these islands to Germany, and the presence of a German man-of-war now at anchor here. It may mean a great deal for missionary work in these islands,—we cannot tell. It will depend upon the kind of man sent out as governor. Almost any government is better than none; and if fighting among the natives is stopped, and a wise authority exercised, that will be something. On the other hand, the influence of the beer, and wine, and tobacco which is almost sure to come is not desirable. Will not our friends unite with us in praying that a governor may be sent whose influence will not be harmful to the missionary work among these people?

Mrs. Logan's first visit to the new Morning Star, so eagerly longed and waited for, was not one of unalloyed pleasure, as will be seen by the following:

The wind had been westerly, so that it was not safe to anchor near, and it proved quite an undertaking to get to her. Mr. Logan and I were both so seasick that there was no comfort in going. I tried to look around a little and see the vessel which is freighted with so many prayers, and in which so many children have shown such loving interest, but it was to little purpose. I was glad to return with Mrs. Bray to their pretty room, and assume a horizontal position until the time came for us to return home.

The beauty and comfort of the little vessel were, however, fully enjoyed later in the year, when it took Mr. Logan on a trip to the Mortlock Islands, and when it carried Mrs. Logan and the children in March to Uman and Fefan, in a rather more comfortable way than the canoe voyage, described in *LIFE AND LIGHT* for February.

The labor question in Micronesia seems to assume a different phase from the one prevalent in the United States, just now, the laboring people being thought to receive too much instead of too little. Mrs. Logan says:—

The most of the boys who live with us have now learned to

make shirts and pants for themselves, and go respectably clad,—the others are consequently envious of them. Not long ago we took a woman into the family, and taught her to sweep and dust and do some other work. She has proved very helpful, but the poor woman has rather an uncomfortable time when she is with the natives, because they are so envious of her on account of her food and clothing.

Of the general work, Mrs. Logan writes:—

There has been nothing very eventful in our lives during the few months past. We have had a twelve-weeks term of school, at which the attendance was good, and the interest well sustained. We now have a class of a dozen or more, who are reading in the Testament. They are quite proud of it, and we are very glad, although, of course, they do not read with much understanding. We feel as if it would be a great help if we could put a little Yankee energy into these people. They want foreign clothing and other things very much; but they much prefer getting it through some one else's exertions than their own. The same is true with reference to their books. We do not think it would be right to give them books when they can pay a trader as much for a small box of gun-caps as a Testament costs them; so the labor of getting books goes on very slowly with them. Some of them have tried various devices to get them of us without pay, but we are inexorable, and we trust they will learn in time. One woman, who is a very constant attendant at school, and one of our best scholars, ought to have been reading in the Testament two months ago, but she does not buy a book, and we will not give her one. One day, when Mr. Logan was away, she came smiling very sweetly, bringing two young cocoanuts, and asked, "Wouldn't you like to give me a Testament?" I smiled back as sweetly as I could, and replied that it would not be right to give her a Testament when she and her husband would not make a proper effort to buy one.

It has been a time of great scarcity for food for some months. If the people were only more industrious, and would plant more taro and bananas they need not suffer so much for food when the bread fruit is out of season. Mr. Logan has been very faithful in trying to teach them the better way in temporal things; and they have an object lesson before them in the mission premises, for we are getting every available corner under cultivation as fast as possible. I wish you could see our plantations of taro and bananas.

The Journal closes under date of March 10th.

The Star sails to-morrow for Honolulu, and to-day we are closing up our letters, finishing off our orders, and trying to think of everything we shall need for the next two years. So many things claim our attention it is hard to keep steady nerves and thoughtful heads.

Young People's Department.

TURKEY.

TALKS WITH OUR GIRLS. No. 3.

ELIZABETH and Cyrene came in one day and silently sat down. The latter had some months before presented herself for admission to the church, but had left almost immediately; and since her return, although I had spoken with her, her pastor had not alluded to the subject.

They seemed embarrassed, and fixed their eyes on the floor. Presently, Elizabeth began to cast imploring glances at Cyrene, but could not catch her eye.

"What is it, girls?" I inquired. Then Elizabeth finally plucked up courage, and turning to me, said, "We were told last Sabbath that those who did not unite themselves to Christ's body here, could not be with him in heaven. Is it so?"

"I suppose you refer to what was said in regard to the Lord's Supper," I replied.

"Yes," said Elizabeth.

"A person may be a Christian and yet not approach that blessed table—there may be no opportunity; but if he loves the Lord, he will wish to obey his dying command. If our mother or some other dear friend should, with her last breath, ask us to do a certain thing, would we not feel it a sacred duty to obey her?"

"What reasons may hinder one who loves the Lord from uniting with his people?"

"Want of love," said Elizabeth.

"No; I mean a person who truly loves Christ." Neither of them answered; so after a moment's pause I continued:—

"As I have already said, there may be no opportunity, no church organization with which to unite; that is a sufficient

reason. But there are others which are questionable. In my father's parish there was a lovely Christian woman who had never made a profession of her faith, though her friends often tried to persuade her to do so. Her husband, who had for twenty years seen her daily life of humble trust in Christ and obedience to him, begged my father to talk with her, and, if possible, overcome her reluctance to join the church. He found that she was so humble that she could scarcely lift up her eyes to behold Christ. He talked with her many times, however, and at last persuaded her that 'looking unto Jesus' was as much her duty as looking at her sinful self, and she came forward and acknowledged him as her Lord, to the great joy of all, herself included."

"But we are told in Corinthians," said Cyrene, "that a man must examine himself; 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself.'"

"Yes; we are to examine ourselves, but to find what? Perfect purity and sinlessness? No one who loves Christ will claim a place on account of his own intrinsic merits. Christ calls those who feel their *sins*, not their worthiness. No; we are to examine ourselves to see what are our desires, our purposes—whether we are truly resolved to follow our Master. If we are, then it is a duty and *privilege* to accept his invitation, 'Take, eat; this is my body,' and to drink from the cup when he commands, 'Drink ye all of it.'"

"But supposing one becomes a stumbling-block to others by uniting with the church," said Elizabeth.

"How does one become a stumbling-block?"

"By doing wrong."

"Whether members or not, have we any right to do wrong?"

Elizabeth looked me full and thoughtfully in the face and answered, "No."

"Who can help us avoid sin?"

"Jesus Christ."

"Will He help us more readily when out of the church, and disobedient to his command, than in the church, and trying to obey him in all things? We must fight sin, at all events; and it seems to me that we can fight better in the way he himself has appointed. If I am cold, shall I stay away from the fire? No. If I am spiritually weak, I shall try to get as near my Saviour as possible; I shall seek all the human aid within my reach; I shall accept any help that is offered, if it has his sanction."

"But I see that people make the failings of a church-member an excuse for doing wrong."

"We must simply seek to know our duty, and do that regardless of what others say or do. Of course I do not mean that we are to be careless of their welfare; indeed, we cannot be, if we are really anxious to do right. When it is a question of our own feelings or wishes, merely, then we should be influenced by the effect on others: but I notice that it does not generally arise in that connection; it is when a question of *duty* is up that we begin to be troubled about the effect on others. The second of the two great commandments, by which Christ summed up the law, enjoins loving our neighbor as ourselves; and we can best do that by obeying our Lord, and seeking to please him in all things. Your joining the church may be a stumbling-block to some, and a great blessing to others. It may be, also, that just in this matter we may find the cross we are to carry — being willing *not* to seem a model to others, and bearing their sneers and fault-finding."

Later, Elizabeth came alone.

"I have decided not to join the church at present," she said.

"What has brought you to this conclusion?" I asked.

"My feelings are not what they ought to be. I do not love God as I should."

"Do you wish to live for the world, or for eternity?"

"Oh, for eternity!"

"Is it your purpose to obey your Saviour and please him, or not?"

"Yes; I do wish to live for him; I am determined to, with his help."

"Then it seems to me that you have made a mistake. Don't look at your feelings — or only to pray God to give you what you lack. Feelings may lead one wildly astray. What is your *determination*? — that's the question.

"It seems to me better to wait till I leave school. I am afraid the girls will think I am setting myself up as a saint."

"It will be no easier out of school. There will be the same, or equally strong, objections. I am afraid you will do yourself harm rather than good by deferring this indefinitely — or till you are satisfied with your feelings. My father persuaded me into the church almost against my will. I had all the objections you have, and more. I lacked the firm faith and ardent love of the ideal Christian; I was full of faults, and he knew it as well as I; but he seemed to see in me an honest purpose to serve my Master. Since then I have been very grateful to my father. The bond of Christian fellowship was many times like an anchor, holding me to my Lord. Think the matter over, and may the Lord himself be your guide!"

Some days later, immediately after hearing a clear exposition of the origin, object, and use of church organization and membership, Cyrene came to ask that I would remind the pastor of her wish to profess her faith.

Soon afterward Elizabeth came to me. "I have decided," she said. "Will you please tell Pastor T. that I would like to join the church?"

BLUE RIBBONS.

INSTEAD of jumping the rail she sat down on it, her flowers and vines gathered in her hat, her face dreamy with thought.

"If we could only raise some money to begin on," she said to herself, "after awhile we could get the girls into it, and plan ways to raise more. Just think how splendid that mission band was out there in Greenfield—a little bit of a place, and not half a dozen girls to do anything! And here we have never tried. I am just ashamed. But I don't know how to begin. We must have a little money to start with. Ten cents a month is little enough. All of us could earn that, if we could only think of ways. We could have a sewing society, and make aprons and holders, and such things. They would sell, I guess. But aprons can't be made without money. I wish I had just a little to start the thing. If I had a dollar I would spend it in cloth and things, and get mamma to cut it out, and invite the girls, and talk it all up while we sewed. Things always go after they once get started. But, then, I haven't a dollar; and I certainly can't ask papa for any more money, after what he said last night."

Just at that moment our young dreamer started, and a pink flush came on her cheek. She had placed her hand in her pocket to get her handkerchief, and it came in contact with something hard. She knew what it was,—a silver dollar, her own, too. What if she *should* use that to start a mission band with? But the dollar was to have bought blue bows with which to trim the new suit that was getting ready to be worn at Laura Stevens' birthday party. Every one knew that blue was just the color to match that soft, delicate goods; and a dress didn't look complete nowadays without bows of ribbon on it. Besides, she told the girls just what she was going to have. What would they think? "I don't see why *I* should give up everything to the missionaries, any more than other people," she said at last; and she felt as though she would like to be angry at somebody for thinking of such a thing—though, to be sure, no one *had* thought any such thing, or at least said it, save herself. She jumped the rails after

a little and went home, thinking all the time about the blue ribbon.

"Dear me! How they are dying off in China!" said her mother that evening, laying aside her paper as she spoke. "One can't help wondering whether the poor things who are the victims in this famine have ever heard of Jesus, and whether we have done all we could to get the gospel to them." Then she went to sewing on her daughter Claire's new suit, and the very next thing that she said was, "Blue ribbons will look pretty on this goods."

"I do not believe they will," said Claire, promptly — "that is, if you are willing, mamma, that I should change my mind. Papa gave me the money, but I have decided that I would like to spend it in another way."

Then, with some questioning, the story of the hoped-for mission band was told. In view of the hundreds starving in China, and the remark that she had just made, what could the mother say but, "Well, dear, just as you think best; but I am afraid your dress will look rather bare without any ribbon!"

Nevertheless, Claire, being a strong-hearted girl when her mind was fully made up, held to her resolution, and started her "band" with that silver dollar.— *Light in Many Lands.*

Our Work at Home.

MAY MEETING.

BY MRS. S. B. PRATT.

To the Woman's Board alone, this year, seemed delegated the burden of sustaining the glory of the May anniversaries — at least so far as the Congregationalists were concerned. Even the old-time rain, so essential to a true observance of the meetings, was withheld.

The women proved equal, however, to the task laid upon them, and Mt. Vernon Church, though not crowded, was well filled with ladies who listened with interest to the missionary addresses.

The meeting was called to order at 10 o'clock by the President, Mrs. Albert Bowker; and after singing, scripture reading from the tenth chapter of John, with appropriate comments, Mrs. Lemuel Gulliver led in prayer.

Mrs. Bowen, from Smyrna, and Mrs. Greene, from Constantinople, both gave sprightly addresses, proving by facts that even Turkey is surely though slowly making progress toward a higher intellectual and spiritual life.

Mrs. Pease, on the eve of sailing for Micronesia, said a few good-bye words, expressing her joy that three young ladies stood beside her on the platform who were going to the work in Kusaie, and her sorrow that no one was found for Ruk.

The young ladies were Miss Hemingway from Springfield, Miss Crosby from Georgetown, and Miss Sarah L. Smith from Newton Centre. These, together with Miss Keyes, under appointment for Mexico, were all introduced by the President, and Miss Halsey, the New York Secretary, led in a special prayer for them.

A fresh and unusual interest was felt when a small figure, clothed in the soft, white drapery of a Brahman widow, stood on the platform and was introduced as the Pundita Ramabai.

In very pure English she told the sad story of the lives of widows in India, her own pathetic eyes giving point to the tale; and very forcibly she plead for the many millions of her countrywomen who are sitting in darkness.

The last speaker was Layyah Barakat, whose burning words always strongly move an audience. She knows but two classes, Christian or heathen; and "how can one be a Christian who does not care for foreign missions?"

The prayer of consecration was offered by Miss Child, and with the old Doxology, which is ever new, the meeting closed.

PRAYER FOR MISSION-FIELDS.

MRS. S. W. HOWLAND, who has left behind her so many pleasant memories in this country, has also left a special request for prayer for all mission-fields. It is arranged as follows:—

List of mission-fields, with day of prayer for each

SUNDAY—CHINA. Foochow, Hongkong, North China, Shanse.

MONDAY. Spain, Austria, European Turkey.

TUESDAY—TURKEY. Western Turkey, Central Turkey, Eastern Turkey.

WEDNESDAY—INDIA. Maratha, Madura, Ceylon.

THURSDAY—AFRICA. Zulu, East Central Africa, West Central Africa.

FRIDAY. Northern Mexico, Western Mexico, Micronesia.

SATURDAY. Sandwich Islands, Japan, Northern Japan.

We would like to add to this a remembrance for those who are trying to carry on the work in this country, that they may have

discerning minds, and a zeal sufficient to meet the demands made by the many openings for the spread of the gospel, and for the thousands of those in our churches who are indifferent to foreign missions, that they may be brought to see their responsibility and privilege in this department of work for our Lord.

OUR L. A. H. SOCIETY.

WANT to hear about our Missionary Society, did you say?

Well, to begin with, its members are all boys. It originated in the remark of a dear faithful minister's wife who, off on a summer's vacation, still carried her parish on her heart. At a social tea she said, "Our girls are trained in missionary work; but oh! what is to become of our boys?"

We had never thought about it before; but looking about our own little village,—lo! it was just so there: Ladies' Auxiliary, Young Ladies' Society, Children's Mission Circle—they were for all ages, but only for one sex. Our boys, from whom must come the men to lead in every mission-field; our boys, whom we expect to carry the gospel into the jungles of Africa and to the savages of the South Seas, opening the way where ladies may follow,—they were neglected. We treated them as if their hearts did not begin to grow till they went to college; then they had a missionary band. So our L. A. H. Society is for boys.

"Lend a Hand,"—that is our motto; our object, "To do with our might what our hands find to do." And these are written upon one side of a correspondence-card for each member; upon the other, the constitution of the society. Each member has also an unpretending badge of ribbon and a pasteboard bank. At every monthly meeting the contents of these banks are given to "General Fund." You don't exactly think that title "General" appropriate for the money holder of the missionary society, do you? but it sounds stirring, and suits the boys. The "General" is a big iron bank. He unlocks his door only when there is to be an expenditure.

Last summer we had a "Jam!" I wish you could have seen the energy of those boys in preparation. No matter how backs ached, they picked every strawberry themselves; no matter how attractive the sound of ball-batting on the lawn, they hulled them all; and later, when the currents were ripe, no sun was hot enough to prevent their gathering them. Friends, of course, helped about the stewing; but what's that? Don't friends help fill out the fancy-table at the girls' fairs? And don't they cut and baste the work that little fingers are said to do? Besides, did you never

hear a lady say that she considered her jam as good as made when the fruit was ready? The crab-apple jelly was cooked, strained, and all by one of our oldest — he is ten; mother was in the kitchen and made suggestions, but he did the work.

They sold everything, and cleared \$24.00; and they could have sold twice as much if fourteen little hands could have made it.

How do we conduct our meetings? O yes! I was going to tell you. We open with a familiar song; then a few words of prayer, so short that the boys cannot grow restless, so simple that they cannot fail to understand. Then business matters are presented. We vote on all questions that arise. If a present is to be carried to a sick child, we appoint a committee for it; at the next meeting, report. Often there is something interesting to tell them, or we read of work some one else is doing. Everything is very informal and social; the boys talk, and so do we. "We" includes three, — two young ladies and one older one.

It was at one of our meetings that the jellies were protected with nicely cut circles of tissue, and the covers clasped on and the labels pasted. At another, placards were made to hang in the salesroom, by cutting large letters from old posters, and arranging them fancifully on sheets of drawing-paper. A few dashes of paint added make them quite artistic.

Our meetings are always short, and we always close with refreshments; a cooky, some fruit, or a glass of lemonade, — not enough to raise objections on the part of careful mammas, but, just a little support for the home walk.

Just what we are doing now I am not going to tell you, for it is not done yet, and we never count things till they are finished; but we are having just as spirited times as ever, and don't know how a rut looks. — *S. C. S. in Woman's Work for Women and Our Mission Field.*

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18 to June 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch. — Mrs. W. S. Dana, Treas. Yarmouth, First Ch. Aux., \$41.77; Bethel, First Ch. Aux., \$14, Second Ch., Little Helpers, \$6.50; Blanchard, Ladies of Cong. Ch., \$5; Fryeburg, Aux., \$12;

Cornish, Aux., \$12.50, Hill-side Gleaners, \$10; Faith L. Crowell M. C., \$5; Milltown, Aux., of wh. \$25 const. L. M. Mrs. Henry F. Eaton, \$26; Newcastle, Aux., \$13; Hampden, Aux., \$20; Foxcroft and Dover, Aux., \$28.50; Brewer, Aux., \$12.60; Gardi-

ner, Aux., \$24; South Gardiner, Aux., \$30; South Paris, Aux., \$14.30; Harpswell Centre, Aux., \$16.10; Rockland, Armenian Aids, \$10, Cong. Ch., S. S., \$17, Mrs. Moffett's Class and others, \$5; Dexter, Cong. Ch., \$1.75; Saco, First Ch., Aux., \$17.50; Bangor, Aux., \$41; Biddeford, Pavilion Ch., prev. contri. const. L. M. Mrs. Harriet F. Haines, \$15, Second Ch., Aux., of wh. \$25 const. L. M. Mrs. J. H. Fogg, \$42; Beulah, M. C., \$25; Brownville, Aux., \$5; Belfast, Aux., \$23; Cape Elizabeth, Coral Workers, \$15; Norridgewock, Aux., \$23; Solon, Aux., Mrs. Pierce, \$1; South Berwick, Aux., \$11.15; Bath, Aux., \$17.50; Deering, Woodfords Ch., Aux., \$10; Waldoboro, Aux., \$13; South Freeport, Aux., \$60; Waterville, Aux., \$14.75; S. S. \$10.43; Castine, Aux., \$8.25; Rainbow Band, \$6; Thomaston, Aux., const. L. M. Miss Clara Jordan, \$25; Searsport, Aux., \$14.65; Wells, Second Cong. Ch., \$30; Farmington, Aux., \$31.30; Golden Rule, \$6; Scarboro, Young Ladies' Aux., \$20; Orono, Aux., \$7; Bridgton, Aux., \$13.50; Ellsworth, Aux., \$22; New Gloucester, Aux., \$20; Brunswick, Aux., \$1.50; Calais, Aux., \$11; Litchfield Corner, Aux., \$20; Washington Co. Conf. Aux., \$10; Gray, Aux., \$5.35; Gorham, Aux., const. L. M. Mrs. Calvin Cram, \$25, Little Neighbors, \$10; Portland, State Street Ch., Aux., of wh. \$25 const. L. M. Miss Abby S. Barrett, \$100, Williston Ch. Aux., \$7.07, High St. M. C., \$100, Second Parish, Young People's Aid Soc'y, \$37, Young Ladies' M. B., of wh. \$75 const. L. M.'s Miss Mary E. Mann, Miss Frances M. Fuller, Miss Alice M. Kyle, \$136,	\$1,335 97
<i>Castine</i> .—Desert Palm Soc'y,	35 00
<i>South Bridgton</i> .—Cong. Ch. and Soc'y,	6 00
Total,	\$1,376 97

NEW HAMPSHIRE.

<i>Hollis</i> .—A Friend,	\$3 00
<i>Rindge</i> .—Mrs. George G. Williams,	5 00
Total,	\$8 00

VERMONT.

<i>West Townshend</i> .—Ladies of Cong. Ch.,	\$6 55
<i>Vermont Branch</i> .—Mrs. T. M. Howard, Treas. Burlington, Aux., \$25; East Berkshire, Aux., \$11; East Corinth, Aux., \$13; Enosburg, Aux., \$20; Fairlee, Aux., \$5.50; Georgia, Mrs. C. W. Clark, \$10; Highgate, Aux., \$5; Jamaica, Willing Workers, \$30; Montgomery, Mrs. Hopkins, \$2; Sheldon, Aux., \$1.25; St. Johnsbury Centre, Aux., \$5.50, South Ch., Maids of Caledonia, \$40; Swanton, Aux., \$15.30; Wells River, Aux., \$8; Wilmington, Aux., \$3,	194 55
Total,	\$201 10

MASSACHUSETTS.

<i>Andover and Woburn Branch</i> .—Miss E. F. Wilder, Treas. Winchester, Open Door M. C., \$14; Malden, Star M. C., \$29,	\$43 00
<i>Barnstable Co. Branch</i> .—Miss A. Snow, Treas. Yarmouth, Aux., \$6.25; Wellfleet, Aux., \$4,	10 25
<i>Berkshire Branch</i> .—Mrs. S. N. Russell, Treas. North Adams, Aux., \$115, Harry Wadsworth Club, \$10; Curtisville, Aux., \$12.50; Dalton, Aux., \$48.47; Adams, Parousia Circle, \$15; Lanesboro, Aux., \$6; Lebanon, Aux., \$20.25; Mill River, Aux., \$8.35; Peru, Aux., \$23.84; Top Twig M. C., \$6.25; Richmond, Aux., \$25; Sheffield, Aux., \$12; Stockbridge, Aux., \$5; West Stockbridge, Aux., \$15.25; Pittsfield, First Ch., Aux., \$20.50, Hachinosu, Aux., \$25, Memorial Aux., \$30, We Girls, \$25, Coral Workers, \$15, South Ch., Aux., \$13.04; Hinsdale, Egeirometha, Aux., \$40; Becket, Willing Helpers, Cong. Ch., \$10,	501 45
<i>Essex South Branch</i> .—Miss S. W. Clark, Treas. Ipswich, Ladies' Miss'y Soc'y, \$21.50; Middleton, Junior Aux., const. L. M. Mrs. Susan E. Wilkins, \$25; Beverly, Dane St. Ch., Ivy Leaves, \$115; Salem, Crombie St. Ch., Aux., \$59, Children's Miss'y Soc'y, \$5.50; Essex, Helping Hands, \$44,	270 00

Fitchburg.—Rollstone S. S. Soc'y, \$32 00
Florence.—M. B., 5 00
Groton.—Snowflakes, 1 00
Hamilton.—Mrs. Mary P. Allen, 5 00
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Williamsburg, Pine-Needles and Willing Workers, \$15; Cum-
 ington, Aux., \$1; East Am-
 herst, Aux., \$30; Chesterfield,
 Aux., \$10, 56 00
Middlesex Branch.—Mrs. M.
 W. Warren, Treas. South
 Framingham, Aux., \$38;
 Framingham, Schneider
 Band, \$5; Wellesley, Young
 People's Miss'y Soc'y, \$5, 48 00
Norfolk and Pilgrim Branch.—
 Mrs. F. Shaw, Treas. Wey-
 mouth and Braintree, Aux.,
 \$21.50; Brockton, Aux., \$50;
 Coral Workers, \$60; Hol-
 brook, Aux., Miss Holbrook,
 \$96; Torch-Bearers, \$40;
 Little Lights, \$50; Brain-
 tree, Aux., \$6; North Wey-
 mouth, Wide-Awake Work-
 ers, \$40; Hanover, First Ch., \$5, 363 50
Northfield.—Sem'y Miss'y
 Soc'y, 25 00
Old Colony Branch.—Miss F.
 J. Runnels, Treas. Somerset,
 Aux., \$2.30; Lakeville, Pre-
 cinct, Aux., \$60; Attleboro,
 The Lenses, \$5; New Bed-
 ford, Union Workers, \$40, 107 30
Reading.—Miss Lydia Cook,
 \$2.50, A Friend, \$5, 7 50
Springfield Branch.—Miss H.
 T. Buckingham, Treas.
 Holyoke, Second Ch., Wide-
 Awakes, \$15; Kozen Soc'y,
 \$25, 40 00
Suffolk Branch.—Miss M. B.
 Child, Treas. Boston, Miss
 Carter, \$5, Ladies of Shaw-
 mut Ch., of wh. \$50 by Mrs.
 H. H. Hyde const. L. M's Mrs.
 Henry Mann, Miss Jane
 Harding, \$148, Park St. Ch.,
 Echo Band, \$70, Union Ch.,
 Aux., \$45, Young Ladies'
 Aux., \$302.62, Berkeley St.
 Ch., \$25, Central Ch., Aux.,
 \$5, S. S., \$52, Mt. Vernon Ch.,
 Aux., \$8, Roxbury, Miss Car-
 rie B. Shattuck's S. S. Class,
 \$6, A Mite-box, Eliot Ch., \$5;
 Dorchester, Band of Faith,
 \$18; Chelsea, Third Ch., M.
 C., \$6; Charlestown, First
 Parish Ch., Aux., \$19; Brook-
 line, Aux., \$183.10; Newton,
 First Ch., S. S., \$15; Newton
 Centre, Aux., \$121.66, Mite
 Mission, \$20, Maria B. Furber
 Miss'y Soc'y, \$60; Newton-
 ville, Aux., \$125; Newton,
 Upper Falls, a Friend, \$39.40;

Dedham, Asylum Dime Soc'y,
 \$1.67; Waltham, Young La-
 dies' M. C., Trinitarian Cong.
 Ch., \$50; Wrentham, Aux.,
 \$46, \$1,376 45
Worcester.—Mr. David Whit-
 comb, in memory of Mrs.
 David Whitcomb, 500 00
Worcester Co. Branch.—Mrs.
 C. A. Lincoln, Treas. Black-
 stone, Aux., \$11; Westboro,
 Aux., \$25; Worcester, Central
 Ch., of wh. \$25 by Mrs. E. F.
 Reed, const. L. M. Mrs. Abbie
 J. Taft, \$35, Aux., \$25, Union
 Ch., Aux., \$12.50, Young
 Woman's Asso., \$16.46; Au-
 burn, M. C., \$25; Winchen-
 don, L. E. O. Soc'y, \$10;
 Spencer, Aux., \$15, 174 96
 Total, \$3,571 41

RHODE ISLAND.

Westerly.—Young Folks M. C., \$10 00
 Total, \$10 00

CONNECTICUT.

Eastern Conn. Branch.—Miss
 M. I. Lockwood, Treas.
 Norwich, Broadway Ch.,
 Aux., \$30, Young Ladies'
 M. C., \$50, Second Ch., Aux.,
 \$1, Thistle-down M. C., \$35,
 Park Ch., Aux., \$124.44, M.
 C., \$175, First Ch., Aux.,
 \$49.26; Windham, Aux.,
 \$21.75; Jewett City, Aux.,
 const. L. M. Miss Mary L.
 Brown, \$25; Groton, Aux.,
 \$18.33, Fireflies, \$5; Plain-
 field, Aux., \$17.54; Colches-
 ter, Mission Workers, \$19.13,
 Wide-Awake M. C., \$5.72;
 Hanover, Aux., \$17; Green-
 ville, Aux., \$33.28, Highland
 Workers, \$31, Little Workers,
 \$26.50; Putnam, Aux., const.
 L. M's Mrs. E. T. Whitmore,
 Mrs. S. K. Spaulding, \$50,
 Mission Workers, \$30; New
 London, First Ch., Aux., \$50,
 Thank-Off., \$86.95, Ch. Im-
 provement Soc'y, \$15, The
 Juniors, \$5.25, Second Ch.,
 Aux., \$63.75, Thank-Off.,
 \$70.60, Young Ladies' Guild,
 \$10; Wauregan, Aux., prev.
 contri. const. L. M. Miss
 Julia A. Atwood, \$18; Daniel-
 sonville, Aux., \$11; Taftville,
 Aux., \$5.38; Central Village,
 Aux., prev. contri. const. L.
 M. Mrs. Henry C. Torrey, \$14;
 Brooklyn, Aux., \$75; East
 Lyme, Aux., \$9; Woodstock,

Aux., of wh. \$50 const. L. M.'s Miss Nellie M. Child, Miss Sadie A. Bowen, \$56, M. C., \$12; North Woodstock, Aux., \$23.30; Preston, Long Soc'y, S. S., \$3, Aux., Thank-Off., \$4, Friends in Ashford, \$5; Griswold, Pachaug Acorns, \$20, \$1,322 18
Goshen.—Mrs. Moses Lyman, 5 00
Hartford Branch.—Miss A. Morris, Treas. Buckingham, Aux., \$8; Burnside, Long Hill, M. C., \$5; Hartford, Centre Ch., Aux., \$1, Park Ch., Aux., of wh. \$10 with prev. contri. by Mrs. O. G. Terry, const. self L. M., \$13.10, Pearl St. Ch., S. S., \$40, Asylum Hill, M. C., \$50; Suffield, M. C., \$5; Wapping, Willing Workers, \$35, 160 10
New Haven Branch.—Miss J. Twining, Treas. Bridgeport, Park St. Ch., Pearl Seekers, \$30; Cornwall, Aux., \$20; Meriden, Cheerful Givers, \$40; Middlebury, Aux., \$17; Middlefield, Aux., \$2; Middletown, Ten Times One Circle, \$5.51; Milford, Aux., \$36; New Britain, Centre Ch., Aux., \$70.15; New Haven, Centre Ch., Aux., \$17, College St. Ch., Y. P. M. S., \$25; Fairhaven, Second Ch., Aux., \$8, Humphrey St. Ch., Splinters of the Board, \$15, United Ch., Aux., \$13.35, Yale College, Aux., \$37, M. C., \$5; New Preston, Aux., \$30; Northfield, Aux., \$1.33; Saybrook, Seaside, M. B., \$10; South Norwalk, Cheerful Givers, \$5; Trumbull, Aux., of wh. \$25 const. L. M., Mrs. Elijah Beach, \$35; West Haven, Aux., \$72.40; Winsted, Aux., \$100, 594 74

Total, \$2,082 02

NEW YORK.

New York City.—Pilgrim Ch., Home Circle, \$8 00
New York State Branch.—Mrs. G. H. Norton, Treas. Le Raysville, Pa., Aux., \$23; Poughkeepsie, Aux., const. L. M. Miss Jessie S. Bourne, \$25; Fairport, Aux., of wh. \$25 const. L. M., Mrs. H. Roscoe Edgett, \$40; Binghamton, Faithful Workers, \$10; Riverhead S. S., \$5; Brooklyn, East Ch., Young Ladies' M. C., \$20; Homer, Aux., \$20, 143 00

Total, \$151 00

PENNSYLVANIA.

Great Bend Village.—Mrs. L. E. Taylor, \$2 00
 Total, \$2 00

Philadelphia Branch.—Miss Emma Flavell, Treas. N. J., Bound Brook, Aux., \$20; Orange, Trinity Ch., Aux., \$35.05, M. C., \$20; East Orange, Grove St. Ch., Aux., \$47, M. C., \$60; Jersey City, Aux., \$63; Paterson, Aux., \$7; D. C., Washington, Aux., \$11.63; First Ch., Young Ladies' Miss. Soc'y, of wh. \$25 const. L. M. Miss Helen Newman, \$110, \$373 68
 Total, \$373 68

FLORIDA.

Winter Park.—S. S., \$11 00
 Total, \$11 00

MICHIGAN.

Calumet.—Woman's Miss'y Soc'y, \$20 00
 Total, \$20 00

WISCONSIN.

Janesville.—Merry Workers, First Cong. Ch., \$7 00
 Total, \$7 00

CALIFORNIA.

Oakland.—Class of Young Ladies in Mills College, \$25 00
 Total, \$25 00

CANADA.

Canadian W. B. M., \$167 50
 Total, \$167 50
 General Funds, \$8,006 68
 Leaflets, 41 98
 Total, \$8,048 66

MISS HARRIET W. MAY,
 Ass't Treas.

Board of the Interior.

A BRIDGE OF MANY STRANDS.

BY RACHEL BODLEY, M.D., DEAN OF THE WOMAN'S MEDICAL COLLEGE, OF PHILADELPHIA.

The following interesting address, by which, on the 12th of March last, Dean Bodley introduced the Pundita Ramabai of India, who had come to this country to witness the graduation of her niece, Madame Joshee, to a notable company of Christian women gathered to welcome her, is published by request:—

IN the month of February, 1812, a brig set sail from the coast of Massachusetts, bearing as passengers two young brides, natives of New England, who, with their husbands, left friends and native land to dwell in what then seemed indeed far-off India. The voyage occupied four months, and ended at Calcutta, June 17, 1812. The little American party quickly found a welcome and rest with English missionaries at Serampore, an ancient city fourteen miles above Calcutta, on the bank of the Ganges.

The unfriendly attitude of the East India Company toward all efforts for the evangelization of India, led to the summary expulsion of the Americans from the Company's territory, and a positive prohibition to settle in any part of India under the control of the Company. Within six weeks from their landing, the younger of the two ladies re-embarked with her husband for the Isle of France, and there she died, November 30, 1812, a few days after her nineteenth birthday.

It was a brief and beautiful life, quickly ended; not a word of a foreign tongue acquired; not a lesson taught to those Indian sisters for whose well-being she yearned; but in the light of events three-quarters of a century later, it may be clearly seen that Harriet Newell lived not in vain.

It was as when the engineer desired to bridge Niagara, he flew a kite across the yawning chasm, and drawing upon the slender thread that bore the kite, he was able gradually to increase the size of his rope, and at length to transport across the gulf the cables which bear up the grand bridge so conspicuous in the highway over which the commerce of a continent is borne to the sea. Harriet Newell's life was seemingly comparable to the lightest thread which, fastened to the New England coast, reached at length Calcutta and Serampore by way of the ship Caravan; again a secure knot was tied, and then the loving woman who had helped to transport it, sped away reluctantly to the rocky isle in the ocean to find her grave. But the strands of her thread did not

part,—the strands of woman's love for woman, the love of American women for the women of India.

The tears shed at home over the sorrows and the early deaths of Harriet Newell and of Ann Hasseltine Judson proved a baptism of courageous resolve for hundreds of other American women who, through two generations, have since pressed unfalteringly on to continue the work so dear to the hearts of Christian women. Statistics have not been accessible in the short time available for my search, but there is evidence that over four hundred women have gone to India from America since that first voyage of 1812.

What is remarkable is, that these residences have been the result of religious conviction. Until Mrs. General Grant's visit, in 1877, an American woman traveler in India was nearly or quite unknown; those who went out from us as teachers or as the wives of teachers, went to stay so long as health or life permitted. There, their homes were reared, their children were born; and there, in large numbers, they have lain down to sleep when work was done. Philadelphia numbers among her treasures many such consecrated lives. Our own College writes on its roll of alumnae dead, two cherished names of young women who lived and labored and died in India.

The strands were many, the cables which were drawn across the sea grew ponderous, the bridge of loving sympathy and prayerful endeavor waxed strong, but as yet it had been traveled in one direction only. For seventy-one years the crossing had all been one way, from west to east, when lo! in April, 1883, a figure appeared upon the eastern end, her face set westward. Strangely enough it was at Serampore, upon the Ganges, she stood, just where Harriet Newell tied her thread in 1812. Call the coincidence by what name one may,—Providence or accident,—it cannot be passed by unrecognized.

Mr. Joshee tells us, that when he had decided to send his wife to America to be educated in medicine, the opposition on the part of friends and kindred was so great that he resolved that the embarkation should be at Calcutta, and not at Bombay, the great city of their native presidency. So, seeking seclusion and space for undisturbed preparation, the husband and wife journeyed across the great empire to Bengal, and, without special intention, settled at Serampore (occupation in that city having been offered Mr. Joshee), and there they resided one year.

When it was noised abroad that the stranger, the wife of the new postmaster, was about to go to America to study medicine, the clamor became so great that the business of the post-office was seriously interfered with, the throng desiring to inquire why

this innovation upon the part of the Brahman lady. Then it was that the brave little wife, true helper of her husband, said, "Let me tell them;" and upon an appointed day, in the hall of the Serampore College, she stood up before a large audience of natives and foreigners, and rehearsed the marvelous story under the following heads:—

1. Why do I go to America?
2. Are there no means to study in India?
3. Why do I go alone?
4. Shall I not be excommunicated upon my return to India?
5. What shall I do if misfortunes befall me?
6. Why should I do what is not done by any of my sex?

In the course of this address, destined to become historic, occur these passages: "I will go as a Hindu, and come back and live among my people as a Hindu. I will not increase my wants, but be as plain and simple as my forefathers were, and as I am now." — "I take my Almighty Father for my staff, who will examine the path before he leads me further; I can find no better staff than he."

And soon after, guided (can we women doubt the guidance?) by the Divine Father, whose protection she reverently invoked, the little Brahman lady, not then eighteen years of age, set out alone over the bridge which seventy years of loving ministry had builded between India and America. She came alone,—all honor to the self-sacrifice of her husband, who, having hitherto been her teacher, did not detain her when the family resources would not permit the traveling expenses of two. I am happy to greet this loyal friend of woman's education in India, Gopal Vinayak Joshee, in this audience to-night. May he long live to see his planting bear fruit in the emancipation and education of the women of India!

America was reached by this west-bound traveler in June, 1883; and since October 1, 1883, she has been a resident of Philadelphia, pursuing with untiring diligence her medical studies in the Woman's Medical College of Pennsylvania. Dwellers in the northwestern part of the city have long since grown familiar with the quiet flitting through the streets of the little figure whose head never knew a bonnet or a hat, and whose simply draped *saree* has proved an eloquent protest against the follies of the dress of the so-called civilized woman.

A host of witnesses might therefore be summoned to return answer to India that the resolve of Serampore has been faithfully kept, and that for the space of three years no change has been made in customs, manners, food, and dress, other than that which

the severity of Philadelphia winters has rendered imperative to preserve health and life; and yesterday, many who are in this audience witnessed Mrs. Joshee's triumph as she received the well-earned degree of Doctor of Medicine.

But there was one present upon that occasion who had crossed a stormy ocean for the express purpose of witnessing the graduation of her relative; and it is in honor of this second Brahman lady, the Pundita Ramabai, that this audience is assembled to-night. This friend is an older lady than Dr. Joshee. She comes upon her errand to America laden with the weight of many sorrows, but girded with the strength which only those know who win in fierce conflict. She regards herself as *very old*, and yet few of us upon this platform but would regard her age of twenty-eight as a fair point from which to start upon the race of active life. Her story briefly told runs somewhat thus:*

By visiting Philadelphia at this time and for a single purpose, the Pundita Ramabai gives her sanction to the act of the brave Serampore student, and includes Dr. Joshee and her medical work in her own future leadership. For who can doubt, if life and health are spared, that this vigorous young woman, healthy in body and healthy in mind, will prove a power among the women of India.

Women of Philadelphia have looked into her face to-night, and taking her hand have bid her welcome to our shores. Many of us have been glad to include in our welcome the realization that she is a sister in Christ, and that this sure element of victory pertains to her future leadership.

This gathering of women to welcome the Pundita Ramabai has been most gratifying and remarkable. We, upon this platform, who sit around her, represent every department of woman's work in Philadelphia, educational, charitable, philanthropic, and reformatory; every lady upon the platform represents some especial form of womanly activity; women are here representing colleges, schools both public and private, kindergartens, hospitals, children's homes, asylums, societies for prevention of cruelty to children and cruelty to animals, women representing the press, the temperance cause, prison work, work for Indians, home and foreign missions of all denominations.

Thus we enfold our sister, Ramabai, in our sympathy and love, and welcome her and her little daughter, in the name of the women of America, to the hearts and homes of our native land!

* Having given the outline of this wonderful story in the LIFE AND LIGHT for June, we omit it here.

CENTRAL TURKEY.

THE OUTLOOK IN ADANA.

BY MISS LAURA TUCKER.

THE Sunday-school is always well attended. Gurgie Khanem, the preacher's wife, has the little girls down stairs in one of the schoolrooms. Mariam, a teacher, and Prapion, one of our girls, have the infant class of boys, and only the grown people go into the church proper, and sit in large circles upon the floor, a teacher always being one of each circle. We have been greatly pressed for teachers, particularly among the women. At present, however, seven women meet in my little sitting-room every Thursday afternoon at four o'clock, and I give them the Sunday-school lesson in preparation for Sunday. We do not use the International Lessons, because the Turkish lessons are prepared for very small children, and are not adapted to our need. Instead, we have taken Revelation in course. After the English is prepared Baron Simon translates it into Turkish; and then we print off, by the help of the copy-pad, forty or fifty copies each week, and distribute them among the teachers and advanced Bible students. When Mr. Christie is here he always prepares these lessons; but when he has been absent on tours to the out-stations, Miss Childs and I have taken turns in preparing the English. We find it rich and helpful.

The women's meetings are comparatively well attended. Miss Childs, while here, alternated with me in taking charge of them.

"Is there any prospect of enlargement?" Why, the whole work is broadening and deepening every day. I could have fifty instead of sixteen girls in our boarding-department, if we had room to stow them away at night. The Spirit's workings among our girls have been very quiet, yet I feel sure that nine of them have entered upon the new life. None as yet have united with the church.

We asked a small appropriation last year from the Board for a building, but, as you know, it was not granted. Meanwhile the railroad has come here, and property has increased in value, so this year the call must be for a much larger sum.

The standing army that the "Sick Man" has kept for his defense in case of emergency, has caused such a heavy tax to be levied upon the people that money has been very scarce this year. Besides this the inferior Turkish manufactures are being cast off for the new foreign (American and English) manufactures. Wooden spades are giving place to iron ones; crooked sticks for plows are being replaced by steel ones; coarse white home-made cotton cloth is no longer used, because the pure white, fine, machine-made cotton from America is cheaper. Travelers take

the cars instead of the old broken-down carriages. Pack-saddles in manufacture and use, too, give up to the cars, while the poor camels and their drivers are emigrating, in utter despair of employment. For the above and similar reasons thousands of people are thrown out of employment. So, with the rise of property, still "times are hard." Of course these "hard times" cannot last, but it makes it very hard just at this crisis for our people to give largely, as they would gladly do. It is a remarkable fact that the whole Protestant community is made up of those who make their living from day to day by trade and by the manufacture of the rejected goods and implements. They promise to give a liberal sum toward the new enterprise, and we hope they will, but these are the circumstances under which they must raise their money. If we had the means on hand, the building might be put up much more cheaply now than it can be even in a few months from this time. Labor is now very low.

Well, who is my associate to be! Can any one tell? I'm sure she will be our Father's chosen. How could he have allowed me so many disappointments without good reasons. I know Providence is working in all this, and I try not to be too much disappointed at each failure of one whom I have learned to love and pray for although unknown to me.

AFRICA.

LETTER FROM MRS. STOVER.

BAILUNDU, W. C. AFRICA, Jan. 26, 1886.

DEAR FRIENDS:—

... I feel that our friends at home need to have frequent reminders that they have fellow-workers in the wide world abroad, and an occasional shaking up mentally, that they may not forget that they, too, have a share in this work. I doubt if I should stay in Africa many months if I felt that I stood alone; but as it is, we have not only the command from our Divine Master, but the prayers of hundreds of God's children at home, to strengthen and encourage us. I assure you we need all the strength and courage which can be given; for in spite of the encouraging features of our work, there is much to dishearten us, if we would be disheartened, and one of the greatest disadvantages under which we labor is the lack of workers. When we see on every hand so much which ought to be done at once, and we so weak and few in number, it is appalling and discouraging; but we also remember that "a day is with the Lord as a thousand years, and a thousand years as one day;" and we realize, too, that we must "work while the day lasts, for the night cometh wherein no man can work."

This is Tuesday; let me give you a glimpse of the two days' work this week, and you can judge for yourself whether ours is not a busy life.

Monday morning, up at five o'clock; washing out, and other work finished by half-past eight; I went to the rocks and villages, where I spent the forenoon, then came home in time to get lunch at noon. After lunch the little one was put to rest for a couple of hours, which gave me time to lie down half an hour. Then cooking, clothes to fold, dinner to get at five, a little writing, and other necessary work filled up the day.

Tuesday, to-day; went to the village and rocks again at half-past eight; home again at noon. This afternoon, though it is very hot, there is starched ironing to do. My oldest servant-boy does all of the ironing except the finest starched clothes, and to-day I have been teaching him to do up shirts and collars. Other work, which every housewife understands, falls to my daily share, especially care for my child. All my mornings being spent away from home, all sewing, mending, studying, etc., are brought into the afternoon. You see there is little time for idleness or loneliness. Now a word of explanation: Chilume, the only large village near, is a mile away, down one hill and up another. The "rocks" are half way between; and it is at these rocks where, every day from daylight till late in the afternoon, one can find from two to twelve or more women and girls at work pounding corn. Their staple article of diet being corn-meal mush, they are constantly at work preparing it. They first soak the corn in water, to make it soft; and of course it sours, and the odor is not pleasant. They take this corn to the flat rocks, by a stream, and pound it with a wooden mallet till it is as fine as our wheat flour. It is hard work, I assure you, to pound and sift this meal, the only means they have of sifting being to shake it on a flat basket till it separates. So expert are they that all the coarse meal falls on one side and the fine on the other. They also pound and dry their *mandioc* (a root which they use a great deal). This is soaked in water until it has an abominable smell to us. Here I sit among these women, holding their babies or taking a hand in their work, and talking with them, learning their language and winning their hearts. They have no time to come to us, poor things; they are perfect slaves. When not pounding their meal, they are digging in their fields or gathering their crops. When they come home from working all day in the field in the scorching sun, with perhaps a child from one to three years of age on the back, on their way home they gather large loads of faggots, which they carry on their heads as they do all their burdens. No sooner do they reach their village than they must take a large gourd and trudge off to the brook, a half mile away, for water, and then the mush and beans must be cooked and taken to their lords and masters, who have all day been sitting in their huts or on the greensward about the village, smoking their pipes, drinking their beer, and gossiping. Do you think their life one of ease? O my Christian sisters! you who are possessors of Christian homes, and are surrounded by loving, watchful husbands, children, and friends, can you realize what life must be to these poor, ignorant, over-burdened women—women who have heads, and backs, and hearts? Often my heart aches for them when I see how tired they look; and oh! how I long to help them, and make them understand that there is One who carries all their burdens and feels all their griefs. I know I never could have realized what a blessed privilege it is to be born in a Christian land if I had not had this experience, and I wish I could help others to feel it in this measure. I visit from one to three villages daily, searching out the sick, and doing what I can for them. And yet my service seems so small and mean! It is not even "cups of cold water" which I can give—only a drop here and there. You will appreciate our great longing for an unmarried lady to come to us for this pur-

pose; *i. e.*, one who is not bound by family cares and responsibilities, but who can have her *whole time* to devote to visiting among the women, and studying the language. I have three boys whom I am training, and who are a great help to me. My great desire now is to have two girls in my family to train. One little girl comes to me every day, but she is too young, only as she will be coming into it gradually. I want to get hold of some of the King's children; they not only seem superior in many ways, but their position in society being an influential one, we wish to get the gospel truths before them as soon as possible. I wish I could give you a pen-picture of our work and surroundings. We have many funny experiences; we laugh more often than we cry, which is conducive to health, you know. It is evening, now, and as my husband and myself sit by our lamp, there are six dusky forms sitting at our feet, enjoying pictures and asking no end of questions. Our associates are Mr. and Mrs. Sanders. Our numbers are few, but God has said, "Where two or three are agreed as touching any matter;" so we are sure of a blessing.

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MESSAGES FROM AFAR.

From Miss Day, Natal, S. Africa, January 20th:—

YOURS of August 29th came near the close of the term. It had been a very busy term, because of preparations for the Jubilee meeting and the opening of the new Jubilee Hall. My special work was changing the music to be sung from the old notation into the Sol Fa. I commenced this work near the beginning of the term, and was obliged to keep it up at intervals till near the close, to the exclusion of letter-writing. The two weeks after the term closed were occupied with house-cleaning and final preparations. Then came the Jubilee Week, which was enjoyed by all. I then paid a visit of two weeks to a Scotch mission station sixteen miles from Maritzburg, the capital of Natal, and am now feeling greatly benefited by the change and rest. Though the thermometer is not far from ninety I feel very well, and am glad to have two weeks for sewing before the term begins, which will be on the 4th of February.

Then follows a geography lesson, to illustrate the work in Natal, which we promise to give to those interested another time.

From Miss Dudley, referring to her class for women, comes the following stimulating message:—

Our "Theological Annex," as some one has dubbed our class, is nearing the close of its long term. The term is five months, and our house has been full with our eighteen boarders and several day pupils. The women who were in the class last year, with two exceptions, are not here. Several wanted to return, but our house was too small to carry on two classes at the same time, so I asked them to wait another year. We hope for more room by next November, when we will unite the two in one advanced class. I am sure we are working in the right line. It is the only way in which we can, with our present forces of workers, hope to reach the masses, or mould the large number of women already under Christian influence. We can be but in one place at a time; and meantime there must be, in other places, earnest native women, better trained than the many here can be, to lead and help in the

work for women. Even now the women are a power in the churches; but our great need is for more who have both a knowledge of the Bible and the confidence in their own ability to work, which will come to them only by training. The women who were here last year are doing most efficient work, even with but five months' training. Most of them were self-supporting here, and but one is paid now. She receives two yen a month from the church, for which she works, and three from us. The pastors are in sympathy with our work, and the theological students send their wives here for help, while they study in Kioto. We have had in our class this winter three married women, whose husbands are business men, but who are making the sacrifice of sending their wives here for five months, while they get on as they can, and pay all the bills for their wives. These are reliable men. These women will have their homes to care for, but they will find ways of working. The interest in study shown by our women is beautiful to see, and we have only to hold them back lest they overdo. Since my return to Japan, it has been my one hope and desire to teach these women; and I want the next ten years, if God spares me so long, to be given to this work, which an angel might covet.

"Women of Christendom," which is a rare collection of the lives of rare women, is being translated into Japanese. Our young pastor, who has just completed a course of lectures to our women on the "Evidences of Christianity," will give once a week, for the remainder of the term, a talk on the life of some eminent woman taken from this book. We hope to have the women from the churches present, and believe it will result in good.

Home Department.

REVIEW OF WOMAN'S WORK.

1886.

Woman's Union Missionary Society: Describe the Silver Anniversary of this mother of all the Woman's Boards.

WOMAN'S BOARD OF MISSIONS.

When and where was their annual meeting? Give summary of their report. *LIFE AND LIGHT*, March, April. How many new missionaries have they sent out this year, and to what points? To what amount are they called upon for enlargement this year? *LIFE AND LIGHT*, January.

Bible Work, Bulgaria: Miss Stone's in hospital, *LIFE AND LIGHT*, February; *Missionary Herald*, May, March. *Eastern Turkey*, *LIFE AND LIGHT*, February, March, April; *Missionary Herald*, March. *Africa:* How many girls has Mrs. Wilcox at Inhambane? *LIFE AND LIGHT*, May. *Smyrna:* Miss Page, *Herald*, April.

Medical Work: Prospects in Kioto, *LIFE AND LIGHT*, May.

School-work: *LIFE AND LIGHT*, pages 204, 206, 208.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Removal of Headquarters; *Mission Studies*, May. What missionaries adopted this year, and for what missions? What new leaflets issued? What enlargement called for? Branch Meetings. See *Mission Studies*.

School-work: *Japan*, LIFE AND LIGHT, February; *India*, Miss Swift's, *ibid.*; *China*, Foochow, April; *Central Turkey* College, May; *Bulgaria*, Samokov revival, *Missionary Herald*, July; *Pera*, Miss Brooks, *ibid.*; *Adana*, Miss Tucker, LIFE AND LIGHT, July; *Ponape*, Miss Fletcher, LIFE AND LIGHT, July.

Bible-work: *India*, Ahmednagar, LIFE AND LIGHT, April; *Smyrna*, Miss Lawrence, June.

WOMAN'S BOARD OF THE PACIFIC.

Summary of Twelfth Annual Report, LIFE AND LIGHT, February; Story of Grandma Thoburn's Chain; School-work in Japan, April, June.

PRESBYTERIAN BOARDS.

What change in their Magazine? Their Annual Meetings, *Woman's Work for Woman*, June. Summary of Work; How many new auxiliaries since beginning of the year? What new missionaries.

Abroad: Gleams of Light among the Mohammedans; Revival in Persia; Zenana Work, *Woman's Work for Woman*; Work in Corea.

METHODIST WOMAN'S BOARDS.

What new missionaries chosen? The Chicago Training-School.

Abroad: Revival in Foochow Mission; Beginnings in Corea; Newspaper for the Zenanas, *Heathen Woman's Friend*.

What work is Mrs. Mary Leavitt doing for temperance in missions?

Medical Work: Lady Dufferin's National Association in India; Its aim; How much given by Queen Victoria? Tell something of its native patrons; LIFE AND LIGHT, p. 232, *Woman's Work for Woman*, pp. 73, 98, 128. Woman's Medical College in Philadelphia, LIFE AND LIGHT, p. 232, *Heathen Woman's Friend*, p. 247, *Woman's Work for Woman*, p. 15.

TO OUR YOUNG LADIES' SOCIETIES.

READ the first article in our Department of the Interior, dear girls, and you will see that you are not the first Bridge Builders. Harriet Newell drew the first thread of love and labor across the chasm that separates Christianity and heathenism; four hundred blessed women followed, with stronger and stronger cables; and you are completing their work.

Your committee have asked you to give a special offering of ten or fifteen cents each this year to build a foot-bridge by which you may reach Greek girls in Constantinople,* and may no one of you be left out of this new plan. He who built a bridge in Persia was accounted a hero, almost a god; and surely it is godlike to provide a way by which the gospel of the Son of God may be carried to those for whom he died.

* See *Mission Studies* for July, "Additional Work for the Junior Societies."

WE have received the annual report of the "Indian Home Mission among the Santhals." This work, commenced eighteen years ago by two missionaries, Rev. Mr. Boerresen, a Dane, and Mr. Skrefsrud, a Norwegian, who lived in native houses and on native food, has grown till fifteen mission-stations, two advanced training-schools, one for each sex, one hundred village schools, fifty-one traveling elders, and eight catechists, witness to the blessing of God that has followed the labors of its pioneers, both of whom are still in active service. There are now 3,300 communicants, and among other efforts for the Santhals, a colony, now grown to six or seven hundred, was sent out from the crowded Santhal district a few years ago to settle in Assam, where, under a native pastor and native leaders, the people are thriving and useful.

THE letter from Miss Shattuck, promised for the July *Mission Studies*, was deferred, but will not, we hope, be crowded out of the August number.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 18 TO JUNE 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Alton*, 7.25; *Canton*, 27; *Chicago*, First Ch., 99; *Glencoe*, 25; *Granville*, 9; *Ivanhoe*, 4; *La Grange*, 5; *La Harpe*, 4.40; *Ontario*, 10; *Port Byron*, 15; *Princeton*, 29.75; *Quincy*, 25; *Rockford*, Second Ch., A Friend, 25; *Sycamore*, 10; *Sandwich*, 32.26; *Wythe*, 10, \$328 66

JUNIOR: *Chicago*, South Ch., Y. L. S., 40; *Plymouth Ch.*, Young Peo. Soc., 75; *Galesburg*, Knox Sem., 6.50; *Neponset*, S. S., 5; Mrs. Stetson, 1; *Oak Park*, Y. L. S., 60; *Princeton*, Whatsoever Band, 12, 199 50

JUVENILE: *Oak Park*, Miss. Band, 33.54; *Wyoming*, Miss. Band, 7.50, 41 04

Total, \$569 20

Grinnell, 46.35; *Mason City*, 4; *Newberg*, Mrs. H. H. Morris, 1; *Ottumwa*, Second Ch., 3; *Rock Rapids*, 2.50; From sale of a watch, the bequest of Mrs. Mary Wright, of Iowa Falls, \$50.25, \$179 85

JUNIOR: *Cresco*, Willing Workers, 7 00

Total, \$186 85

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Atchison*, 10.70; *Centralia*, 6; *Fowler City*, 3; *Lawrence*, 6.74; *Muscotah*, 5; *Mount Ayr*, 3.13; *Maple Hill*, 13.50; *Topeka*, absent members, 25; *Wabunsee*, 10, \$83 07

JUNIOR: *Leavenworth*, Y. L., 20; *Sabetha*, Useful Hour Club, 5, 25 00

Total, \$108 07

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Burlington*, 48; *Corning*, 2.73; *Des Moines*, 11.02; *Glenwood*, 11;

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *East Saginaw*, 100; *Olivet*, 14.18; *De-*

<i>troit</i> , Woodward Ave. Ch., Aux., 30,	\$144 18
JUNIOR: <i>Jackson</i> , Young Peo- ple's Circle, 75; <i>Flint</i> , Y. P. Soc., 32.39; <i>Pontiac</i> , Young Ladies' Society, 5,	112 39
JUVENILE: <i>Memphis</i> , Cheerful Workers,	3 00
SABBATH-SCHOOLS: <i>Flint</i> ,	26 00
Total,	\$347 40

MINNESOTA.

BRANCH.—Mrs. E. M. Wil- liams, of Northfield, Treas. <i>Cannon Falls</i> , 16.65; <i>Excel- sior</i> , 4.37; <i>Hancock</i> , 5; <i>Min- neapolis</i> , First Ch., 50; <i>Northfield</i> , Aux., 7.60; A Friend, 10; <i>Owatonna</i> , 10; <i>Wabasha</i> , 6; <i>Zumbrota</i> , 6.52,	\$116 14
Total,	\$116 14

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Amity</i> , 6; <i>Han- nibal</i> , 11.50; <i>Kansas City</i> , Clyde Ch., 15.80; <i>Kidder</i> , 7.84; St. Joseph, 7; <i>St. Louis</i> , Pilgrim Ch., 25,	\$73 14
MINNIE BROWN MEMORIAL FUND: <i>Kansas City</i> , Clyde Ch., 32.05, S. S., 10; <i>Kidder</i> , 1.90; <i>St. Louis</i> , First Ch., 33,	76 95
JUVENILE: <i>Kidder</i> , Prairie Gleaners,	1 26
MORNING STAR MISSION FUND: <i>Amity</i> ,	50
Total,	\$151 85

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Andover</i> , 19; <i>Cuyahoga Falls</i> , 4.72; <i>Edinburg</i> , 30; <i>Greenwich</i> , 5; <i>Huntsburg</i> , 10; <i>Madison</i> . Mrs. H. B. Fraser, to const. L. M.'s Faith Alice Fraser and Mabel Clarissa Fraser, 50; <i>Meso- potamia</i> , 6.25; <i>Oberlin</i> , 50; <i>York</i> , 10,	\$184 97
JUNIOR: <i>Alleghany City, Pa.</i> , <i>Plymouth Ch.</i> , Y. P. Soc.,	25 00
Total,	\$209 97

ROCKY MOUNTAIN

BRANCH.— <i>Colorado</i> , First Ch., S. S.,	\$29 58
Total,	\$29 58

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>De Smet</i> , 2; <i>Huron</i> , 3; <i>Iroquois</i> , 2; <i>Sioux Falls</i> , 5,	\$12 00
JUVENILE: <i>Vermillion</i> , Miss'y Band,	18 79
Branch total,	\$30 79
<i>Badger, Dak.</i> , Fire Steel Ch., Miss'y Soc.,	7 10
Total,	\$37 89

MASSACHUSETTS.

<i>Middleboro</i> . A. Penniman,	\$ 50
Total,	\$ 50

WISCONSIN.

BRANCH.—Mrs. R. Coburn, Treas. <i>Arena</i> , Second Ch., 3.25; <i>Boscobel</i> , 4.75; <i>Burling- ton</i> , 7; <i>Darlington</i> , 7; <i>Eau Claire</i> , 23; <i>Milwaukee</i> , Grand Ave., 21.35; <i>Pewaukee</i> , Mrs. E. J. Hemming, 50 cts.; <i>Rac- ine</i> , Mrs. E. Cook Smith's birthday gift for her mother, 6; <i>Stoughton</i> , Aux. Soc., 25 to const. Miss H. Sewell L. M., <i>Whitewater</i> , 2,	\$99 85
JUNIOR: <i>Brandon</i> , Y. L., 5.41; <i>Milwaukee</i> , Grand Ave., 25,	30 41
JUVENILE: <i>Milwaukee</i> , Grand Ave., Children's Band, 27.21; <i>River Falls</i> , China Band, 35, Hadjin Band, 5.46, African Band, 3,	70 67
MORNING STAR: <i>Platteville</i> , S. S., 16; <i>Pewaukee</i> , Mrs. Hemming, 50 cts.; <i>River Falls</i> , Morning Star Band, 7.60,	24 10
	\$225 03
Less expenses,	14 38
Total,	\$210 65

MISCELLANEOUS.

Sale of Leaflets,	\$36 23
Envelopes,	3 05
"Orient and Its People,"	4 00
Cash,	1 53
Total,	\$44 81
Receipts for month,	\$2,107 91
Previously acknowledged,	19,427 67
Total since Oct.,	\$21,535 58

Board of the Pacific.

TURKEY.

THE BROOSA SCHOOL.

Mrs. Baldwin writes from Broosa of vain attempts to secure teachers, and adds:—

I GAVE up looking about for help, and, just looking up, tried to go on with the work as best I could, no one more conscious than myself of the deficiencies and imperfections; and most wonderfully was I helped to the very end of the long term of nearly sixteen weeks. We had a larger family than we have ever had at any one time; for notwithstanding the fact that six girls left, enough new ones — Greeks and Armenians — came in to more than fill up the number, and we closed with twenty-four boarders and seven day scholars. We were graciously spared any serious sickness, and it was a cause of great thankfulness indeed, for perhaps you remember how much anxiety we had in this line during the corresponding term of 1884.

Since the American teacher went away we have been sleeping in the school-building. We fitted up the room that Miss Twichell had, and when bedtime comes, we shut up our house and take our little journey along the planks laid between the two buildings, up the stairs, and through the long corridor, though I generally stop to go into the dormitories to see if all are comfortable (of course I have been in previously, to have devotions with them and kiss them good-night). It is a satisfaction to see them snug in bed, and to feel that we are near them if anything should be needed in the night. This compensates for the trouble.

My rest is disturbed early in the morning by the patter of many feet and the practicing on two pianos and the organ, for I get so tired that it seems impossible for me to rise with the girls. I must have home duties and many "outside" things for school attended to by nine o'clock, for then I go in the schoolroom, and generally do not come home again till 4.30 o'clock in the afternoon, excepting for the lunch-hour at noon; so I am sure you need not be told that I have but little strength or energy left when night comes.

Mr. Baldwin kindly takes a Bible class every morning, which is a great help; but I can't think of his doing more when he has so much work of his own. My health has been far better than I had

any reason to hope for, and only one school-day did I have to give up my duties, though I will not say how much of Saturday has often been spent on the lounge.

JAPAN.

LETTER FROM MISS GUNNISON.

KOBE, JAPAN, March 22, 1886.

To the Young Ladies' Branch of the Woman's Board of Missions for the Pacific:—

DEAR FRIENDS: Our winter term is now drawing to its close, and both teachers and pupils are busy preparing for the examinations and closing exercises. . . . The pupils are promoted from one class to the next higher but once a year, but at the close of each of the three terms they are examined in the work accomplished during the term; and if the result is satisfactory they are permitted to advance with the class, and if not they must enter the class below.

Those of you who are connected with school-work know full well what labors are involved in the closing of a school term, and I can assure you it does not mean much less here than at home. Most of the girls are deeply interested in their studies, and sometimes we fear that they may think too much of their intellectual advancement, and too little of their spiritual growth. . . . There are seven girls in the first class, which is to graduate in June. One of them seems to have a special talent for music, and she is also a good scholar. One of the girls, in whom I am particularly interested, has been drawing some leaves for Miss Searle's botany class, and we are quite pleased with her work. She took lessons in drawing for six months, and displays a talent in that direction which I wish could be cultivated.

Miss Searle is drilling the girls in wand exercises for the last day of school, and it is amusing to hear their bare feet pattering the floor as they keep time to the music. It makes much less noise than marching does in the schools at home, but, on the whole, it is not so pleasant to the ear. I must not convey the idea that all the girls are barefoot, for at this season of the year very few are. They wear a white cloth shoe or stocking, and when out doors wear the gaiters which protect their feet from the ground but not from the cold. . . . I have just returned from my class in reading. It is composed of the seven girls, who are to graduate this summer. At one of our recitations a few weeks ago, when we were reading Bryant's "Thanatopsis," Miss Talcott said to me,

“It does not seem possible that the girls can understand such a composition as that. I felt tempted to ask them some questions in grammar.”

This remark suggested a new idea to me, and at the next recitation I questioned the girls pretty closely as to the cases of certain nouns, the antecedents of some pronouns, and the subjects of verbs in the “Thanatopsis,” and was much pleased with the result, finding that the explanations I had given the first time they read it had not been in vain.

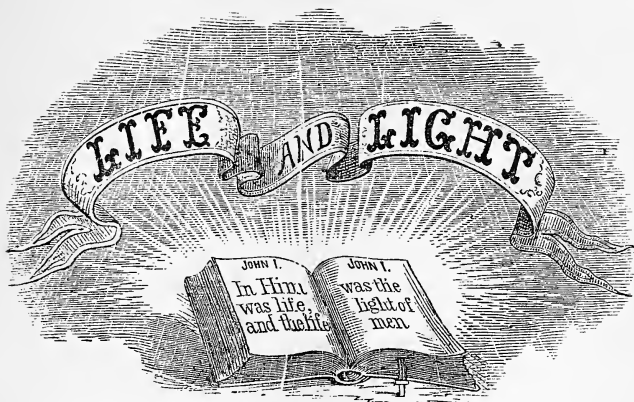
Sometimes when out walking with the girls I hear members of the botany class talking about the forms and the venation of leaves, as they gather them along the roadside. I must send you the programme of our *musicale*, which is to take place next Tuesday evening.

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|--|--|
| 1. Organ Duet | O FUJI SAN AND OTORA SAN. |
| 2. Duet (Organ and Piano) | O FUJI SAN AND TEACHER. |
| 3. Voluntary | O TEI SAN. |
| 4. Piano Duet | MRS. JENCKS AND ANOTHER MISSIONARY. |
| 5. Voluntary | O YUKI SAN. |
| 6. Voluntary | O TSURU SAN. |
| 7. Duet (Two Organs) | O TOYO SAN AND OTEI SAN. |
| 8. Trio (Two Organs and Piano) | O MITSU SAN, O TSURU SAN, AND TEACHER. |
| 9. Piano Duet | MRS. JENCKS AND ANOTHER MISSIONARY. |

We have been hoping to have a vocal trio also, but owing to the limited time the girls have had in which to learn it, we shall probably be obliged to keep it in store for some future entertainment. You have all heard or read about that one great event of the year among missionaries—I mean the “mission meeting.” The regular time for it is in June, but I have not been obliged to wait so long for that enjoyable event, as an extra meeting was called in Osaka on the eleventh of February. This meeting was for but one day, however, and the June meeting, which is to be in Kioto this year, lasts about a week. You could not have found a happier party anywhere than the ten members of our station who took the eight o’clock train for Osaka last month. We found a car that was just large enough to accommodate our number, although for a few moments before we were all seated, it appeared as though Mr. Jencks or Mr. Atkinson must be left out in the cold. But, happily, by a little crowding, space enough was found for all. The meeting was at Mr. Allchin’s house, and accordingly we proceeded thither from the train in jinrikishas. There were about thirty-five members of the missions present, and Mr. Allchin’s comfortable, homelike parlor was well filled. Most of the ladies took

some sewing or fancy-work, and listened while the gentlemen engaged in the discussion of various matters relating to the work. There was a request sent in from each of our three schools for more workers. Miss Clarkson and Miss Hooper of Kioto are over-working. Miss Daughaday of Osaka is now alone in a school of between ninety and one hundred pupils, and here in Kobe four ladies would not have much time hanging on their hands. Misses Talcott, Dudley, and Davis have a school for Bible-women not far from our school, and they are just as busy as they can be. One of these ladies recently had a pleasant little experience in connection with her Sabbath-school work. One day a little boy, with wide-open eyes, was seen sitting among the other children, and appearing to be deeply interested in all that he saw and heard. The next Sabbath he was there again, with his sister, and for several Sabbaths the attendance from this family kept increasing, until the little fellow had his sister and brother and the baby and the nurse with him.

Finding where these children lived, Miss Dudley called, and was kindly received. Their father is a judge, and he had been studying Christianity, and was very much interested to know more about it. His wife had learned the Lord's Prayer from some one, and was in the habit of repeating it night and morning. We all hope to see this family soon coming from darkness in to light. A few weeks since, Miss Brown and O Fuji San (our most dependable native helper) called on a wealthy man whose daughters attend our school. When one of the little girls entered the room, she fell on her knees and bowed her head to the floor,—according to the native custom,—but her father bade her to rise and shake hands with Miss Brown. We are always glad to meet with people who take kindly and easily to our ways, and in whose presence we do not feel obliged to assume Japanese manners. . . . Some of our oldest and most valued workers are leaving us: Dr Gordon and family having left already, and Dr. Davis and family being now in a state of preparation to take the steamer next month. It seems strange to us that those who have been here so many years, and have made sufficient progress in the language to do efficient work, should be called away from that service which is so dear to them. But we *cannot* be discouraged, remembering who is our Master, the God of heaven and earth, who doeth all things well. Pray for us, dear friends, that we may have a special outpouring of the Spirit here in the Kobe School.



FOR WOMAN.

VOL. XVI.

SEPTEMBER, 1886.

No. 9.

SURVEY OF FOREIGN WORK.

THE many expressions of interest in the survey of foreign work given a year ago, lead us to repeat the attempt this year. While lack of space prevents more than a meager outline of this work in all its length and breadth, we trust it will be valuable for reference, and that those more thoroughly informed will be able to read between the lines the evidences of patient, exhausting labor, untiring energy, and perseverance, and the real heroism that has brought about such results. We regret that its length will defer valuable foreign articles till our next number.

ZULU MISSION, SOUTH AFRICA.

MISSIONARIES.—Miss Mary K. Edwards, Miss Martha E. Price, Miss Fidelity Phelps, at Lindley (21 miles northwest from Natal); Mrs. Susan W. Tyler, at Umsunduzi (30 miles northwest from Natal); Miss Gertrude R. Hance, at Umvoti (40 miles northeast from Natal). SCHOOLS.—Lindley Female Seminary, in charge of Mrs. Edwards, Misses Price and Phelps, 33 boarders and 6 day-scholars; boarding-school at Umzumbi, 25 pupils. Bible-women at Groutville and Umvoti.

The seminary at Lindley has been under the care of Mrs. Edwards and Miss Phelps, Miss Price having been in this country for rest. The proportion of those who have been able to pay the required sum for board, is smaller than in some years past. The cry of "hard times" is heard on every side, among both Europeans and natives, and it is difficult to turn away promising girls

because their fathers really have no money to pay for them. The teachers joyfully report that the Holy Spirit has been doing a quiet work in many hearts. At the beginning of the present term nearly all the pupils signified a desire to be on the Lord's side, and it is evident, by the faithful, obedient spirit of many, that they are in earnest. A very remarkable awakening among the outstations and kraals, both as to spiritual things and to education and civilization as well, promises to largely increase the numbers in the schools and seminaries.

The good work done by two of the pupils from Lindley Seminary, as related in the July number by Mrs. Richards, shows the capability of these girls, and the good training they receive. The school at Umzumbi, under the care of Miss Gilson and Miss Welch (ladies who kindly undertook its management in the lack of regular missionaries of the Board), has had a prosperous year, and is full to overflowing. Miss Gilson being obliged to return to her aged parents in this country, Miss Kate Houseman (to be supported by the Woman's Board of the Interior) has been appointed a missionary of the Board, and designated to Umzumbi. Miss Hance, who has continued her efficient labors among the kraals during the year, is now on her way to this country, for much-needed rest. Mrs. Tyler is still at Umsunduzi, doing her many sided work among the families about her, and the Bible-women are giving good service among the kraals.

The adoption of Mrs. Wm. E. Fay, who left Boston for Bailundu early in April, gives us a prospective interest in the West Central African Mission.

EUROPEAN TURKEY MISSION.

MISSIONARIES.—Mrs. Ellen R. Baird, Mrs. Fannie G. Bond, and Miss Harriet L. Cole, at Monastir (400 miles north of Constantinople, in Macedonia); Mrs. Isabella G. Clarke, Mrs. Mabel Sleeper, and Miss Sara E. Graves, at Samokov (300 miles northwest of Constantinople; Miss Elen M. Stone, at Philippopolis (150 miles northwest of Constantinople). Six Bible-women.

Miss Stone speaks of the work in this mission the past year as "kaleidoscopic, so rapidly have experiences shifted." The political events have "modified every department of national life, therefore could not fail to modify, more or less, every effort for the elevation of that life." Its effect on the Bible-work was to "widen its limitations, giving a special service among the wounded and in hospitals." Tours that have been made since quiet was restored, show that the work of God is taking deeper root in the hearts of the women and children, and that the laborers are appreciating more and more the privileges and responsibilities of their position. The training-class for Bible-women held by Miss Stone, in Samokov, through the months of May and June, has proved very suc-

cessful. Mrs. Clark and Mrs. Sleeper, at Samokov, are still laboring among the women, and special mention has been made of the good done by the native female benevolent societies, and of the prayer-meetings, which have been "maintained with unwonted interest and frequency, especially during the dark days of the war, when mothers, wives, and sisters unburdened their hearts before the God of battles, and pleaded for their loved ones and their nation." Miss Cole, assisted by Mr. and Mrs. Bond, has had a prosperous year in the school at Monastir (supported by the W. B. M. I.), and a rich spiritual blessing has attended her efforts. At the commencement of the year only two of the fifteen boarders gave evidence of a Christian life, and the general coldness of the pupils in this respect was a source of great anxiety. The Holy Spirit came to the school, however, and his influence spread from heart to heart, till there was reason to hope that all but two or three of the boarders were within the fold. The interest extended to the day-scholars, even to the young children, and a delightful spirit of helpfulness to those yet in darkness was manifested. Mrs. Bond's medical work has continued with good degree of success; on days specially devoted to patients, quite a large number have come for treatment. Mrs. Baird has given assistance in the girls' boarding-school, more particularly by instruction in sewing, and has labored among the women so far as her family cares would permit. Miss Graves, who has continued in the school at Samokov, is now on her way to this country, for a period of rest.

WESTERN TURKEY MISSION.

MISSIONARIES.—Miss Clara Hamlin, Miss Isabel F. Dodd, Miss Flora A. Fensham, Miss Helen E. Melvine, Miss Ida W. Prime, at the Constantinople Home; Mrs. Susan M. Schneider, Miss Martha P. Gleason, Mrs. Fannie M. Newell, Miss. Olive N. Twitchell, at Constantinople; Mrs. Catherine Parsons, at Nicomedia (50 miles southwest of Constantinople); Miss Laura Farnham, at Adabazar (about 30 miles from Nicomedia); Miss Mary L. Page, Miss Agnes M. Lord, Miss Emily McCallum, Miss Rebecca G. Jillson, at Smyrna; Miss Phebe L. Cull, at Manisa (6 miles from Smyrna); Mrs. Myra P. Tracy and Miss Eliza Fritcher at Marsovan (about 350 miles east of Constantinople); Miss Fannie E. Burrage, Miss Sarah A. Closson, at Cæsarea (370 miles southeast of Constantinople); Miss Laura B. Chamberlain, at Sivas (400 miles southeast from Constantinople). SCHOOLS.—The Constantinople Home, Misses Hamlin, and Patrick (Miss Patrick is supported by the W. B. M. I.) associate principals, 54 boarders, 47 day-scholars; boarding-school at Talas, Misses Closson and Burrage in charge, 27 boarders; boarding-school at Smyrna, in charge of Misses Page, Lord, McCallum, Jillson, and Lawrence, 28 boarders, 70 day-scholars; boarding-school at Adabazar, Miss Farnham in charge, 18 boarders, 52 day-scholars; boarding-school at Marsovan, Misses Fritcher and Wright (supported by the W. B. M. I.) in charge, 45 boarders, 25 day-scholars; boarding-school at Sivas, Miss Chamberlain in charge. Thirty-five day and village schools; 10 Bible-women.

During the winter term at the Constantinople Home there was a slight diminution in the number of boarders, owing to the detention of some of the Bulgarian girls by the war. A class of ten

graduated the last of June, and the Commencement exercises were reported "a success in every respect. The officers of the Kearsarge were present, also Admiral Franklin, who gave them the service of his band for the occasion. Mr. Cox, our ambassador, made a very pleasant address. Some twenty of the alumnæ were present." Seven of the class are earnest Christians; the other three are day-scholars, and consequently have not come so much under the direct religious influence of the school. Of the seven who graduated last year, one has remained in the school another year, five are teaching, at the Home, at Adabazar and in the kindergarten at Smyrna, and one, a Bulgarian, is living in her own home. Very much to the regret of all, Mrs. Williams "has felt obliged to sever her connection with the Board." The Home also meets with a great loss in the return of Drs. Wood and E. E. Bliss, with their wives, to this country. Dr. Wood as chairman of the Board of Trustees, and Dr. Bliss as one of its members, have been wise advisers and most helpful friends in the management of the Home. The city mission work in Constantinople built up by Mrs. Schneider and Miss Gleason, and consisting of a large Sabbath-school with three Bible-classes in Turkish, Greek, and Armenian, and a children's department of sixty, a coffee-house with an average attendance of from one hundred and twenty to one hundred and fifty, a night-school with an attendance of twenty, a boys' society, tract distribution, and its various social meetings, is now under the charge of Mrs. Newell and Miss Twichell; valuable assistance is also rendered by Rev. Mr. Fuller, who returned to Constantinople about a year ago. Mrs. Schneider and Miss Gleason reached this country early in June, the former feeling compelled, by failing strength, to lay down the work, and the latter needing a period of rest.

The school at Adabazar, under the care of Miss Farnham and Miss Parsons, has succeeded beyond all expectations. It will be remembered that the school was removed from Nicomedia, at the request of the natives in Adabazar, with the understanding that they should assume all the expense aside from the salaries of the American teachers. The arrangement has proved an entire success, and the native people have admirably fulfilled their part of the agreement. Miss Parsons is soon to remove to Aintab, as Mrs. Charles Riggs, and Miss Marion Sheldon, of West Newton, Mass., has been appointed to fill the vacant place. Mrs. Parsons, who still remains at Nicomedia, finds her hands full with the broadening work among the women. The school at Smyrna has had a prosperous year. Eight of the girls were admitted to the church the first Sunday in January; two of these met with much opposition

from their friends in taking this step, but it was done voluntarily, and with a full conviction of duty. One half the boarders are now members of the church, and eight of the remainder, including all the Greek girls, have expressed a decision for Christ. There has been much illness in the school during the year, caused somewhat, it is feared, from the lack of proper drainage. A new building is to be erected at a cost of about \$11,000, half of which is provided by the Woman's Board and half by the American Board. Miss Page is now on her way to this country for rest. The school at Manisa has been suspended for the present, and Miss Cull is seeking refreshment in this country. The school at Talas has kept steadily on its way, though lacking some of its usual vigor on account of Miss Closson's absence in this country. Of the 27 boarders, three pay full board and tuition, 19 pay in part, and 5 are supported by the Board. No progress has been made toward obtaining a permit to build, and the want of suitable accommodations works against the securing of paying pupils. Of the school at Marsovan the mission report says: "Our Girls' Boarding-School has never done such good work as it is doing to-day; it never had so fine a class of pupils. Only about one sixth of the expense of the boarding department is asked of the Board. The moral and Christian training of the pupils is always put in the foreground; and the usual condition is that of quiet religious interest. Very few have remained long in it without becoming pronounced Christians. Nineteen have united with the church the past year. We shall greatly miss the class of twelve members which is to graduate in July; but the going forth of such well-trained Christian girls as teachers, Bible-women, heads of Christian households, and leaders of social and religious life, is full of promise for the future of this land. The work of the Bible-women is always hopeful, and full of interest. They let the light into many darkened homes, and our women's meetings and congregations are constantly replenished from this source." Under Miss Chamberlain's efficient management the schools at Sivas, of different grades, are rapidly growing. The number on the rolls is 240, with an average attendance of 200. The winter examinations were of such interest to the community, the chapel was crowded on both days, many keeping their seats during all the six hours' exercises each day. The day-schools and Bible-women in this station have met with much opposition, but their devotion and courage is shown by the report which will be given in the October number.

CENTRAL TURKEY MISSION.

MISSIONARIES.—Mrs. Emily E. Montgomery, Miss Harriet N. Childs, Miss Ellen M. Blakeley, at Marash (90 miles northeast from Scanderoon); Miss

Ellen M. Pierce, Miss Henrietta West, at Aintab (90 miles northeast from Scanderon). SCHOOLS.—Aintab Female Seminary, Misses Pierce and West in charge, 31 boarders, 34 day-scholars. Nineteen day-schools, 6 Bible-women.

The new building for the Aintab Seminary was so far completed as to be habitable about the first of last November. Miss Pierce writes: "Would that all the dear friends in America who have aided and encouraged us in this work could know the joy that fills our hearts these beautiful mornings, when, with windows thrown wide open, the fresh June airs from the broad, open fields and the breezy hills about us, make living and breathing seem quite a different thing from what it was in the crowded city, where, willing or not, we must take into our lungs air laden with poisons. We are daily and hourly thankful that the Aintab Female Seminary has a building and site worthy its past history and future expectations. . . . A good deal of the grading of the grounds has been done by the girls, who, with shovel, hoe, and pickaxe, and our little American hand-cart, have leveled hillocks of rubbish and filled up unsightly hollows." The change of location has served to increase instead of diminish the number of day-scholars. While there has been no special time of religious interest during the year, still the teachers "have reason to feel that the Spirit has been with them, and some are hoping that they have begun a new life." A class of fourteen promising girls were to graduate in June. At Marash, Miss Blakeley, who arrived Nov. 19, 1885, has been able to accomplish a good amount of teaching, having classes in algebra, vocal music, English composition, while pursuing the study of the language. Miss Childs, who was called to Adana early in the year to meet an emergency there, returned to Marash, March 27th. Mrs. Montgomery and Miss Proctor are still detained in this country by family duties. The village-schools, which are a special feature of this mission, have been usually successful during the year.

EASTERN TURKEY MISSION.

MISSIONARIES.—Mrs. Caroline R. Allen, Miss Caroline E. Bush, Miss Harriett Seymour, Miss Emily C. Wheeler, Miss Mary L. Daniels, at Harpoot (175 miles south of Trebizond); Mrs. Olive L. Andrus, Miss Clarissa H. Pratt, at Mardin (150 miles southeast of Harpoot); Miss Charlotte E. Ely, Miss Mary A. C. Ely, at Bitlis, near Lake Van (about 300 miles southeast of Trebizond); Mrs. Martha W. Reynolds, Miss Lauraette E. Johnson, Miss Grace N. Kimball, at Van (east end of Lake Van; Miss Harriett G. Powers, at Erzroom (150 miles southeast of Trebizond). SCHOOLS.—Euphrates (formerly Armenia) College, Female Department, 185 pupils, Misses Wheeler and Daniels in charge. Boarding-school at Mardin; boarding-school at Bitlis, Miss Ely in charge, 36 pupils; boarding-school at Van, Misses Kimball and Johnson in charge, 13 boarders and 52 day-scholars. Twenty-two day and village schools, and 18 Bible-women.

We are indebted to Miss Kimball, of Van, for a very full report of woman's work in the Eastern Turkey Mission. It is compiled

from the various reports given at the annual meeting of the Mission held at Van, in May last, and begins in this pleasant way: "It is not simply a filial duty, but a great pleasure to us, the daughters of the Woman's Board, as many as are assembled in Van, to send our warm greetings, and to invite her to share in the good things in our meetings." From the report we glean as follows: The school at Bitlis has held quietly on its way; a class of four have graduated, two of whom are already teaching, and one is working as a Bible-reader. The influence of the Divine Spirit has been felt during the year, and three have been admitted to the church. In the way of self-support there has been an advance of twenty-five per cent. Aside from work among the women in the city, the Misses Ely have made several tours to distant villages. The school at Erzroom (supported by the W. B. M. I.) under Miss Powers' care has made real progress in every way. A special religious interest resulted in the conversion of six of the pupils, and also had its effect upon the Christian mothers, awakening them to new solicitude for their daughters. From a full heart Miss Powers writes: "I had almost come to feel that though God reigned in America, Japan, all over the world, he had forgotten Erzroom, or at least that the time had not come for him to visit us; most of all, I felt that I was too unworthy to be permitted to see the day dawn in the hearts of my pupils. But God is gracious; I feel humbled by this great joy." The Female Department in Euphrates College comprises three grades, collegiate, preparatory, and primary, and, with a corps of eleven native assistants and seven assistant pupils, is, mainly under Miss Wheeler's care. Miss Daniels renders what assistance she can while studying the language. The influence of the religious interest described by Miss Wheeler in the June number is plainly seen. At Easter ten girls united with the church, and the labors of others in Sunday-school and benevolent work have largely increased. Misses Seymour and Bush spent four months, from October to April, in touring. Their work has led them through the Kurdistan Mountains at a time when rumors of war made it particularly trying. So dangerous has it been, the Vali of Diabekir, when applied to for a *zabtieh* to escort them, asked in great astonishment, "Do tell me, what *can* be the object of these ladies in traveling about Kurdistan at such a dangerous time as this?" One object of these tours is to strengthen the hands of the thirteen Bible-women and ten native teachers, mostly their old pupils, who are doing admirable work in the outstations. Mrs. Allen has resumed her work among the women with renewed vigor after her visit in this country. To the regret of all, it has been found necessary to close the school at

Mardin, for want of American teachers. Two ladies, Miss M. G. Nutting and Miss H. S. Dewey (both to be supported by the W. B. M. I.) are now under appointment for Mardin, and it is hoped the school will re-open with renewed vigor. Miss Pratt is to remain in this country another year. Mrs. Andrus has been doing good work among the women, especially in Midyat; although it is thought her failing health will necessitate an early visit to this country. In Van, Mrs. Reynolds, though constantly hampered by ill health, has continued her work among the women with her usual success. A "Good Works Society" has been true to its name, as will be seen by an account of its annual meeting in the July number. The boarding-school has made good progress morally and spiritually as well as intellectually. Two of the pupils, both excellent Christian girls, are to graduate this year. One of them is to teach in the school, and the other in the city. The Bible is eagerly studied in the school, and it is believed many are "finding the true way."

MARATHA MISSION.

MISSIONARIES.—Mrs. Charlotte E. Hume, at Bombay; Mrs. Mary E. Bissell, Miss Kate Fairbank, Miss Ruby E. Harding, Miss Sarah E. Hume, at Ahmednagar (140 miles east of Bombay); Mrs. Mary C. Winsor, at Sirur (30 miles south of Ahmednagar). SCHOOLS.—Boarding-school at Bombay, Mrs. Hume in charge, 140 pupils; boarding-school at Ahmednagar, Misses Harding and Fairbank in charge, 144 pupils; two Hindu girls' schools in Ahmednagar, Mrs. Bissell in charge; boarding-school at Sirur, Mrs. Winsor in charge. Thirty-four village and day schools and twenty-two Bible-women.

The school for Christian boys and girls in Bombay continues to grow in numbers and usefulness. It is graded in thirteen classes, from little children just learning their Marathi letters, to scholars more than twenty years old preparing to enter the university. Great pains have been taken in teaching sewing and fancy-work, with very satisfactory results. Some account of individual pupils will be found in the next number. The school at Ahmednagar keeps steadily on its way. A new hospital-building, furnishing a separate place for the sick, has proved a great convenience. Eight of the girls have joined the Church. The report says: "It gave us peculiar joy to see them take their stand for Christ; for three of them have given us much anxiety in the past, and it seemed doubtful whether the good or the evil in their nature would at last gain the victory. We feel sure that many of the younger girls have given their hearts to Christ this year. The interest among them has been due, in great measure, to a little praying circle which they started among themselves. They meet in a vacant room each day during the morning recess. At the last weekly prayer-meeting a request having been made for a few

short prayers, nine little girls followed each other in quick succession with simple, earnest petitions." When Miss Harding and Miss Fairbank leave the school for homes of their own, their places will be supplied by Miss Emily Bissell, who went out to her parents a year ago, and Miss Hume. Both of these ladies leave other important work for this purpose. The two high-caste Hindu Girls' Schools are doing better work than ever before, furnishing also a means of entrance to the homes of the pupils, which is great gain. Industrial education is assuming importance in this mission, and the Chapin Home finishes its first year with hope and courage for the future. The village-schools are constantly increasing in numbers and efficiency, although, being in a measure pioneer work, they are more or less fluctuating.

MADURA MISSION.

MISSIONARIES.—Mrs. Sarah B. Capron, Miss M. P. Root, M.D., at Madura (270 miles southwest of Madras); Mrs. Charlotte H. Chandler, Miss Gertrude A. Chandler, at Battalagundu (32 miles northwest of Madura). SCHOOLS.—Boarding-school at Madura, 93 boarders, 24 day-scholars, Miss E. M. Swift (supported by the W. B. M. I.) in charge; boarding-school at Battalagundu, Miss Chandler in charge, 58 pupils; boarding-school in Mandapasalai, Mrs. W. S. Howland in charge, 12 pupils. Ten Hindu girls' schools, 528 pupils; 22 day and village schools, with 163 Christian girls, 145 Romanists and heathen; 14 Bible-women.

In general, the report of the Madura Mission is of progress. In the Madura Boarding-School the most important event has been the establishment of a normal department, the fifth, sixth, and seventh grades of pupils being included in it; while the third and fourth standards, together with the station day-school under Mrs. Jones' management, have been used as a practicing department. Four girls are sent daily to teach in the practicing school. Special interest has been shown in the religious meetings; nine have united with the church, and there has been proof from others of a decided change of heart. The Hindu Girls' Schools are doing a good work among girls of heathen parentage. Of those under her care, Mrs. Capron says: "Bible instruction is given one hour each day. Three days in the week lessons are given from the Old Testament, two days from the New Testament. The worth and power of prayer is, I believe, impressed upon the hearts of all the girls. In the homes of the girls we have frequent illustrations of a simple faith in God and distrust of idol worship. A little girl was making herself nervous over the coming examination. Her grandfather proposed going with two cocoanuts to the temple to secure Menatchi's help. She refused, saying that the Heavenly Father was more to be trusted. A little girl attacked with cholera said to her mother, 'I have asked Jesus to cure me, and you must not cry, but help me to get well.' A Sabbath-school opened for these

girls has also been very successful, having an average attendance of one hundred and ten. A choir of five is furnished from the boarding-school, and with an organ the singing is in beautiful contrast to the scenes around. A Hindu woman who attends regularly, urged a friend to come, saying, 'If you will go you will hear them sing, and think of the angels when they sang about Jesus coming down; and the words, 'I am so glad Jesus loves me,' will go in and out of your heart all the week.'" The statistics of the Bible-women are, in Madura city, 10 women with 915 under instruction, and 17,651 hearers; in the other stations, 4 women with 76 under instruction, and 9,032 hearers. Of the medical work, the report says: "The event of the year has been the arrival at Madura of Miss M. P. Root, M.D., to take part with us in the great medical work in Madura city and district. Very wisely she at once began the study of Tamil, to enable her to do still more efficient work among the natives. But this, however, has not prevented her from daily medical practice in our Madura Mission dispensary. The room here reserved exclusively for cases of women and children has been open throughout the year, the women plainly understanding that it is their room, and that they are sure of a warm welcome and a loving word from the kind lady doctor they come to see."

CEYLON MISSION.

MISSIONARIES.—Miss Kate Hastings, at Batticotta; Mrs. Mary E. K. Howland, at Oodoopitty; Miss Susan R. Howland, at Oodooville; Miss Mary Leitch, Miss Margaret W. Leitch, at Manepy. **SCHOOLS.**—Boarding-school at Oodoopitty, Mrs. Richard Hastings in charge. Twenty-three village and day schools and nineteen Bible-women.

The detailed report of this mission was given by Miss Leitch in the July number.

Mrs. Howland, who has been such an inspiration in this country, expected to arrive in Jaffna some time in June. The last word from her was from Malta, in which she says: "I go back to dear old Jaffna so strong in body and so strong in spirit! It has been a wonderful inspiration to us to see how the Lord's work is prospering among you." Miss Howland also returned with her sister-in-law to take up the school-work in Oodooville. Miss Hastings, at Batticotta, finds her hands more than full with the work among the women and superintending the Bible-women and the village-school. The school at Oodoopitty, under the care of Mrs. Richard Hastings, has had a prosperous year.

FOOCHOW MISSION.

MISSIONARIES.—Miss Elsie M. Garretson, Miss Emily S. Hartwell, Miss Kate C. Woodhull, M.D., Miss Hannah C. Woodhull, at Foochow. Boarding-school at Foochow, Misses E. J. Newton (supported by the W. B. M. I.), and E. M. Garretson in charge, 30 pupils; women's school at Foochow, day-schools at Foochow and Sharvu.

The boarding-school at Foochow has had a successful year. Four have united with the church, and there are beginnings of the Christian life apparent in others. An event in the school is the graduation of its first class, of which an account is given in the June number. Dr. Woodhull's hospital was ready for occupancy January 1st, and during the next two months there were thirteen in-patients, and two hundred and sixty treated in the dispensary. There are three women studying medicine; two of them are Christians, and assist in the instruction of the patients. Prayers are held each morning in the hospital, and there is a weekly prayer-meeting. It is gratifying to hear that some of the patients continue to attend this meeting after they have left the hospital. Miss Hannah Woodhull has assisted in the hospital work, in the Sabbath-school, and women's meetings in addition to her study of the language. Miss Hartwell finds her time fully occupied in teaching in the Boys' School and in the various departments of woman's work. The Society for Christian Endeavor is becoming more and more a power in the church and schools. We doubt not all in the mission would exclaim with Miss Garretson, "Oh, there seems to be no limit to the work that lies at our doors here, but, alas! the laborers are so few!"

NORTH CHINA MISSION.

MISSIONARIES.—Miss Mary E. Andrews, Miss Mary Anne Holbrook, M.D., at Tung-cho (12 miles east of Peking). SCHOOLS.—Boarding-school at Kalgan. Day-schools at Kalgan, Tung-cho, and Pao-ting-fu. Three Bible-women.

Since the report from this mission had not been received at the time of writing, we are not able to give late statistics. In general the work in China is said to "move slowly; but it does move, and now all the indications are that it is henceforth to be with accelerated motion." "Through the medical work and the work of the Bible-women an unusually large number of women have been under the influence of the truth this past winter, either at the dispensary or at the Sabbath services;" and there is hope for larger results than ever before. In nearly every letter from the ladies in this mission there is an almost despairing cry for more laborers. Miss Evans writes: "It does seem so strange that there cannot be some more ladies found to send to us. I know you are doing all you can, but oh! why don't the young ladies realize how much we need them?" Miss Andrews is expected to come to this country in the early autumn for much-needed rest.

JAPAN MISSION.

MISSIONARIES.—Miss Abby M. Colby, Miss Adelaide Daughaday, Mrs. S. E. DeForest, Miss Fannie A. Gardner, Miss Mary E. Gouldy, Mrs. Frances A. Gulick, at Osaka; Mrs. Agnes H. Gordon, Miss Virginia Clarkson, Miss

Frances Hooper, Miss M. A. J. Richards, at Kioto; Miss Eliza Talcott, Miss Anna Y. Davis, at Kobe; Miss Julia E. Gulick, at Okayama. SCHOOLS.—Boarding-school at Kioto, Misses Clarkson and Hooper in charge.

The school at Kioto, which was reorganized in the autumn, has had a most successful year, and there is a most urgent call for enlargement of the building, to accommodate the rapidly increasing numbers, and also for reinforcements for the teachers. A young lady has been secured to go out in September—Miss Marcia Bliss, of Bangor, Maine—to aid in this school. The school at Osaka, with ninety pupils, entirely supported by the Japanese, is now wholly under Miss Daughaday's care, and is a marvel of order, progress in learning, and Christian influence. Miss Colby and Miss Gardner are now occupied in "field-work" in the outstations, holding meetings, giving instruction in various ways, and visiting among the homes of the people. Miss Talcott and Miss Davis are filling a most important place in Kobe, having in charge the Bible school for women. There the women receive practical instruction in Bible-work in the Old and New Testaments, in geography, physiology, and hygiene, and in evidences of Christianity. The churches are becoming more and more interested in the school, making frequent applications for women to be received, and for helpers to be sent to them from it. The number of students is eighteen, filling the house, and most of them are self-supporting. "The lady missionaries thus multiply themselves, and their usefulness, and aid in raising and perpetuating a high standard of Christian effort in the homes of the people." The training-school for nurses has also taken definite shape, as will be seen by the account on another page. Mrs. Gordon, Miss Julia Gulick, and Miss Gouldy are now in this country seeking health and refreshment.

MICRONESIAN MISSION.

MISSIONARIES.—Mrs. Harriet A. Pease, Miss Lydia Hemmingway, Miss E. Theodora Crosby, Miss Sarah L. Smith, at Kusaie.

Great interest has centered around Kusaie through the appointment of three young ladies for the work there, and the erection of a building for a Girls' Boarding-school on the island. The three young ladies with Dr. and Mrs. Pease expect to arrive at Kusaie about——; Miss Hemmingway and Miss Smith to have charge of the new Boarding-school, and Miss Crosby to teach in the Boys' School. It may not be amiss to state here, that, owing to a large fire in Honolulu, the prices for building-materials are much higher than when the estimates were made for the new building, and we are asked to raise three thousand dollars instead of two, as was at first stated. We trust all leaders of mission circles will bear this in mind, and come to our aid if possible.

MISSION TO SPAIN.

MISSIONARIES.—Miss Alice G. Gulick, Miss Susan F. Richards, at San Sebastian. SCHOOLS.—Boarding-school at San Sebastian, Mrs. Gulick and Miss Richards in charge, pupils; day-schools at Santander and Zaragoza. Bible-women at Zaragoza.

The school at San Sebastian has kept steadily on its way. Mrs. Gulick has been obliged, by ill health, to be away a part of the year in Germany, but hopes to resume her place in the autumn. Of the religious state of the school she writes: "Three made a public profession of their faith in January, and at the same time solicited baptism, as an additional expression of their entire breaking away from the errors of the church to which they formerly belonged. That was a solemn day, for all the family, all over fifteen years of age, came together for special prayer, and many and fervent were the petitions that God would bless the younger members of the family, and bring them all to Christ. The little meeting then begun has been continued ever since, the girls coming together on Sunday evening for that purpose.

MISSION TO AUSTRIA.

SCHOOLS.—Boarding-school at Krabschitz; Pastor Schwarts' School; Brunn Home.

The "Mount Holyoke of Austria," at Krabschitz, is going forward encouragingly under the management of Pastor Kaspar, its graduates having a strong influence for good in various places. In none of the fields of our Board is there more faithful Bible-work done than in this mission. The women themselves, often coming out of much tribulation, have strong sympathy with those in sorrow, and by their kindness to the sick and the suffering win many to a faith in the pure gospel.

MISSION TO MEXICO.

MISSIONARIES.—Mrs. John Howland at Guadalajara, Western Mexico, Miss B. M. Ferris, at Chihuahua, Miss M. E. Keyes at Parral, Northern Mexico.

Mrs. Howland reports the work in Guadalajara as more encouraging, and the outlook for the future more hopeful. Prejudices are wearing off, and the little church slowly increasing.

Miss Ferris reached Chihuahua early in March, and has entered upon her work with great enthusiasm. She has already organized a school of Protestant children, both American and Mexican. There are thirty-two names enrolled, with an average attendance of twenty-eight. The meetings among the women are increasing in numbers and in power. Miss Keyes arrived in Chihuahua July 2d. She was to stay there two months, for the study of the language, before she went to Parral—helping Miss Ferris in the school meanwhile.

This, then, is our work. Step by step it has been enlarged, till it has reached its present proportions. Step by step, also, the Woman's Board has progressed in the support of the different objects presented for adoption. In it all we have tried to follow in the footsteps of our great Leader, who has brought us to our present standpoint. And now what for the future? The path before us promises to lead to demands we would not have believed possible twenty years ago. Shall we falter by the way? This depends upon whether we, as officers and members of Board and Branch and Auxiliary, remain steadfast to the trust imposed upon us; whether, as leaders of mission circles, we train the children under our care to a true interest in foreign missions and in the very best methods of carrying on the home department of the work; whether we, as Christian women in our churches, rise at the call of our Lord, and in his strength do our duty to the perishing millions beyond the sea, cost what it may; whether we are willing to sacrifice time, ease, self-culture, social privileges; to give of our substance like the poor colored woman mentioned on another page; to place this work on a par with duties to our families, our church, our beautiful Christian land; whether we will break our alabaster box and pour out our own — not another's — most precious ointment, whatever it may be. Our Lord may make any one of these demands upon us: shall we dare refuse?

◆

ZENANA WORK.

“WE are told, that when ‘passing along the street of an Indian city, the eye is sometimes attracted by the sight of a shrub, or small tree, growing out of the crevice of a wall or building. It is the peepul-tree, a cause of destruction to much property. The seed may be carried by a bird or by the wind, and dropped; it takes root, even at a great height above the ground, springs up, and grows often into a large tree. Let it once establish itself, and from that time the wall is doomed. The only way in which to stop its progress is to remove at once every bit of the root. Should only one little fiber remain, it will grow and spread, forcing its way among the very stones or bricks, until — years after, it may be — the wall itself cracks and falls.’

“Have we not here a parable, which may teach us an encouraging and most blessed truth? ‘The seed,’ which is ‘the word of the kingdom,’ is being shown, day by day, in many an Indian city. It has already taken root in many places too firmly ever to be eradicated; and though it may seem hidden or lost for awhile, it will, it must, grow and spread until the walls of superstition, of

ignorance, of heathenism, which have hitherto shut in darkness and shut out the light of God, will crumble and fall before it. The work is assuredly going on now. More light and knowledge have already weakened the force of old superstitions, and the gospel is welcomed, even if not yet accepted, by many who, but a few years back, turned a deaf ear to the sound of it. Here, before the eyes of our missionaries, as they go to and fro in their daily work, is the sign of a parable and a promise in the growth of the peepul-tree,—a pledge of the fulfillment of the prophecy, ‘The fortress of the high fort of thy wall shall He bring down, lay low, and bring to the ground, even to the dust.’”

Young People's Department.

TRAINING-SCHOOL FOR NURSES IN JAPAN.

We have received from the Japan Mission the following statement with reference to the Training-School for Nurses in Kioto, Japan. Dr. Berry writes:—

“ABOUT a month ago the Trustees of the Doshisha decided, after a considerable hesitation, to take up the work, and I was conferred with as to the amount they would be expected to raise. At that time there was a desirable property with some buildings on it, which it was thought could be purchased for two thousand yen. . . . It is now found that the property is embarrassed by a mortgage, and we have turned our attention in another direction, and have succeeded in finding an admirably located lot near the Eastern hills. It is directly off from the center of the city, and therefore conveniently located for the city missionary work of the advanced nurses and their missionary teachers.”

A statement has been printed in Japanese for circulation, hoping it may bring in contributions for the necessary expenses. It begins by giving an account of what has been done in other countries in the way of training nurses, and then goes on to say:—

Arrangements have been made to organize such a school in Kioto, the promoters feeling sure that a work that has so prospered in other lands will also prosper here, and that as elsewhere it will prove itself a great blessing to the people.

Miss Linda Richards, an American lady of large experience in the work of nursing the sick, will give instruction in all the branches of general nursing, and, as matron of the hospital, superintend the pupils in their work. . . . The moral training of the

pupils will, it is expected, be in the hands of another American lady of large missionary experience in Japan. Special instruction in the Scriptures, and practical suggestions as to the manner of conducting missionary work, especially among the sick poor, will be given by her. The services of a Christian Japanese lady as housekeeper for the nurses will also be secured. The school will be established in connection with a hospital where practical instruction in nursing can be afforded. This hospital will be under the care of Dr. Berry, . . . who will give instruction in hygiene and in special nursing, such as surgical, ophthalmic, obstetric nursing, etc.; in the application of bandages, electricity, massage, etc.

REQUIREMENTS.—The pupil will be required to enter the school for about a year and six months. During the first year she will receive instruction both theoretical and practical, and will work in the wards of the hospital. During the following months she will be required to devote herself to district missionary work, especially among the sick poor, under the direction of her teacher, or, it may be, serve as nurse in the hospital or in private families. During all this time she will have a Christian home when off duty in the immediate vicinity of her teachers, and if she remains the required time, will receive a diploma. She will be required to be neat, orderly, patient, cheerful, punctual, quiet, and painstaking.

The Trustees of the Doshisha, under whose general care this work will be established, feel confident that in undertaking this effort they will have the sympathy of their countrymen, who will be directly benefited by the school, and of those from foreign lands who have made Japan their home. Friends in America are ready to furnish generous assistance in the support of necessary teachers, in the furnishing of apparatus, and in yearly grants in aid of the work. . . .

REQUIREMENTS FOR ADMISSION.

1. Those wishing to receive a course of instruction may apply to the superintendent of the school.

2. The most desirable age for candidates is from thirty to forty years of age. They must be in sound health, and must send with their application a certificate from a physician certifying to the fact; also one from some responsible person, not their relative, as to their good character and good health. Upon approval of those in charge they will be admitted to the benefits of the school.

3. The pupil will be required to enter the school for about a year and six months. During this time she will receive instruction both theoretical and practical, will work in the wards of the

hospital, and will have opportunities for practical work in district nursing among the sick poor in the city:—

INTELLECTUAL REQUIREMENTS.

The intellectual requirements for admission are:—

1. To be able to read the Scriptures intelligently.
2. To be able to write legibly.
3. To be quick and careful in observation.

The course of study will include lessons from text-books on nursing; lessons in anatomy, physiology, and hygiene; and lessons in the Scriptures.

COURSE OF TRAINING.

The course of practical training will include:—

1. The dressing of blisters, burns, sores, and wounds, and applying of fomentations, poultices, and minor dressings.
2. Cupping, leeching, and subsequent treatment.
3. Taking of temperature, pulse, and respirations.
4. The applying of massage to the body and extremities in the best manner in different diseases.
5. The administering of enemata and the use of the catheter.
6. The management of helpless patients in bed, in moving, changing bed and body clothes, giving baths, keeping patients warm when suffering chills, or cool when having fever, preventing bed-sores and dressing bed-sores, managing position, etc., and in feeding the sick.
7. Special instruction in ophthalmic nursing.
8. The making of bandages and rollers, lining of splints and applying bandages.
9. The administering of medicines to the sick, and of ether in surgical operations.
10. The cooking, preparing, and serving of food for the sick.
11. Practical suggestions as to the conduct of charitable work among the sick poor.

Instruction will also be given in the best practical methods of supplying fresh air, in warming and ventilating sick-rooms, in the care of rooms and wards, in keeping all utensils perfectly clean and disinfected, etc., and to observe the sick accurately in regard to the state of the secretions, excretions, pulse, breathing, skin, temperature, eruptions, sleep, mental condition, as to delirium, stupor, etc., condition of wounds, appetite, effect of diet, of stimulants, and of medicines, and the management of convalescents.

The instruction will be given mainly by the superintendent of the training-school and her assistants. Lectures and demonstra-

tions will also be given by the Medical Director of the hospital. Examinations, chiefly upon practical points, will take place from time to time.

The pupils will be required at all times when on duty in the wards to wear the hospital dress, consisting of a suitable apron with sleeves, and a cap to protect the hair from dust. This dress will be furnished by the hospital; other clothing at the expense of the individual. Tuition free. Board about three yen a month, varying with the price of food. The school will, however, in exceptional cases, gladly co-operate with any church that may strongly recommend a candidate, and be willing to assist in her support.

The nurses will reside in the Nurses' Home, in the hospital grounds, and serve as assistants in the hospital wards.

The nurses will be required to be sober, honest, truthful, trustworthy, punctual, quiet, orderly, cleanly, patient, kind, and cheerful.

They will be taught while in school, and on leaving it earnestly advised, to be loyal to physicians, always seeking to increase the confidence of patients in their medical advisers, reporting everything of importance concerning their patients, learning their wishes concerning care and treatment, and in every possible way co-operating with them in their important work.

. . . When the full term of study is completed, the nurses thus trained will receive — after final examination — diplomas certifying to their knowledge of nursing and their ability, after which they will be at liberty to choose their own field of labor. They will find abundant opportunity for usefulness in charitable work, in public and private hospitals, and in private nursing.

Now that this undertaking has progressed so far, there is a prospect of an immediate demand for the money for the building. We wish to appeal most earnestly to our young ladies for a special effort to raise the remainder of the sum pledged more than a year ago. Of the \$4,000 asked for only about \$1,800 has been received. It is absolutely necessary that the remaining \$2,200 shall be paid in before the close of the year. We are sure this can be done if our young ladies will make the effort: it may require a strong one, but we know they are capable of it. In the midst of your happy, Christian homes, dear girls, in gratitude for the tender care you receive in illness, for the sake of Him who has given you the unspeakable and innumerable blessings of Christianity, will you not remember the suffering women and girls in Japan, and give them a little from your abundance?

Our Work at Home.

SUCH GIFTS AND GIVERS AS GOD LOVES.

“Of a truth I say unto you, that this—hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God but she of her penury hath cast in all—that she had.”—*St. Luke* xxi. 3, 4.

IN the beautiful Island of Ceylon, many years ago, the native Christians, who had long worshiped in bungalows and old Dutch chapels, decided that they must have a church built for themselves. Enthusiastic givers were each eager to forward the new enterprise. But, to the amazement of all, Maria Peabody, a lone orphan girl, who had been a beneficiary in the girls' schools at Oodooville, came forward and offered to give the land upon which to build, which was the best site in her native village.

Not only was it all she owned in this world, but, far more, it was her marriage portion, and in making this gift, in the eyes of every native she renounced all hopes of being married. As this alternative in the East was regarded as an awful step, many thought her beside herself, and tried to dissuade her from such an act of renunciation. “No,” said Maria; “I have given it to Jesus, and as he has accepted it you must.” And so to-day the first Christian church in Ceylon stands upon land given by a poor orphan girl.

The deed was noised abroad, and came to the knowledge of a young theological student, who was also a beneficiary of the mission, and it touched his heart. Neither could he rest until he had sought and won the rare and noble maiden who was willing to give up so much in her Master's cause.

Some one in the United States had been for years contributing twenty dollars annually for the support of this young Hindu girl, but the donor was unknown. Rev. Dr. Poor, a missionary in Ceylon visiting America about that time, longed to ascertain who was the faithful sower, and report the wonderful harvest.

Finding himself in Hanover, N. H., preaching to the students of Dartmouth College, he happened in conversation to hear some one speak of Mrs. Peabody, and repeated, “Peabody; what Peabody?” “Mrs. Maria Peabody, who resides here,—the widow of a former Professor,” was the answer. “Oh! I must see her before I leave,” said the earnest man, about to continue his journey.

The first words after an introduction at her house, were: “I have come to bring you a glad report; for I cannot but think that it is to you we in Ceylon owe the opportunity of educating one

who has proved as lovely and consistent a native convert as we have ever had. She is exceptionally interesting, devotedly pious, and bears your name."

"Alas!" said the lady, "although the girl bears my name, I wish I could claim the honor of educating her; it belongs not to me, but to Lousia Osborne, my poor colored cook. Some years ago in Salem, Mass., she came to me, after an evening meeting, saying: 'I have just heard that if anybody would give twenty dollars a year they could support and educate a child in Ceylon, and I have decided to do it. They say that along with the money I can send a name; and I have come, mistress, to ask you if you would object to my sending yours.' At that time," continued the lady, "a servant's wages ranged from a dollar to a dollar and a half a week, yet my cook had for a long time been contributing half a dollar each month at the monthly concert for foreign missions. There were those who expostulated with her for giving away so much for one in her circumstances, as a time might come when she could not earn. 'I have thought it all over,' she would reply, 'and concluded I would rather give what I can while I am earning, and then if I lose my health and cannot work, why, there is the poor-house, and I can go there. You see they have no poor-house in heathen lands, for it is only Christians who care for the poor.'"

In telling this story, Dr. Poor used to pause at this point and exclaim: "To the poor-house! Do you believe God would ever let that good woman die in the poor-house? Never!" We shall see.

The missionary learned that the last known of Lousia Osborne, she was residing in Lowell, Mass. In due time his duties called him to that city. At the close of an evening service before a crowded house he related among missionary incidents, as a crowning triumph, the story of Lousia Osborne and Maria Peabody. The disinterested devotion, self-sacrifice, and implicit faith and zeal of the Christian giver in favored America has been developed, matured, and well nigh eclipsed, by her faithful *protégé* in far-off benighted India. His heart glowing with zeal, and deeply stirred by the fresh retrospect of the triumphs of the Gospel over heathenism, he exclaimed, "If there is any one present who knows anything of that good woman, Lousia Osborne, and will lead me to her, I shall be greatly obliged." The benediction pronounced and the crowd dispersing, Dr. Poor passed down one of the aisles, chatting with the pastor, when he espied a quiet little figure apparently waiting for him. Could it be? Yes, it was a colored woman, and it must be Lousia Osborne. With quickened steps he reached her, exclaiming in tones of suppressed emotion, "I

believe this is my sister in Christ, Lousia Osborne?" "That is my name," was the calm reply. "Well, God bless you, Lousia; you have heard my report, and know all; but before we part, probably never to meet again in this world, I want you to answer me one question. What made you do it?" With downcast eyes, and in a low and trembling voice, she replied, "Well, I do not know, but I guess it was my Lord Jesus."

They parted only to meet in the streets of the New Jerusalem; for the missionary returned to his adopted home, where, ere long, the loving hands of his faithful native brethren bore him to his honored grave. The humble handmaiden of the Lord labored meekly on awhile, and ended her failing days, not in a poor-house, verily, but, through the efforts of those who knew her best, in a pleasant, comfortable Old Ladies' Home. "HIM THAT HONORETH ME I WILL HONOR."

The seal of Calvin, one of the great apostles of the Reformation, represents a hand holding a burning heart, illustrative of his life-principle: I GIVE THEE ALL; I KEEP BACK NOTHING FOR MYSELF. Centuries afterward, two humble followers of the Master caught a kindred inspiration from the same divine source. Shall we, to whom so much of privilege and bounty is granted, lay down this marvelous story of self-renunciation, and let its lesson be lost on our own lives?

TO WHOM MUCH IS GIVEN, OF THEM MUCH ALSO IS REQUIRED.—
Leaflet.

We may add to this simple story just a word, to say that Lousia Osborne is still living in the Old Ladies' Home in Lowell, and that we were honored by a call from her a few weeks since. All allusions to her gift were received with characteristic modesty, and the expression of gratitude that she could have done anything for the Master she loved so well.

MR. CHARLES HUTCHINS.

As we go to press the occupants of the Woman's Board rooms, in Boston, are much shocked and saddened by the sudden death of Mr. Charles Hutchins, the Business Agent of the American Board. In his death the Woman's Board has lost a cordial, kindly, helpful friend. To him we have been indebted for many a service rendered, with cordiality and promptness, that has often helped to keep our machinery smoothly running; and his hearty indorsement and encouraging words have brought much good cheer into the daily routine of our work. Extended notices of him will be given elsewhere; we merely wish to add a tribute of indebtedness to one whose sudden translation will bring unspeakable joy to himself, but whose place on earth will be hard to fill.

WOMAN'S BOARD OF MISSIONS.

Receipts from June 18 to July 17, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Hallowell, Aux., \$3; Piscataquis Co. Conf. Coll., \$3; Falmouth, Second Cong. Ch., Aux., \$4.50, M. C., \$8; Noulton, Mrs. Geo. B. Page, \$10; Kennebunkport, Aux., \$10; Topsham, Mrs. F. E. Purington, 50 cts.; Bethel, Second Cong. Ch. S. S., \$15; Eastport, Aux., \$15, Miss A. C. Peabody's S. S. Cl., \$2; Lebanon Centre, Aux., \$9; Portland, Williston Ch., \$12.07; Bangor, Aux., \$26; Searsport, Givers and Gleaners, \$5; Auburn, High St. Cong. Ch., \$75, \$198 07

Total, \$198 07

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. East Jaffrey, Aux., \$5; Amherst, A Friend, \$50; Bath, Aux., \$7; Candia, Aux., \$20, and Willing Workers, \$20, const. L. M. Mrs. Harriet L. Hubbard; Charlestown, Aux., \$2.50; Claremont, Merry Workers, \$5; Concord, Mission Helpers, \$50; East Derry, Gleaners, \$40; Exeter, Aux., \$28.28; Hanover, Rainbow Band, \$30; Haverhill, Aux., \$25; Henniker, Aux., \$18.80; Hampstead, Aux., \$17; Keene, First Ch., S. S. M. C., \$70; Kensington, M. C., \$5; Lempster, A Friend, \$1; Manchester, Hanover St. Ch., Aux., of wh. \$25 const. L. M. Miss Cordelia Chase, \$125; Marlboro, Aux., \$11; Newport, Ladies' Cong. Ch., \$25; Northwood, Aux., \$13; Orford, Aux., \$23; Penacook, Aux., const. L. M. Mrs. Mary C. Atkinson, \$25; Stratham, Aux., const. L. M. Mrs. Ida Harriman Savory, \$25; Tamworth, A Friend, \$2; Tilton, Cong. Ch. S. S., Miss Forrest's Primary Cl., \$5; Troy, Forget-Me-Not Circle, \$25; Salem, Aux., \$12.25; Swansey, Aux., \$10; Walpole, Aux., of wh. \$25 const. L. M. Mrs. C. Church, \$35.75; Winchester, Aux., \$14.20; Jaffrey, Aux., \$11; Goffstown, Aux., \$16; Milford, Aux., of wh. \$75

const. L. M's Mrs. Lydia A. Melendy, Mrs. Lydia A. Whitney, Mrs. Joanna Crosby, \$80; \$852 78

Total, \$852 78

VERMONT.

Putney.—Mrs. A. S. Taft, \$2 00

Vermont Branch.—Mrs. T. M. Howard, Treas. Barre, Aux., \$8; Bennington, Children, \$5; Burlington, Aux., const. L. M. Miss Mary C. Torrey, \$25; Fair Haven, Aux., \$10.30; North Craftsbury, Earnest Workers, \$5; Orwell, Evergreens, \$58.54; Richmond, Aux., \$14; Springfield, Aux., \$22.50; St. Johnsbury, North Ch., Aux., \$20.10; Wells River, Busy Bees, of wh. \$25 const. L. M. Miss Cora Brock, \$37; West Brattleboro, Aux., \$18; West Westminster, Aux., of wh. \$3, with prev. contri., const. L. M. Miss Mary Codding, \$5; Williston, Aux. and Young People, \$20; Windsor, Aux., of wh. \$25 const. L. M. Mrs. M. R. Paine, and \$25 by Mrs. S. H. Freeman, const. L. M. Miss Phebe A. Marsh, \$60.40, \$308 84

Total, \$310 84

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Billerica, Aux., \$14, M. C., \$23; Chelmsford, Aux., \$10; Reading, Aux., of wh. \$25 by Miss Lucretia Hopkins, const. self L. M., \$46; Winchester, Open Door M. C., \$14; Woburn, Aux., of wh. \$25 by Mrs. M. J. Keyes, const. L. M. Miss Etta E. Adkins, and \$25 by Mrs. Mary P. Cummings, const. L. M. Miss Leila J. Walker, \$85; West Medford, Morning Star M. C., \$10, \$202 00

Barnstable Branch.—Miss A. Snow, Treas. Sandwich, Aux., \$12; West Barnstable, Aux., \$7.50, 19 50

Essex North Co. Branch.—Mrs. A. Hammond, Treas. Bradford Academy, \$12.05; Newburyport, Aux., \$75; West Newbury, Second Ch., Aux., \$5, 92 05

Essex South Co. Branch.—Miss S. W. Clark, Treas. North Beverly, S. S., \$8 00

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Northampton, Smith College Miss'y Soc'y, \$18; South Hadley, Faithful Workers, \$8, 26 00

Merrimac.—Willing Workers, 10 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Maynard, Mrs. L. A. Maynard, in mem. of Mary, Hattie, and Little Vickie, \$6; Holliston, Aux., \$10; Natick, First Cong. Ch., Aux., \$100, 116 00

Norton.—Wheaton Sem'y Missionary Soc'y, 25 00

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Cohasset, Aux., \$12; Randolph, Memorial M. C., \$60; Quincy, Mr. Hardwick's S. S. Cl., \$30, 102 00

Old Colony Branch.—Miss F. J. Runnels, Treas. Attleboro, Boys' Branch of Lenses, \$14.70; Taunton, Broadway Ch., M. B., \$13; Fall River, Miss Buck's S. S. Cl. of Boys, \$4, Miss L. E. Buck's S. S. Cl. of Boys, 76 cts.; New Bedford, Trinitarian Bible Sch., \$27.72, 60 18

South Hadley.—Teachers and Pupils in Mt. Holyoke Sem'y, 295 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee Falls, Aux., of wh. \$25 const. L. M., Mrs. R. P. Hibbard, \$44.79; Chicopee, Third Ch., Aux., \$15; Holyoke, Sunday Afternoon Club, \$12; Monson, Aux., \$20, Miss Eliza E. Bliss, \$25; Springfield, Hope Ch., Hopeful Ones, \$63.51, Memorial Ch., Aux., \$12.13, Happy Hearts, \$50.18, South Ch., Aux., \$62.69, Junior Aux., \$18.66, Wide-Awakes, \$135; West Springfield, Park St. Ch., Aux., \$53.50, 512 46

Stoneham.—Mrs. D. A. Newton, 5 00

Suffolk Branch.—Miss M. B. Child, Treas. Boston, Mt. Vernon Ch., Aux., \$30, M. C., \$30; South Boston, Phillips Ch., Aux., \$125, S. S., \$100, Juvenile Dept., S. S., \$5; East Boston, Maverick Rill, \$24; Chelsea, First Ch., Aux., \$116.50, Central Ch., Aux., \$20, Third Ch., \$38; Roxbury, Highland Messengers, \$5, Immanuel Ch., Aux., \$57, Helping Hands, \$10, Eliot Ch., Aux., \$10.40; Dorchester, Second Ch., Aux., \$114.76, Junior Aux., \$10; Neponset, Stone M. C., \$5, Pebble M. B., \$4; Cambridgeport, Prospect St. Ch., Aux., \$75.23; Jamaica

Plain, Aux., \$80; Newton, Aux., \$460; West Newton, Mrs. Olivia P. Hall, \$2, Sarah B. Putnam, \$10; Brighton, Aux., \$35, Young Ladies' Aux., \$15; West Medway, Aux., \$10; Medfield, Second Cong. Ch., Aux., \$30.55, \$1,422 44

Wellesley.—College Miss'y Soc'y, 400 00

Wilbraham.—Willing Workers, 5 00

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Southbridge, Aux., \$10; Clinton, Aux., of wh. \$10 from Infant Dept. S. S., and \$25 by Mrs. A. C. Dakin, const. L. M. Mrs. Wm. Prince, \$56; Hardwick, Aux., \$10; Worcester, Salem St. Ch., \$12, Union Ch., \$70.98, Piedmont Ch., \$112.43, Old South, of wh. \$25 const. L. M. Mrs. Lucia L. Stratton, \$50.20, 321 61

Total, \$3,622 24

RHODE ISLAND.

Rhode Island Branch.—Miss A. T. White, Treas. Providence, Beneficent Ch., Easter Off., \$17.35, Plymouth Ch., Morning Stars, \$25, Free Ch., Aux., \$41; Pilgrim Ch., Little Pilgrims, \$30; Bristol, Wide-Awakes, \$5; Barrington, Little Mission Helpers, \$20, \$138 35

Total, \$138 35

CONNECTICUT.

Bristol.—M. C., \$4 00

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Lebanon, Acorn M. C., \$41.69; Norwich, First Ch., Old Town M. C., \$20; Willimantic, Aux., \$12; Colchester, Aux., \$6; Friends in Exeter, \$5; Stonington, Second Ch., Aux., \$38.53; Old Lyme, Aux., Thank-off., \$15; East Woodstock, Aux., \$10; Lisbon, Aux., const. L. M. Mrs. Phebe B. Browne, \$25; Friends in Voluntown and Stirling, \$5; Griswold, Aux., \$40; Pomfret, Aux., \$30; Hanover, Willing Workers, of wh. \$25 const. L. M. Miss Kitty Chapman, \$40; Plainfield, Young People's Miss'y Soc'y, \$17.28, 305 50

Glastonbury.—Two Friends in Cong. Ch., 120 00

Hartford Branch.—Miss A. Morris, Treas. Hartford, Asylum Hill Cong. Ch., Aux., \$5; Rockville, Aux., \$24; Earnest Seed-Sowers, \$25; Little Helpers, \$12; Windsor Locks,

Aux., of wh. \$50 const. L. M's Mrs. Geo. Montgomery, Mrs. C. A. Coye, \$90,	\$156 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Bridgeport, Aux., \$183.07, Canaan, Y. L. M. C., \$27; East Haven, Aux., const. L. M. Miss H. Anna Bradley, \$25; Higganum, Shining Stars, \$10; Middle- town, First Ch., Aux., of wh. \$25 by A Friend const. L. M. Miss Joanna W. Jamieson, \$81.60; Millingtown, Aux., \$5; New Britain, South Ch., Standard-Bearers, \$8; New Haven, Centre Ch., Y. L. M. C., \$40, College St. Ch., Y. L. M. C., \$25; United Ch., Aux., \$3; Y. L. M. C., \$30; New Milford, Excelsior Circle, \$5; North Kent, S. S., \$5; Nor- walk, Aux., \$75, Young La- dies' Band, \$15, Sunbeam Circle, \$7, King's Cadets, \$5; Plymouth, Mrs. P. E. Lang- don, \$10, Mrs. E. A. Langdon, \$5; Salisbury, Aux., \$21; Stamford, Tiny Helpers, \$12; Stratford, Alpha Band, \$5,	605 67
<i>Redding Ridge.</i> —Mrs. Lewis Woodsell,	1 05
<i>Thomaston.</i> —Y. L. M. C., Cong. Ch.,	20 00
Total,	\$1,212 22
LEGACY.	
Legacy of Mrs. O. S. Brinsmade, Washington, Conn.,	\$100 00
NEW YORK.	
<i>Canandalgua.</i> —The "Misses Rice" M. B.,	\$5 00
<i>Denmark.</i> —Mrs. J. T. Kitts,	2 40
<i>East Bloomfield.</i> —Ladies' For- eign Miss'y Soc'y,	43 25
<i>New York City.</i> —Miss Margery Ayers,	5 00
<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Brook- lyn, Park Ch., Aux., \$25, Puri- tan M. B., \$44; New York, Bethany S. S., \$100, Pilgrim Ch., Aux., \$45; Fairport, Aux., \$20; Albany, Morning Star M. C., \$70; Morristown, Aux., \$9; Gloversville, Aux., \$37; Madison, Aux., \$30; Moriah, Aux., \$5; Moravia, Aux., \$7.15; West Groton, S. S., \$3.10; Kiantone, Aux., \$10.56; Rochester, Mt. Hor, Miss'y Friends, \$10; Buffalo, Aux., \$15; Spencerport, S. S., \$30,	460 81
Total,	\$516 46

PHILADELPHIA BRANCH.	
Miss Emma Flavell, Treas. <i>N. J.</i> , Plainfield, Coll. at Neigh- borhood Meeting, \$9.86; West- field, Cong. Ch., S. S., \$19.35, Bound Brook, Aux., \$20, Montclair, Aux., of wh. \$25 by Mrs. Edward Sweet, const. L. M. Miss Adela Pratt, \$57.25; <i>Penn.</i> , Phila., Aux., \$216.50, Y. L. M. S., \$30, Snow- Flakes, \$10; <i>D. C.</i> , Washing- ton, Y. L. M. Soc'y, and Semi- Circle, \$55.75, Mrs. J. M. Whiton, \$5,	\$423 71
Total,	\$423 71
FLORIDA.	
<i>Interlachen.</i> —Aux.,	\$10 00
Total,	\$10 00
ALABAMA.	
<i>Talladega.</i> —Little Helpers,	\$10 00
Total,	\$10 00
MISSOURI.	
<i>Kansas City.</i> —Cheerful Givers, Clyde Cong. Ch.,	\$5 09
Total,	\$5 00
ILLINOIS.	
<i>Peoria.</i> —Cl. of Young Ladies, First Cong. Ch., S. S.,	\$10 00
Total,	\$10 00
MICHIGAN.	
<i>Eaton Rapids.</i> —Cheerful Work- ers,	\$5 00
Total,	\$5 00
IOWA.	
<i>Cedar Rapids.</i> —Three Friends,	\$ 35
<i>Newton.</i> —Buds of Promise,	5 00
Total,	\$5 35
TURKEY.	
<i>Harpoot.</i> —Armenian W. B. M.,	\$7 83
Total,	\$7 83
General Funds,	\$7,327 85
Leaflets,	15 77
Legacy,	100 00
Total,	\$7,443 62
MISS HARRIET W. MAY, Ass't Treas.	

Board of the Interior.

WOMEN OF EGYPT AND OF TURKEY.

BY MRS. MARDEN, OF MARASH.

Having recently returned from a health trip up the Nile to Luxor, Mrs. Marden contrasts the condition of the women there with those around her home.

. . . WHILE there was much to interest in the ruins of the ancient empire, there was more sad interest attached to the ruins of the present civilization. The United Presbyterians have mission work there, and, although they are doing great things, the need of work for the elevation of women is so great as to be painful. The women are fearfully degraded. They have no liberty, no advantages, no privileges.

The men are more advanced than men in similar circumstances here, but they have not learned yet that a Christian civilization cannot endure with the mother and wife left on a par with their animals. It is with a spirit of rejoicing that I return and see our good women here with their hearts full of zeal in the Lord's work. They are ready to help in the Woman's Christian Association, in their missionary meetings, in the Sunday-school, and in their weekly prayer-meeting. Noble, earnest women many of them are, though with limited resources in the way of books, lectures, etc. With a willing spirit they do what they find to do with all their might. I have only just returned from the bedside of a dear sick girl, who never rises from her bed, and whose weary body is never free from rheumatic pains. Though nearly thirty, she is only as large as a young child, and yet she is sweet and patient. Two little Armenian children were beside her learning to read; and she told me that on Sunday, so many were in to talk with her about Christ, that she had no time to eat her food. Truly, of such is the kingdom of God.

Our Girls' College is in good working condition. The ladies are all suited to their responsible positions, and to each other. Miss Blakely has borne most bravely the loss of her outfit. There were many precious little keepsakes lost that can never be replaced, but she has never murmured. It is delightful to see Miss Shattuck so well; she assured me that her physical condition is as good as when she left America.

As we have been home only two weeks, I have seen none of the outstations. Zeitoon is happy in new schoolrooms and pastor's house, built largely through their own efforts — the men working

on the building when they were not able to give money. The school is taught by one of the college girls, not a graduate; and the pastor reports that she is doing well. We have no Bible-woman in Zeitoon this winter, but the church is prosperous, and in good condition. The Armenians around them are bigoted, however, and believe the old Armenian church will reform the world. Some day we hope to see a great outpouring of the Spirit in this place, in answer to the many prayers and efforts centered there.

EASTERN TURKEY.

THE WORK OF A BIBLE-READER.

From Hoeli, one of the outstations near Harpoot, we have received the following letter written by the Bible-woman, Lucy Boyajian, to Miss Seymour:—

You ask for information about my scholars. Three of them are Gregorians,—that is, belonging to the non-Protestant Church. Two of these are large girls, and one is a bride. They are filled with love both for reading and hearing the Word of God, so that whatever important work they might have, if I could go and sit the whole day in one of their homes and read to them, they would lay aside all their work and would take their lessons. The bride used to come to our chapel, but, her husband becoming a priest in the city of Adana, she gave up coming, as her neighbors reproached her for going to the Protestant Church while her husband was away from home. Still, she loves to read, and is a God-fearing and faithful woman, and stays away from the chapel only that she may not seem disobedient to her husband. I hope she will yet be the bearer of light to all her friends. Others of my scholars, though Protestant, had only the name of Christian, and knew but little about God; but now some of them are members of the church, and there are others who desire to become communicants. . . . Their husbands were nominally Protestants, but were in a cold state. Now, when I see their love and spiritual desire, I think of the wisdom of God's workings, that, in such gentle ways, he has so transformed their natures and implanted in them such a spirit, that if I delay my coming a little or fail to go one day to their homes they become very uneasy, and watch the road for my coming. When I enter the house they say, "Why did you come late to-day?" Then, in the place where I stand, I give praise to God in my heart, saying, "Glory to thee, sweet Lord, that these women, instead of repulsing me, say, 'Why are you late to-day?'" Truly God has visited them. I make very much prayer for that home, saying,

“Lord, this little light that thou hast put into that home, that flickers, flickers, almost ready to go out, I beseech thee that thou suffer it not to die, but that from day to day thou wilt lift it up, that others, seeing its shining, may come to the light.” I entreat that you, also, will make the same request to God. There were two sisters-in-law living together. When I first went to their house they decided that the younger, who was not a Protestant, should learn to read. After a few days I began to speak to the older woman about spiritual things and about learning to read. I thought I saw that the love and fear of God was within her, but she was ignorant of the way and the remedy. She soon began to learn to read also. She was thirty-eight years old. At last they both, every time I went to their house, wished me to stay and read and give them counsel till evening. Now the older one is a member of the church; both of them have finished the primer, and are reading the Testament, and they very greatly love to make progress in piety. Surely, to these also your prayers are necessary. If I should tell you separately about them all, truly all my scholars would be as worthy of praise as the above-mentioned ones, and till to-day they have made me grateful and content.

There is one exception,—a woman who has treated me very rudely. For example: I go to her and say, “Mariam, have you a lesson?” She says, “Ha! have I no work, that I should be taking lessons?” I say, “Beloved, let the lesson also be work.” She says, “Can I do everything?” At last I say, laughingly, “Mariam, I will go now; do your work and take care of your baby, and I will come again.” “Ha, ha!” she says angrily, and I go, and then return. It is three years that she has dealt with me in this way, but I have won her, and have taught her to read. She now reads the Testament. But have any of the others treated me so rudely? God forbid! God forbid! I have never seen a scowling face upon one of them. If I am not grateful, I am a debtor. I entreat you will not forget in your prayers the woman having the cross disposition, that the Lord may give her a sweet temper.

Ten of my scholars read in the primer, the rest in the Testament. If I should tell you as particularly about each one of them as I have of the above-mentioned, there are many joy-giving things I might relate, but pen, and ink, and time are not sufficient. Only this will I say: Every one, with very great earnestness, with love, with willingness, with satisfaction and desire, wishes to read, and make progress in the service of God.

For myself, I am very deeply grateful to my dear Father dwelling on high, that to an unworthy, unprofitable servant like me he has given such a sweet and precious work in which to labor.

MEXICO.

A WORD FROM OUR SCHOOL IN GUADALAJARA.

BY MISS BELLE M. HASKINS.

MY DEAR FRIENDS: . . . We know that some of your thoughts and prayers are for your work here in Mexico,—for us all,—particularly for your school and home, now under one roof in No. 14 Calledel Seminario, and you would like the latest from them.

The new arrangements for the girls and school were completed before the opening of the term. The first week sickness kept some away; but the second found all of the former pupils, now in the city, in their places, together with two new ones,—so twenty names on the roll, all regular attendants. Girls in the house, six, but immediately reduced to five, a widow mother, on account of illness, needing her daughter. One would think that five girls, and one woman who makes tortillas, would make such a small household that it would almost run itself. But these four girls have so little idea of doing things in order and on time, five times as many house-girls would be less care. Yet they are learning little by little, and really do very well, considering all things.

I have never so felt my great need of Divine wisdom to teach me to guide, order, and control these girls aright. Patience, cheerful tact, and wisdom, so necessary in any schoolroom and home, are more than doubly needful here. I am sure that you will not forget to pray for us.

 KINDERGARTEN WORK IN AFRICA.

Miss Gilson, of the Umzumbi Home, writes at the time of the mission-meeting:—

UMZUMBI, March 24th.

THIS little house is almost full to-night: eight girls are in the dining-room, nineteen in the three dormitories, Mrs. Wilder and Clio in the room opening from the parlor, Martha (a former pupil) and her baby in the parlor, while I have Miss Welch's old room all to myself. I am glad you are interested in kindergarden work for the little children. It is becoming more and more deeply impressed upon me that this is the true way to begin our work,—to train from the beginning all the faculties with which God has endowed the child. Such training will by no means renew their hearts, but it will enable them to do much more for others when converted. I feel, too, that by this quickening of their young minds they are rendered more susceptible to religious impressions. Religious teaching does indeed form the basis of all true kindergarden work,

and it should be especially emphasized in beginning with native children. My little class here, now numbers twenty-one. Six, including Clio, go from the Home. Two or three times lately, heathen girls have come and asked to see my class. Kutie, one of the Home girls, spends two hours with the children every morning, and she and Alice are both with me for the hour and a half or two hours I am with them in the afternoon. When Mr. F. was here he seemed pleased with the little children,—he had never seen kindergarten instruction before—and through his influence the Government sent a check for £10 to be expended in kindergarten materials. I have sent to England for all that will be needed for some time to come.

With the kindergarten I am trying to introduce something of kitchen garden practice. It will be a great help to the girls if they learn, while quite young, the names and uses of different things in the house.

Then follow notices of many of the older girls in the Home. One of these shows how grace has wrought even in a heart that was wayward:—

You know that Phebe has much to overcome. She came to me a few days ago asking if she might go without sugar twelve times (eating her corn-mush with salt alone), and have three pence to take to the mission-meeting. Every Friday, Mrs. Wilder has a mission-work meeting with the girls. They are trying to raise a little money to aid the work at Inhambane, and are much interested.

TIDINGS FROM MICRONESIA.

An extract from a letter written by Miss Cathcart two weeks after the *Morning Star* arrived at Kusaia, in June, '85, will be read with great interest, though it has been delayed.

You who live in lands of frequent mails, do not know how it refreshes both soul and body when our twelve-months' mail comes. There is always more of joy than suffering as we read of the efforts and trials of those who are doing God's work in other dark places. When we hear that our friends in Central Africa are driven from their work, we hear also of their glad return. The *Morning Star* reached us June 12th,—none too soon, for medicines, food, and trade goods for the school were well-nigh gone. And I did so long for a missionary family to take the oversight of school and farm, leaving me free to attend to the school and other work that must devolve on one who can speak the language; but I had not even to open a letter to know that no help had come, and that Miss Palmer must join Miss Fletcher at Ponape. This was the first thing I saw on a postal. I had not the heart to open a letter

even from my own dear mother that day. But that was two weeks ago, and Miss Palmer left a week ago. I am alone with my family of over twenty, and am happier than ever before in my life, for God giveth joy, and peace, and strength. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." . . . You know when our yearly supply comes it must be taken care of. Knives, shears, etc., must be varnished, needles must be put into burnt flour, rice into demijohns, and most of the dry-goods must be sunned, or we shall be the losers long before the year is gone. The boys and I have been hard at work, and now it is almost done.

Our scholars have all done well the past year in their studies, and as I watch their daily life I can but feel that some of them are growing rapidly in the Christian graces. I have seen few more humble, conscientious Christians in any land than our Josef. He has been a deacon in the Mille Church; and the year their pastor was here in school, he carried on the work in Mille. The past two years he has been in school, and has made really wonderful progress in his studies. He has mastered singing by note, and is able to read the English Bible, and understand it.

We have tried to keep on with the farm-work afternoons as when Dr. Pease was here. We have raised a good amount of taro, bananas, sweet potatoes, bread-fruit, and pineapples, besides sugar-cane, which forms an important item in their gardens. We have native food from the place for more than a third of the year.

From Miss Cathcart's report of work in the Marshall Islands we take the following, and we almost seem to see the native church of which she writes:—

Anchored at Mille, January 11th. The work here is in care of Rev. Jeremaia, assisted by Tomas. Rev. Jeremaia was absent at Jaluit, which was a great disappointment. I spent two days in visiting the schools, holding service with the people, teaching the Word of God, new hymns, etc. This is a large lagoon, having numerous islets so separated that the people cannot meet at any one place for worship; so they have seven church-buildings on the largest islets, where Sabbath-school and church service are held, the pastor appointing those who shall conduct service at each islet, and he going from one to another as at Ebon. The church, membership has increased from sixty-six to one hundred and twenty-four during the past two years. The school attendance is about one hundred. Between four and five hundred are regular attendants at church. Great pains have been taken in the building of the churches. The one at the teachers' station is the finest. It is capable of seating about five hundred. All the able-bodied

men and women of the entire island spent a month building it. The timbers are all selected from three durable kinds of wood, and these are firmly fastened together by cordings in black and white. The thatch for the walls is beautifully embroidered in a large variety of patterns with colored bark. The finely broken coral stone for the floor is covered with fine native matting. All the native churches of this group are in the same style, but this is the largest and most elaborately ornamented.

CHRISTIAN GROWTH IN CHINA.

Miss Newton writes from Foochow, April 14th:—

OUR "Society for Christian Endeavor" is one of the things that gives us much encouragement. It has been organized nearly a year, and is increasing in membership, and proving itself a valuable agency in the work. I wish you could attend one of our experience meetings. Nearly all the members take part, and the hour is crowded full.

Temperance is exciting more attention, though as yet but few of the Christians stand firmly with us, and say that an occasional cup of wine is wrong. We have one noble exception in the person of a wealthy merchant, of whose liberality you may have heard. I recently attended a birthday feast at his house, where "Christian wine," *i. e.* tea, was served in the dainty silver cups, and the same forms of politeness were observed as with wine. Our school numbers twenty-eight pupils this term. I have written to others of the graduation of our first class of five. One has returned as assistant teacher, one is a student in Dr. Woodhull's hospital, and the others are all engaged as teachers of day-schools. This term we commenced with a new rule,—that of requiring a small sum in advance from each pupil—six hundred cash, or about half a dollar. It represents about as much as five or six dollars in America. The religious condition of the school is hopeful. I have been pleased at the subjects the older girls have chosen of late for our Tuesday evening prayer-meetings—"Patience," "Bearing the Cross," "Governing the Tongue." They are learning to take part more freely.

FOREIGN NOTES.

WE learn from Miss Cathcart that the church at Ebon (Micronesian Islands) has met with a severe trial in a fine of five hundred dollars laid by the Germans at the time they annexed the Marshall Islands. The cause was the stringent effort made

by the church to prevent the sale of intoxicating liquor on the islands, the people withholding trade from two traders who sold liquor. This the Germans considered undue interference of the church with the secular affairs of the island. On several of the islands where the chiefs are not Christians, the influence of the church party is such that they can secure laws for the suppression of vice; but hereafter they are forbidden this privilege under penalty of heavy fine.

THE "signs of the times" indicate that we are on the eve of a great missionary revival. The prayer, and faith, and thought of the churches are gathering around the vast field of unevangelized heathendom. Plans are being matured for aggressive work, and the expectation is becoming general that the next decade will witness a grand onward movement of the entire host. Missions are no longer a side issue; they are the main question of nineteenth century Christianity; and the conviction is growing that on this issue the Church must stand or fall.—*The Missionary Outlook.*

CLEAN CLOTHES.—When we lay out on Saturday the clean clothes for Sunday morning, we do not realize that we are doing anything distinctively Christian. It seems so much a matter of course that it does not occur to us that we might not have done it anywhere, and under any circumstances. But a China missionary lays great stress upon this feature of Christian habit in contrast to the universal disregard of cleanliness among pagan nations, and connects it with the observance of the Sabbath. He says: "But there are no fixed recurring periods, when clean clothes are certain to be in demand, and so the moral effect they might produce is not apparent. Christianity comes in here in a curious way: clean clothes once a week is the beginning of a revolution. Our converts are learning, of course, to dress themselves up a little for Sabbath service. Many of them have not much extra clothing to appear in, but there is the example of the others. If they have a neater jacket they bring it out; if not, they wash out the old, to make as good an appearance as possible. So the reform is begun. Clean clothes once a week means in the course of time, cleaner houses, cleaner streets; cleaner streets mean better health, and fewer cutaneous, ulcerous, and leprous diseases. The Christian communities that are forming up and down the coast of China have initiated a national movement in the direction of neatness."—*Heathen Woman's Friend.*

Home Department.

STUDIES IN MISSIONARY HISTORY.

THE subject this month will be "Thank-offering," instead of the usual lesson.

FOR WHAT SHALL WE GIVE THANKS?

For the consecration of so many young women to the service this year.

Because the free Christian State of Bulgaria has been enlarged.

Because every girl in Marash College is trying to walk as Christ also walked.

For the twenty inquirers at Inhambane.

For the revival in Samokov. For the revival in the Zulu Mission. For the revival in Harpoot College.

For the seventy active, faithful missionaries of the W. B. M., and for the more than forty of the W. B. M. I.

For the corps of humble, earnest Bible-readers and native teachers at work in all the missions.

For the faith of the Christian converts redeemed through these Boards.

For the redeemed gone home through our labors in foreign lands.

WE have received from Rev. Arthur Smith, of China, two leaflets; viz., "The Best Method of Presenting the Gospel to the Chinese," and "Sketches of a Country Parish" (in China). If half the wit and wisdom of these little tracts could be read and absorbed by the members of our churches who "do not believe in foreign missions," their numbers would decrease rapidly. We can believe Mr. Smith when he tells us that the average heathen audience is composed of those like the Yankee schoolboy who, when recalled from a day-dream by his teacher, asserted, "I ain't thinking of nothing, ma'am," and that the business of the missionary is "to wake them up and make them think of something, 'ma'am.'" But when we hear of a "Tablet Feast" given to the shepherds, Mr. Smith and Dr. Porter, on their setting up house-keeping in Pang Chia Chuang,—when we read of the five hundred people who came to the feast, and realize what it was for China-men to inscribe upon one tablet, referring to the relief-work done

in the famine, "The Shepherd feeds — his kindness is deep — all are fed and clothed," and upon another, "The Master sets the standard — the doctrine is established — many believe and follow," we are sure that our Pang Chia Chuang missionaries have been able to arouse even those whom Mr. Smith styles "agnostics from birth."

IN MEMORIAM.

MRS. SARAH A. SKEELS, wife of Rev. H. M. Skeels, of McQueen, Ill., who was called to higher service July 7, 1886.

Mrs. Skeels' life was short, but from her girlhood it was an exemplification of true Christian living. Early left the companion of her mother, she was the sharer of her burdens and of her zeal for Christ. Devotedly attached to her husband, she yet always put Christ's cause before their personal plans. When he gave up a business life to study theology, she seconded his best impulses, counting it not loss to use their little all in this preparation. To tell of Christ and win souls was more to her than life.

Five years since she was appointed to the oversight of Elgin Association, as a Vice-President of Illinois Branch. Her work has borne fruit in developing Christian women to new life, organizing young ladies' societies, and in them seeking and realizing many conversions, forming children's bands, in which, while their duty to poor heathen children was taught, the duty of giving themselves to Christ was always made prominent. Mrs. Skeels brought this devotion to the young into State Branch meetings, and though, young, timid, and self-depreciative, inspired many to follow her example. In the Board meeting at Milwaukee she gave a great impulse to the leaders of children's bands. Such work never dies; it is perennial. Those she has inspired and led will lead others.

Her ingenuity in awakening the indifferent, her uncommon vivacity and ready wit, her faithfulness to convictions of duty, her courage and unfaltering zeal, and, above all, her complete consecration to Christ, made her a power, not only in Elgin Association, but in the annual meetings of our Board. A friend who shared her labors in the Branch, writes: "When I recall her experience as told to me at Galesburg, how her husband left his business and home to study theology, how sweetly she bore all the sacrifices incident to the preparatory work, and how unselfishly she shared in his ministry to his people, I feel that no home or foreign missionary ever forsook all for Christ more entirely than she did."

L. A. C.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JUNE 18 TO JULY 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Ashkum*, 1.99; *Aurora*, Mrs. A. B. Jassoy, deceased, 50; *Bowmansville*, A. Friend, 1.00; *Champaign*, 10; *Chicago*, New Eng. Ch., 45, South Ch., to const. L. M.'s Mrs. A. F. Brooks, Mrs. Wm. Tingey, Mrs. Lyman Paine, 75, Leavitt St. Ch., 8, Western Ave. Ch., branch of First Ch., 29; *Downer's Grove*, 2; *Evanston*, 30; *Galesburg*, Brick Ch., 20.16; *Hamilton*, 8.50; *Ivanhoe*, 32; *Kewanee*, 6.04; *Malden*, 6.50; *Mendon*, Mrs. J. Fowler, 50; *Moline*, 16.75; *Neponset*, 6.10; *Plainfield*, 25; *Princeton*, 12.50; *Payson*, 30; *Rockford*, Second Ch., 20; *Roseville*, 4; *Springfield*, 12; *Willmette*, 11.70, \$513 24

JUNIOR: *Chicago*, Lincoln Park, Y. L. Soc., 50, Union Park, Y. L. Soc., 91.33; *Galesburg*, the Philergians, 20; *Oak Park*, Y. L. Soc., 40; *Rockford*, Second Ch., Y. L. Soc., 13.75, Y. L. Soc., Rockford Sem., 10, Miss Anna P. Sill, 5; *Springfield*, Jennie Chapin Helpers, 5; *Wilmette*, Gleaners, 3.31, 238 89

JUVENILE: *Ashkum*, Buds of Promise, 1.80; *Aurora*, New Eng. Ch., Little Thumbs, 11.50; *Galesburg*, Miss. Band, 27; *Griggsville*, Cheerful Givers, 10; *Hamilton*, Acorn Band, 1.30; *Marseilles*, Helping Hands, 15; *Neponset*, Mission Band, 7.09, Providence Workers and Gleaners, 23, 96 69

Total, \$848 82

INDIANA.

Terre Haute, Rose Home Opportunity Club, \$2 00

Total, \$2 00

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Atlantic*, 14; *Cedar Rapids*, 12.66; *Des*

Moines, Pilgrim Ch., 7.18; *Grinnell*, 22.60; *Gilbert*, 8; *Iowa City*, Aux., 9; Mrs. J. L. Pickard, 25; *Montour*, 9.60; *Monticello*, 11.10; *Marion*, 30; *Stacyville*, 10; *Tyrone*, Mrs. Mary A. Payne, 1.75; *Wayne*, 14.40, \$175 29

JUNIOR: *Marengo*, Miss Bertha Pearse, 20

JUVENILE: *Postville*, Willing Workers, 6.58; *Rock Rapids*, Missionary Rill, 5; *Stacyville*, Gleaners, 5; *Grinnell*, S. S., 61.12, 77 70

THANK-OFFERING.—*Grinnell*, P—, for our seven new missionaries, 10 00

Total, \$263 19

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Chelsea*, 16; *Detroit*, First Ch., 106.65, Mrs. Jeremiah Porter, to const. Mrs. Dora Van Hise, L. M., 25; *Grass Lake*, 13; *Jackson*, 100; *Kalamazoo*, 31; *Lamont*, 5; *Richmond*, 5; *Stanton*, 19.45; *Vermontville*, 12, \$333 10

JUNIOR: *Detroit*, First Ch., Y. L. M. C., 101; *Manistee*, Y. L. M. C., 12.50, 113 50

JUVENILE: *Grand Rapids*, Sunbeam Band, 2.16; *Greenville*, Girls' Morning Star Mission Band, 5.35; *Hancock*, Mission Band, 10; *Ypsilanti*, Cheerful Helpers, 5, 22 51

SUNDAY-SCHOOLS: *Ada* and *North Ada*, 3.36; *South Haven*, Mission Bank, 8.24, 11 60

Total, \$480 71

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 11.20; *Clearwater*, 4.95; *Duluth*, of wh. 25 from Mrs. J. E. Woodbridge, to const. L. M. May E. Mungler, 34; *Elk River*, 20; *Minneapolis*, First Ch., 14.35; *Plymouth* Ch., 128.90, Second Ch., 31.68, Vine Ch., 5; *Northfield*, 72.55; *St. Paul*, Plymouth Ch., 39.37; "S," 25, \$387 00

JUNIOR: <i>Northfield</i> , Carleton College, Aux., 60 51; <i>St. Paul</i> , Park Ch., Y. L. Soc., 50,	\$110 51
JUVENILE: <i>Northfield</i> , S. S., 16.83; <i>St. Paul</i> , Plymouth S. S., 24.02,	40 85
Total,	\$538 36

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>St. Louis</i> , Pilgrim Ch., Mrs. A. G. Peterson, 15; <i>Windsor</i> , 4; <i>Laclede</i> , a few friends, 2,	\$21 00
JUNIOR: <i>Springfield</i> , Y. P. Soc. of Drury College,	40 00
JUVENILE: <i>Windsor</i> , S. S. birthday gifts, 2,	2 00
MINNIE BROWN MEMORIAL FUND: <i>Cameron</i> , 10; <i>Kansas City</i> , Olivet Ch., 5.50,	15 50
Total,	\$78 50

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Cleveland</i> , First Ch., 20; <i>Mt. Vernon</i> , 16; <i>Springfield</i> , 18; <i>Steuben</i> , 10,	\$64 00
JUNIOR: <i>Painesville</i> , Lake Erie Seminary M. Soc.,	50 00
JUVENILE: <i>Medina</i> , Girls' Mission Band,	2 15
Total,	\$116 15

ROCKY MOUNTAIN

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. <i>Cheyenne</i> , 30; <i>Col. Springs</i> , 25; <i>Denver</i> , West Ch., 20; <i>Greeley</i> , 11; <i>South Pueblo</i> , 4.95,	\$90 95
JUNIOR: <i>Colorado Springs</i> , Pike's Peak Mission Band, 10; <i>South Pueblo</i> , Young Ladies, 2.50,	12 50
FOR MORNING STAR MISSION: <i>Denver</i> , Boulevard Ch., Willing Workers, 10; <i>Highland Lake</i> , S. S. Missionary Soc., 6.45,	16 45
Total,	\$119 90

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , 3.76; <i>Big Spring</i> , A few friends, 1.25; <i>Barneveld</i> , 19.40; <i>Delavan</i> , 64.13; Ft. Howard, by Mrs. F. A. and Miss H. L. Curtiss, 20; <i>Fond</i>

<i>du Lac</i> , 15; <i>Grand Rapids</i> , 8.76; <i>Koshkonong</i> , 5.86; <i>Lemonweir Con.</i> , 70c.; <i>Madison</i> , 7.50; Donations, 8; <i>Mukwonago</i> , 9; <i>New Lisbon</i> , 2; <i>Sparta</i> , 6; <i>Springvale</i> , 4; <i>Whitewater</i> , 6,	\$181 36
JUNIOR: <i>Eau Claire</i> , Y. L., 30; <i>Fox Lake</i> , College So., 27.25	57 25
JUVENILE: <i>Beloit</i> , First S. S., 40; <i>Madison</i> , Primary S. S. Class, First Cong. Ch., 6.61, S. S. collection, June 26th, 21.20,	67 81
MORNING STAR: <i>Arena</i> , Willing Workers, 1.25; <i>Necedah</i> , Mission Band, 3.75; <i>Springvale</i> , 1,	6 00
	\$312 42
Deducted for expenses,	16 24
Total,	\$296 18

SOUTH DAKOTA.

<i>Plankinton</i> , S. S.,	\$3 83
Total,	\$3 83

TENNESSEE.

<i>Memphis</i> , Second Ch.,	\$18 00
Total,	\$18 00

MASSACHUSETTS.

<i>West Newton</i> .—Mrs. J. S. Stone,	\$12 00
Total,	\$12 00

CONNECTICUT.

A Friend, constituting L. M. Miss M. A. Qua, of Galesburg, Mich.,	\$25 00
Total,	\$25 00

CANADA.

<i>Ontario</i> , A Friend, for Greek School,	\$5 00
Total,	\$5 00
Receipts for month,	\$2,819 88
Previously acknowledged,	21,535 58
Total since Oct., 1885,	\$24,355 46

OMISSION.—The following amounts should have appeared in the August statement, and were included in the final total: *Denver*, Colorado, First Ch. Aux., \$50; *Lawrence*, Kansas, Mrs. G. Grovener, const. L. M., Mrs. W. N. Burr, \$45.

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E. P. FLINT, Esq.

The following address was given by the President of our Board at the May quarterly meeting of the Young Ladies' Branch, which was held in the Third Church, San Francisco:—

DEAR OFFICERS AND FRIENDS OF THE YOUNG LADIES' BRANCH: It is with an added sense of dignity that the Parent Society comes to be its daughter's guest. It is also with a new sense of strength thrilling every nerve, and with a quickening of hope in the growth of that magnificent work which is our common charge. The missionary work links us to the one grand, enduring glory of the world,—a glory which is eternal, because it shines forth from Him who is alive for evermore.

The apostles wondered as they gradually learned the lesson that the effulgence of the Cross was flashing out upon all people. Within the narrow bounds of their own nation their faith at first evidently rested; but persecution scattered the little band, and the good seed was borne far away among the dispersion. A few years later, and missionaries came from far Cyrene, from the foot of Lebanon, and from Cyprus, to establish the word in Antioch, which became a center for work among the Gentiles.

The Macedonian cry was heard and answered; the storied hills of Rome echoed the "Name above every name;" by land and by sea apostles and laymen traveled far and near with the wonderful message of the Cross. As the bending fronds of certain ferns touch the earth only to spring up again in new and living forms of beauty, so every advancing footstep of these early Christians was vital with the progress of truth; vital because the life of Christ in their hearts would not be shut within narrow bounds, but bore them onward, with a divine impulse to do the work committed to them by their crucified and risen Lord. We trace the activities of the Church through succeeding ages, and find the missionary

spirit commensurate with purity of spiritual life. "Christ, the same yesterday, to-day, and forever," is revealed through his children now, even as in apostolic days, by an out-going, aggressive force which will not be restrained, because fed from the source of infinite love and power. This power of an ever-present, personal Christ is promised to every Christian who obeys his last command to "disciple all nations." The sacred words which thrilled the apostles on the slopes of Olivet, have echoed and re-echoed with the same sweetness that stirred their hearts, and the same power that nerved them for conflict, while victory after victory has proved what the weakest hands may accomplish in the strength of Him who said, "Lo! I am with you always, even unto the end of the world." To each of us, then, is given the possibility, the *privilege*, of this power made sacred to us by the suffering, death, and resurrection of our blessed Redeemer. Shall we for a moment question whether to take it up and make it actual? Can we carelessly wrap it in a napkin while we sit at ease, and honor it only by our words? That such exalted privilege is duty no one can deny. How to perform that duty is the question we desire to meet to-day.

And first, it is by a simple, obedient faith in our Redeemer that we may hope for success in what we try to perform. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," comes ringing down to us from prophetic lips, made clear by the words of Jesus, "If ye love Me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Again: it is by faithful performance of little duties that cluster about society work, making the organizations effective through which we send the gospel to foreign lands. Is it ten cents a month you have individually pledged to the little circle that meets in your church? Then pay it promptly. Can you gather some items of interest to quicken the meeting? Can you lead in prayer, or can you influence others to join you in the work? Do faithfully any or all of these things, remembering that it is the aggregation of such little services that has accomplished the vast work which already has been done. Let the foreign work stand side by side with the compelling interests of the home missionary field, for they are not antagonistic, but interwoven and interlaced with many reciprocal interests which find their center in the Lord Jesus Christ, whose work is one "from sea to sea, and from the river to the ends of the earth." Remember, however, that to make such work efficient, organizations must be kept distinct, and their affairs should be managed in a careful, business-like way, which will make the necessary machinery run smoothly in the different parts,

that every ounce of power may *tell*. We have no right to restrict our efforts. "Christ died for all." The gospel, as we have proved by the history of the Church, is unrestrained by difficulty or distance. The missionary stations of the apostles were more distant, practically, from Jerusalem than the most remote places of the earth are from us in these days of rapid transit, yet they did not shrink, but went forth to their work rejoicing. Shall we not, like them, remember that "the field is the world," and, in the faithful doing of Christ's appointed work, learn to "know him and the power of his resurrection," that we may behold at last on his right hand uncounted numbers of the saved from heathen lands, and hear the Saviour speak, even unto us, the blessed words, "Inasmuch as ye have done it unto one of the least of these, . . . ye have done it unto me."

With congratulation and joyful greeting we extend to you our welcome to-day to this blessed work, and acknowledge the impulse which your activities and your faith have given to us in the cause we love.

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LETTER FROM INDIA.

We are kindly permitted to publish portions of private letters from Rev. James C. Perkins, once a lawyer in this city, and a member of the Third Congregational Church.

MADURA, INDIA.

My last letter closed with the Red Sea, and we were about entering Aden, a seaport town on the coast of Arabia. There singular and interesting sights met our eyes; the native Ishmaelians, probably descendants of the Ishmaelites, flocked around our boat, diving for money, and performing the most fish-like exploits in the water. On shore we visited Parsee shops, where we made some purchases. The Parsees are an intelligent and good-looking people, speaking Arabic, French, and some English. They wear the most curious head-dress — a sort of helmet, like the half of a cocoanut. They manage to keep their heads covered in the presence of strangers, — a requirement of their religion. As I looked at the benighted souls flocking around, and thought of their ignorance and woeful need, I could have remained there a missionary had I not belonged elsewhere. In fact, for that matter, as each country has come up before me in its blindness, I easily could have been induced to live among the people; but India is my home.

Having spent a few hours at Aden, we again got under way; and after a journey of eight days we arrived at Columbo, Ceylon, — a most beautiful place, a very garden of the tropics.

At Luticorin we first touched the soil of India. We were besieged by natives offering to help us with our baggage. It is most extraordinary, the loads they can carry on their heads. They all flocked around to see the new-comers. The men wear the turban and something around their loins, and that in general is all among the lower classes. Of course you see many finely-dressed men of higher caste.

The Madura Railway was quickly reached, and ere long we were flying along the plains of Southern India.

The country at first was very uninteresting, but gradually we approached the rice fields and vegetation; and within a few miles of Madura the scene fast became what we had expected the tropics

would be. Before arriving at Madura we passed through Tirumangalam, where the Tracys live. They were at the station to welcome us, as we passed by, leaving with us a cup of tea and some fruits, and robbing us of Herrick, one of our party.

At Pasumalai Mr. and Mrs. Washburn were down to meet us. They have the seminary in charge, and we will live in a bungalow near them. Pasumalai is only three miles from Madura, and soon we arrived at that station, finding Mr. and Mrs. Jones, Miss Swift, and Mrs. Capron ready to receive us.

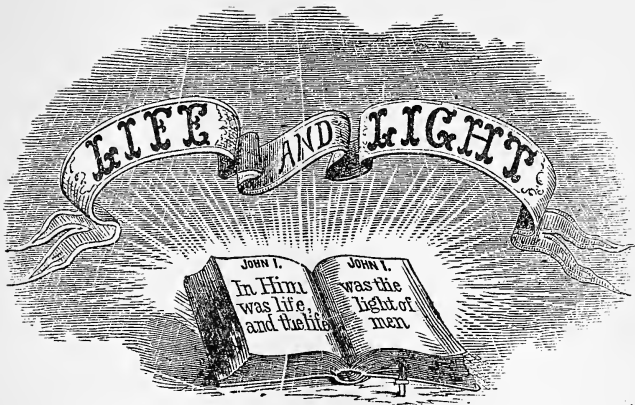
It was like getting home, at last, after all our traveling. After whisking through the crowded roads with a boy running ahead, and calling out so we could not run over anybody, we entered the Compound, on Missionary Inclosure, which is very large, and has the Jones bungalow; also Mrs. Capron's, the Dispensary, the Girls' Boarding-schools, and houses. It was dusk when we drove up to the door, and the house did look pleasant. I wish I could describe it to you; and when I describe one I describe all. They differ in size and a room or so, but are built after the same general plan. The rooms are very high, very large, almost a third larger than home houses, with many doors and windows, and large verandas on all sides of the house.

PASUMALAI, Oct. 25th.

At the Jones bungalow, in Madura, we received letters of welcome from the different members of the mission who were unable to meet us, and who will form our acquaintance at the January meeting, when all come to Madura for a general conference over the affairs of the mission. On Thursday night we had a delightful prayer-meeting at Mrs. Capron's, the first of the kind since leaving America, and it was so homelike! It has been the custom for years to have a prayer-meeting on Thursday nights, alternating between Madura and Pasumalai. This is only for the missionaries. There is, of course, the regular church prayer-meeting.

You would be interested to attend the church, which is about a hundred yards from our house, filled with students of the seminary and school here. I am glad to say that I have a class for Bible study on Sunday with those who understand English. Then Mr. Washburn asked me to take a daily Bible-reading with some of the heathen students. The Sunday class is with Christians. I am glad to be able to do something while learning the language, though the days pass quickly, as we are engaged in fitting up the house, studying, and taking lessons from our *moonshi*, or teacher. He comes twice a day, stays as long as we desire him, and, in fact, is engaged to give us all his time. Tamil is an interesting and ancient language, quite difficult; but we hope, with God's help, to acquire it ere long. Pray that we may quickly acquire a ready utterance, that we may thus be enabled to preach Christ to this darkened people. . . .

Yesterday was communion Sunday, and for the first time I assisted at the Lord's table. I spoke for a few moments to those assembled, Mr. Tracy interpreting, and it seemed grand that the same blood was efficacious for all—the American, the Hindu, all—and, as I saw the natives seated on the floor (there are no seats in many of the churches), partaking and praying, I felt the common bond between us. Truly, many shall come from the East and the West and sit down with Abraham, Isaac, and Jacob.



FOR WOMAN.

VOL. XVI.

OCTOBER, 1886.

No. 10.

TURKEY.

ANNUAL REPORT OF BIBLE-WORK IN THE EUROPEAN TURKEY MISSION, 1885-86.

BY MISS E. M. STONE.

THE nine months since last we were gathered in annual meeting have been truly kaleidoscopic, so rapidly have our experiences shifted. We have been passing through the transition period, which rubbed out Eastern Roumelia from the page of history, and wrote instead Southern Bulgaria. This year will be remembered as the year of the first war which the Bulgarians, as a nation, have waged — a war in which victory crowned their arms, not because of any prowess, or wisdom, or might, but simply and only because God delivered them. This, *the* event of the year, has modified every department of national life, and therefore could not fail to modify more or less every effort which is making for the elevation of that life. The way in which it most distinctly modified the Bible-work of this mission, was to widen its limitations, giving a special service among the wounded soldier-boys at Sophia, who were in the hospitals during the weeks of the war, and for two months succeeding; so that the Bible-work this year has been not only woman's work for woman, but also for the suffering heroes whose efforts, by God's blessing,

saved their nation. Many a time during the three weeks of our stay in Sophia, recurred to memory the exclamation of a sister-heart "who fell on sleep" in Japan, a few years ago: "How sweet to carry the Word to the sick boys in the hospital!" Sweet indeed to see weary, suffering, sometimes hopeless faces, light up in quick response to the friendly greeting; but sweeter yet to see, as we were permitted to see in a few instances, the glad lighting up of the face at the name of Jesus. God grant that the great day shall reveal that these sons of Bulgaria have not forgotten to pay the vows which their lips have uttered in time of trouble! They were such brave soldiers in bearing their pain, that we all admired while we wondered at their endurance. One poor fellow was the type of many, perhaps of most. When the physician was cutting into his flesh and probing to find the ball which had struck him down, he only set his teeth, and declared, "I will endure, I will endure; this is worse than being wounded on the battle-field, but I will endure." Such soldiers we could but long to see enlisted under the banner of our Great Captain; and we could but thank God for the opportunity of speaking to them of the warfare in which the faithful soldier is crowned with immortality and honor. But to glance at the changes of the year in the department of Bible-work.

The serene August days permitted a tour among the villages of the Razlog Plain, in Macedonia, and nearly a month's residence among the Lord's people who live there. There was satisfaction in learning of fruit abounding as the result of the ministry of some of the faithful women who have there served in the past, as in Bansko, where many a Provo-Slav woman was anxious to have again such an opportunity to learn to read as was afforded two years since by the classes for women which Mrs. Anka Teneva, then the Bible-woman there, held. Hearts which were at that time awakened to desire more and better things than the mere round of daily life, which had hitherto contented them, are now longing to be taught more. We have been able, however, to care only partially for them, as their Bible-woman has been also the teacher of their children, having upward of fifty at one time under her care. In all this part of the field, where there has been but one evangelical preacher for six or seven villages in which there are Protestant Christians, there have been but three Bible-women and teachers. Truly the laborers are few in this waiting harvest!

Returning to Samokov in season to attend the council for the organization of the Pazardjik and Tserovo Church at the latter village, we were among those who were there surprised by the

news of the revolution of September 18th, and were sent home by another way, which led to Philippopolis, and not to Samokov, as had been our plan. A month of suspense followed, during which it was judged expedient not to prosecute field-work, and we remained in Philippopolis for the most part, and were glad to lend our aid to the vigorous efforts of the Woman's Benevolent Society of the church there, under the efficient lead of the pastor's wife, in the work of helping to fit out recruits for the army. Into the midst of this work came again, in disguise, the call, which we recognized later on as unmistakably of the Lord, to go again into the field-work; and though the atmosphere "smelled of powder and the knife," as some of our Bulgarian friends said when trying to dissuade us from going, God led us safely to Sophia; and a week after our arrival the declaration of war by Servia against Bulgaria was thrown upon the nation. Then the purpose of our going was made plain; God *had* led us. Though denied the opportunity of doing what we would gladly have done in a hospital under the care of evangelical Christians, ready access was given us to any and all of the hospitals which were hurriedly improvised to receive the multitudes of Bulgarian soldiers, who, surprised and immensely outnumbered by the treacherous onslaught of the Servians, were brought to Sophia wounded, suffering, dying.

Direct as was the need, for some days, of nursing, we recognized that there was another form of ministry for us which none others took up: this was to try to minister comfort to the hearts of these men, and in their hours of suffering to point their souls to life eternal. One of the first desires which they expressed was for some one to write for them to their loved ones at home, to break their suspense. Gladly we undertook this service, and many were the opportunities which it afforded to speak a few words, with the hope that they might sink into the heart. Others came to assist; some of the teachers and scholars from Samokov, although the schools there were continued with no interruption, and Christians of Sophia and other places,—all of whom sought to do good to the souls of their patients, while at the same time they tried to mitigate their bodily sufferings.

As the wounded began to convalesce they became eager for reading; and then came Testaments and Psalms, and translations of two admirable little war-stories from Samokov, Scripture text-cards from Philippopolis, and nearly five hundred copies of the New Testament in a larger type, for use in the hospitals, and of the Psalms from Dr. I. G. Bliss, of the American and Foreign Bible Society, and the gift of two hundred copies weekly of the

Zanitza, for which the soldiers were extremely thankful. What glad hours were those when, at last, our lack of faith having been put to shame by the eagerness of the patients to receive the gospel, and never having once encountered a hindering word from attending physicians or board of managers, we laid aside the restraint which we had allowed to press upon us on account of the restriction of the Government upon the distribution of the Bible among the soldiers, and freely gave what had been committed to our care for them. We shall never forget the happy, interested faces which, forgetting for the time their pain, bent over the Testaments, which they received as precious treasures. The blessing of God ever abides upon his Word, so we will wait in hope to know of the harvest which he will garner for his own glory from this time of seed-sowing during the war. It was eminently Bible-work, not directly among women, but among the fathers, husbands, brothers, and sons of women,—and the work is one.

After a stay of three months in *Sophia*, although our hearts were very tender to the five hundred patients still remaining in the hospitals, some of whom begged us to come often to see them, saying, "None but you come to see us," we returned to *Philippopolis* by way of *Samokov*. There our hearts were gladdened by the wise activity of the Woman's Benevolent Society connected with that church, in devising and executing a plan for the relief of the suffering poor in that city, by supplying them with work; also by meeting a new sister in the Lord, who only two months before had come to know him, but whose soul had made wonderful growth in grace. So much of the year thus far having been consumed in special work to meet the opportunity afforded by the war, the need of visiting portions of the field which had remained unvisited during these months pressed upon us, and necessitated almost entire absence from *Philippopolis* until two weeks ago, and even now it has been impossible to visit every out-station of the *Samokov* and *Philippopolis* fields; but what we have seen and heard proves that the work of God in the hearts of the women and children of this Bulgarian nation is taking deeper root, and the laborers are appreciating more and more the privilege and the responsibility of their position. Husbands, fathers, and sons feel increasingly that their wives, daughters, and sisters must be educated in the Scriptures if their homes are to be enlightened as truly Christian homes should be. The band of teachers during the past year has been small, but consists of faithful, consecrated souls, upon whose labors God's blessing rests.

CHINA.

MEDICAL WORK AMONG WOMEN IN CHINA.

BY MISS KATE C. WOODHULL, M.D.

IN every mission the addition of new departments of work is always cause for new interest, new hopes, and new anxieties. Although other missions may have done the same work for years, giving ground for hope of success, and furnishing examples as to methods and details of work, to a great extent each mission must work out a plan of its own. And so the work becomes to each more dear, and God is able to utilize the special gifts of the various laborers to advance his cause. So we found it here when we began to prepare for the medical work among women.

A native house adjoining our city compound and garden beyond were looked upon as desirable acquisitions for the mission, the house to be used for a hospital, and the garden to furnish a site for a physician's residence. When we went forward to get possession, however, we found, like the children of Israel, that the way to our Canaan was neither short nor easy. When we had reached Kadesh-Barnea, as we thought, and could look over into the promised land, we were sent back to wander in a wilderness of doubts and fears. The gentry excited opposition, and papers were posted up forbidding any one to sell land to Mr. Hartwell. By threats and persecutions the parties desiring to sell were so intimidated, it seemed for awhile that our plans were all frustrated.

The location near Sand Hill is considered very important. It is supposed that the veins of the dragon flow here, and they were afraid to surrender it to foreigners, lest they should do something to excite the anger of the dragon and bring calamity upon the city. But after awhile opposition died away, and we came into quiet possession of the house last August. A few weeks ago the bargain was completed for the garden.

The chapel and helper's house, the boys' school and the woman's school are near, all on elevated land, and convenient for the work. That we have been able to buy new premises is cause for encouragement, since in times past there has been so much opposition to Christian work in the city, especially to the occupation of land and the erection of buildings. More land is needed for the enlargement of the boys' school and new premises for the woman's school. This we hope to secure, as land adjoining is offered for sale.

The occupants of the house were zealous idolaters. When we

visited them we saw the household gods sitting very peacefully in their niches. They took the divining-pen down from the wall and explained to us how the priest used to write on sand in the presence of the idol. In this way they found out what medicine the gods would have them use when any of the family were sick. It was a pleasant thought that those who in future would minister to sick ones there would seek counsel, not of the money-loving priest, but of Him whose wisdom is infinite and whose name is Love.

They selected the lucky day for moving with great care, postponing the time for several weeks, in order to avail themselves of the most propitious time. We were very glad when we saw the family procession move out, the women and children in sedan-chairs, with the ancestral tablets, bright lanterns, and great furnaces carried by coolies, with the rice cooking over the fire, in order to transfer the activities of the old to the new home with becoming ceremony.

After the summer vacation, the work of transforming the houses into a hospital began. This occupied nearly three months. Putting in glass windows, admitting light to all the rooms, cutting down the high doorsills, whitewash and thorough scrubbing, worked wonders in the dark, smoky apartments; and when, on the 28th of December, we dedicated the hospital, all were pleased with its cheerful appearance.

We received our first patient the last day of the old year—a young girl with scrofulous disease of the foot, requiring an operation. She is still with us, and spends her time serving, knitting, learning characters, and committing hymns and Scripture verses. It was encouraging to hear her teaching the hymn “Jesus loves me” to another child about her own age who came in afterward. The opportunity for doing evangelistic work in the hospitals is certainly a very important one. In many instances the patients remain for weeks, and can receive daily instruction, while much of the teaching outside is to transient audiences, and more likely to prove seed sown by the wayside. We have worship every morning in the hospital and a weekly prayer-meeting. This is attended by the pupils of the woman’s school and day-schools, nearly filling our largest room. At one of the meetings two of the new patients laughed frequently during prayer. They said afterward that the big shoes made such a noise when the women knelt that it made them laugh. At the next meeting these women were very quiet, and repeated verses which the assistant had taught them.

Three women are with us for the purpose of studying medicine. With our inferior facilities, to educate physicians thoroughly will

hardly be possible. The hope of making money will, no doubt, attract many. The fear that those the most unwilling to give the necessary time for preparation, will go out with the little knowledge that is dangerous, almost deters one from undertaking the task. However, there seems to be no way but to receive those who apply, provided they have sufficient education and show aptitude for the work, and teach them what we can.

That some Chinese women are seeking thorough medical education in America, is most fortunate. One has already graduated at the "College of the New York Infirmary," and another is pursuing her studies in Ohio. No doubt others will avail themselves of the same opportunity. Native women who have the necessary preparation and experience to have confidence in themselves, will, we believe, inspire confidence in others, and find a great field for work, not only among the poor, but among the higher classes where there is the greatest opposition to male physicians. Women educated abroad will be prepared to give instruction to native students, and thus, little by little, the standard of female medical education will be raised. A school for midwives in connection with the Maternity Hospital would be a most humane charity. That the women here, in their hour of greatest need, must depend upon those who are so ignorant, is the cause of additional suffering and peril that is very pitiful.

Our first hospital assistant is one of the earlier pupils in the boarding-school. Twelve years after leaving school, she returns to us to prepare for wider usefulness: she is a faithful helper, and quite enthusiastic in her desire to learn medicine. Another is one of last year's graduates. Their thorough training in the Scriptures will be of great service in giving Christian instruction to the patients. The third is a Buddhist, a strict vegetarian. She became interested in Christianity, and came to us that she might learn the doctrine more fully; also desiring to learn what she could of healing, that she might be more useful. She reads the character well, and is a very intelligent woman. We hope she may soon come into the full knowledge of Christ as the only Saviour from sin.—
Woman's Work for Woman in China.

(To be continued.)

INDIA.

SCHOOLS IN THE MARATHA MISSION.

[FROM THE ANNUAL REPORT OF THE MISSION.]

Of some of the girls in the boarding-school in Bombay, Mrs. Hume writes:—

BRAHMAN PUPILS.

IN May, a Christian woman brought with her a Brahmani woman and two children to visit me. Both these latter were girls.

One was her sister, about nine years old, and the other the child of a friend, a weakly little thing of about five years. After a little talk, this Brahmani said her errand was to urge me to receive these two girls into our Christian school, as day-pupils. I thought it strange, for she knew well that children of all classes and castes were banded together in our school. Still she urged me. She said that she had stemmed opposition, and was taking a medical course herself in the Grant Medical College, which is quite near us, and she knew of our school, and desired its advantages for her sister. Then I told her she must consent to the daily reading of the Bible. She did so. I said she might have to sit by one she counted a low-caste girl. She consented. I told her her sister would have to bring her lunch and eat it there, and thereby be defiled by eating food which had been seen or looked at by a Christian. She said, "That cannot defile; nor will you hinder me by any such information. You must please receive my sister and this little girl; and, if you will consent,"—then she hesitated,—"also the mother of this little girl, my friend." Her mother is the wife of a subordinate judge in Khandesh. He has sent his wife and child to Bombay for medical treatment, and while they are here, wishes both to attend our school for the sake of improving themselves.

They came, and the Brahman mother, with her little daughter, attended school for several months, until the husband and father was transferred to another position, and had to take them with him. The sister, a dear girl, was with us till the close of the year. She was a member of our mission band, brought her own earnings to add to the mites, and all were sorry when her mother sent for her to go away from Bombay. We hope for her return. The friends of this little girl gave her no trouble on account of being in a Christian school, until she went to church once or twice. That was stopped, but she has always been allowed to come to the house or school freely to attend any kind of meeting. Her scholarship was so good it was a pleasure to give her as a prize an attractive copy of "The Pilgrim's Progress."

GIRLS' MISSION BAND.

The girls have been most faithful and interested in the continuation and enlargement of their mission band. This meets every Saturday afternoon in our lower hall. Occasionally the girls have brought in donations from outside friends. One of them so interested a Parsee doctor who visited their house, that he gave her two rupees as a donation to "help the girls." As a rule, however, the money has been brought in by mites, mostly earned by extra

work, or by making and selling crocheted edgings, antimacassars, etc. The name of this band has hitherto been the "Ten Times One;" but at the closing meeting of the year, when we were questioning each other as to whether we were living up to our name, all decided "No," and said that its meaning laid upon them such heavy responsibilities, that we must choose one that could be honestly ours. They decided upon "Hand-Lenders," with "Lend a Hand" as their motto. Their money for 1884 was sent as a donation for the Morning Star, and the receiving of their certificates all the way from Boston made a day of gladness. During the year 1885, these girls, about thirty in number, raised from their poverty about thirteen rupees. They have decided to send ten rupees of this to the Orissa Mission.

VILLAGE-SCHOOLS.

The village-schools are spoken of as a very important agency in introducing the Gospel. In those supported by the Woman's Board of Missions, a portion of the pupils are girls. Of one recently established, Mr. Abbott writes:—

The people, at first suspicious, are now very friendly with the teacher, and both he and his wife are having a solid influence over the simple villagers. The Christian teacher in these ignorant villages, living, as he does, continually among the people, has far more influence than the traveling preacher, who talks to them to-day and is gone to-morrow. The truth becomes more and more patent that the rural population can be thoroughly reached only through the village-school, taught by the Christian master. Would that there were men and means to supply every little village with a Christian school.

A specimen school is described by Mr. Bruce as follows:—

The school at Khunta was commenced in May last, and has been only eight months in session. The teacher lives at Koregaw, one of our new out-stations, and walks over to his school, two miles and a half each morning, and back in the afternoon. I had received favorable reports of the school, but I had never seen it myself while in tents; therefore, at Koregaw I went over to examine the school. It was a cold morning, and rather before the usual time of commencing. There was considerable stir in the maharwadi when I approached, some of the boys running hither and thither to call their comrades, while two or three of the first to arrive began very vigorously to sweep out the schoolroom.

The schoolhouse itself was a heathen temple. Its architecture was peculiarly Indian. In the center of the back part was a small

arch, within which sat the goddess Laximi, who is supposed to preside over wealth and good fortune. Her face was of molten brass, and she was dressed in a bright red lugadi. Over her head was a rough shelf, on which was deposited the property of the goddess, consisting of a change of lugadi, some bracelets, some earthen vessels, etc. In front a little bell was suspended, which the worshipers use to call the goddess when she is "asleep" or on a "journey." There were also suspended from the roof some heads of grain, which, I was told, were put there for the sparrows to eat, this being considered a very meritorious act.

Well, amid these surroundings our little school assembles. It happened to be a festival day when I was there, and so out of thirteen boys only ten were present. The half-dressed boys were shivering and shaking with cold. I first called for the reading. As none of the boys knew their letters when they commenced, eight months ago, I was not expecting much; but I was surprised to find a class of seven boys reading in the middle of the second book. Their reading was good, and very fluent,—so much so that I began to think they had committed all these lessons to memory. I therefore called one of the boys to me and pointed out a lesson which he had never seen, and told him to read it. He did so, slowly and somewhat stumbingly, but yet with great accuracy. They had commenced writing Modi,—the written Maratha character,—were familiar with the stories of Adam, Noah, and Abraham, and with a number of lessons in "Lambs Fed." They answered questions in mental arithmetic, in simple addition, and performed problems in addition on their slates; and what surprised me still more, was that they had learned the multiplication table up to thirty times ten, so that they could repeat any table, in their sing-song way, without hesitation. They also repeated the fractional tables up to twenty. Their singing, too, was very pleasant: the teacher had evidently taken great pains with this, and had taught them that singing does not consist entirely in making a loud noise. Their tones were soft, their voices harmonized, and they made an effort to follow their leader. Their first song was a little morning prayer to God, which was quite in contrast with the usual idolatrous worship in that heathen temple. The parents of the boys, and most of the people of the maharwadi, had gathered around to listen to the examination, and I urged them to send their boys regularly, and to enlarge the school by bringing in many others. The fruit of such a school will certainly be seen in after years.

A HEATHEN SCHOOL.

Mrs. Bruce writes:—

Occasionally when I go out into the town to meet the women, I receive an invitation from some schoolmaster to visit his school. This was my experience the other day, when I found myself in a little room with twenty-five scholars, and a teacher whose bodily presence was rather base, for he was a dwarf. He asserted his authority, however, with boys larger than himself, for he could use the switch vigorously, and could write the written character with alacrity, which is a great attainment in the eyes of the natives. As my custom is, I sang a hymn and talked a few minutes on the all-important subject of salvation through Christ. What was my surprise, then, to have a petition written upon a slate at the dictation of the teacher and presented to me, that at the coming snake festival, when the venomous cobra is worshiped, I would do them the favor to give them a conveyance to take them through the streets in procession. They said it was the custom of the schoolboys here to turn out at that time and have a gala day. I read the request aloud, and the eyes of all were fastened upon me.

“Well!” I remarked, “the Bible says we cannot serve two masters. Do you think that after coming and telling you that it is wrong to worship idols, I would then assist you to do it?”

“O,” replied the teacher, “we do not worship anything but our slates and books. Is that wrong?”

“Most certainly,” I said.

“What! wrong to worship science?” he asked with a tone and expression of great surprise.

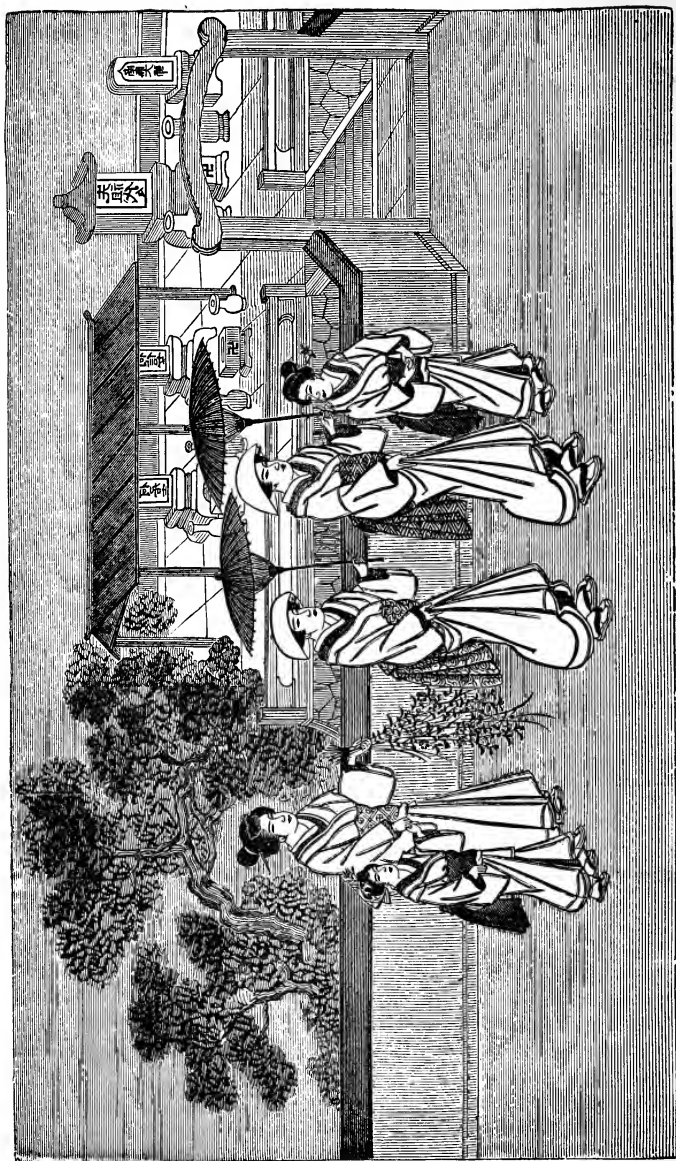
Some of the boys, whom I recognized as having been in our Sunday-school, seemed rather to enjoy the discomfiture of the teacher, and I gave a hint that if he would come to our Sunday-school his mind would become enlightened on these subjects.

Young People's Department.

MAKING CALLS IN CHINA.

BY MISS EMILY S. HARTWELL.

A FEW days ago we received word from a servant that a party of Chinese ladies would like to call and see the house, if convenient. It was just half-past twelve, and dinner was nearly ready, but we said, Yes, come; and soon a bevy of delicate little ladies in soft silks of pale blue, and lavender, and green, came in with sev-



CHINESE LADIES GOING OUT TO PAY VISITS. (BY A CHINESE ARTIST.)

eral well-dressed women who evidently were servants, as they were large-footed. Each fine little lady shook her little fists to me and made a pretty bow, which I returned without half the gracefulness, and we had a very pleasant visit. I played on the piano, whose sweet tone they complimented, wishing me to play several pieces. They were so much more polite and careful than most of our callers that I was charmed.

The lady who led the party pointed out four daughters with her, the oldest being the only married daughter. The second daughter was about "sweet sixteen," I should think, and was the prettiest Chinese girl I have seen in Foochow. She had a round face, that was fairly beaming with sweetness when she smiled, bringing out all her dimples. I am sure you all would like her, so I am going to take you to visit her in her own home, just as we went to-day.

And who were we? Dr. and Miss Woodhull, who live next door, and have come out to work in the Woman's Hospital and Woman's School, and Mrs. Odell, an English lady, a tea-merchant's wife, who had come to spend the afternoon with me, and father and myself, and a Bible-woman, the one who was in our family when I first came out, but is now matron in the Woman's School. I sent a coolie in to ask them if we could come, so the large door was thrown open when we arrived, and the coolies took us in under shelter; and so, as it was raining a little, we were quite protected. One of the young daughters invited us to leave the large reception-room and go to a side parlor, where we sat some minutes giving away texts, until the oldest daughter came out from a bedroom a long way back and invited us ladies into her mother's bedroom.

We went through a very long entry, and passed several doors, one leading to an open square, with trees and flowers, and then came to a small sitting-room, with a large bedroom opening out of it. There was no window in the bedroom (there never is in Chinese houses), but the wide doors let in a good deal of light. One of the Chinese ladies remarked that our foreign house was very light and clean. That bedroom had its red bed with draperies, as usual, and the walls were lined with dark-red trunks and drawers, in which the valuables are doubtless kept. (The Chinese always keep all the finery locked away out of sight, for fear of thieving.) In front of the tiers of trunks were red arm-chairs with rattan bottoms, arranged with little square tables between, and soon a servant brought in cups of tea on a tray and set a cup for each on the tables. Then I rose and took up my cup in both hands and passed it to the lady of the house, but she refused, and urged me to drink; and then we drank, holding the little pewter standard

which held the cup in both hands all the time. I flatter myself that all was done very properly, but perhaps I may learn better later. Then I asked the lady if she was willing that our Chinese friend, who had come with us, should read a little, and she con-



A CHINESE GARDEN.

sented; and the Bible-woman read about Moses going up the mount to get the Commandments, and read and explained some of the Commandments. The room was full, and they listened very well, for they have heard something of the truth before, as



A CHINESE LADY AND HER MAID.

they have Christian friends, and, besides, they bought tracts, Bible-cards, and a Bible picture-book of Old Testament stories the day they were calling at our house.

When I thought they were getting tired I talked a little, and then asked if we might see the garden. I thought I had caught a glimpse of a garden from the entry-way; but, instead, it was only an open court in front of a large room that was a general living-room, evidently. The ancestral tablets were at the farther end, and along one side clothes were hung on bamboo poles to dry, as it was rainy. That room was the dirtiest one we saw,—I mean the floor,—but still it was very well swept. We were led into other bedrooms, darker, and with fewer trunks, but some had two handsome beds, and all were very neat for Chinese rooms.

They took us way back through a large, bare room, which was their kitchen. There was no chimney in it, but a large opening above the furnaces. Then we were led to a room where there were some idols. There were sitting-rooms adjoining this, in one of which were four foreign clocks. One said six o'clock, one five o'clock, and two were not going. There were some scrolls with truly exquisite bits of painting of flowers done in really artistic style, and very good shading. There were square glass cases with North China models of Chinese figures about a foot high; one, of a fat Chinaman sitting fanning himself, was as natural as life. There were leather easy-chairs,—which I have never been able to find easy, for they are perfectly flat, like a cot-bed, only too short to lie on, and no one could sit on it unless bolt upright with no support. There was a very wide, low lounge, which I should say was not adapted either for sitting or reclining; but I have not seen them in use, and it may be, since the Chinese always do everything directly opposite from what we expect, that they derive great comfort from such luxuries. There was another room filled with a long table, which held decaying fruit which had been offered to the gods. Finally we went through a passage with about a dozen bird-cages of pretty birds, and then found the garden, a square filled with flower-pots of orchids and camelia plants, and a few vines and trees. It was neat, and well kept.

When we insisted that we must go, they led us back to the first bedroom, and brought us tea, and oranges, and cake; and finally father, who all this time had been talking to the gentlemen of the family, said we must go home. "But first," he said, "I will ask this gentleman to show us the image of his father, who was the instructor of the grandfather of the present emperor." He led us through another open court, into which opened a room with glass cases at the farther end. There sat a very lifelike image of a thin,

intellectual old Chinaman, which we could easily believe to be a good likeness of one who had attained the third highest literary honor of his time in this empire, and held the position of instructor to the emperor. There was the figure of a servant in the room with the old gentleman, and in the room at his left were other figures, and miniature bed and draperies, chairs and tables, helped to make the whole complete. As we left the room a little servant-girl led me to the "study," as she called it,—a small room with center-table, and lounge, and chairs, with a cupboard, probably full of books; vases of double white plum blossoms, and orchids, and white azaleas were there, from which they gave us sprays. When we came away they insisted upon emptying a basket of oranges and pears into the bottom of my chair, although I refused again and again as politely as I knew how. When I took the fruit over to the Woman's School, on my return, I told my Chinese lady teacher of the visit and the house, saying it was three houses deep, or large; and she said that the house of which her husband was a member was five houses large. I called there one day, and saw a fine rockery and elaborate friezes of bas-relief under the projecting roof, but it was not so clean nor the inmates so refined as this official household. Of the three sons of this house none are officers now. It was the family of the third son that we visited. They said that there were about seventy people in the house, counting servants. . . . I hope you will remember these pretty Chinese girls, and pray for them as for friends.

Our Work at Home.

SUGGESTIONS FOR WORKERS.

THE saying of the wise man, "As in water face answereth to face, so the heart of man to man," finds ample illustration in the work of different Woman's Boards at the present day. We always turn to the reports of other Boards with interest, and receive not a little aid and comfort from what we find there. The last report of the Woman's Foreign Missionary Society of the Presbyterian Church contains so much that is suggestive, and that "just fits our case," we make extended extracts.

"In many of our recent letters from co-workers we recognize a greater intensity of purpose and a prayerful spirit. This is partially indicated in the increased number of praise and thank-offering meetings. Throughout several presbyteries, Thursday of the

Week of Prayer was observed in this way with most encouraging results. All the organizations were urged to make a special offering, so that while their hearts were lifted in prayer to God, their hands and voices were united in giving thanks for the year's blessing. The responses which told the result of the meetings, show that an earnest desire was then created to send the gospel to the world. No thoughtful Christian can fail to see that it is a positive duty to offer praise for the great gift of redemption. God's servant of old said to his fellow-workers, "The joy of the Lord is your strength;" and to the faint-hearted, the weary, the desponding, these words now are full of meaning,—for we all need this strength which comes from a service of praise.

"As the work grows, and as other interests claim attention, our Presbyterian officers feel the necessity of adopting new methods to arouse and stimulate the women and children in their societies. A president who would not depend on letters, because they sometimes grew cold before reaching their destination, resolved to try the plan of visitation. This required time, travel, and confidence, but with the needs of the work pressing upon her she started forth. Twenty-six towns were visited, and forty societies were cheered and encouraged. She writes: 'I strongly recommend personal visitation among auxiliaries, as correspondence cannot produce the same effect. But oh! the time, and thought, and prayer, and strength of body and spirit it requires,—the putting away of self, and keeping in view only the Master and his commands!' In a subsequent letter she reiterates her conviction that it 'pays to visit the societies.' There is unquestionably a necessity for something of this kind to be done. . . . Many of the letters from the presbyteries give interesting items of the work, but there is frequently an undertone of sadness when speaking of the funds. Such a plan of reviving the interest in the churches as that of visitation, or of personal letter, will certainly strengthen the tie between the auxiliary and the Presbyterian Society.

"A despairing officer writes: 'Why must people be urged to their duty? It is line upon line—the same explanation every year.' That question has been asked repeatedly, and we answer that the difficulty is in the lack of interest and in persistent inattention. It is a real gift to be able to listen without having wandering thoughts, or receiving false impressions; but when one is not naturally endowed with such a gift, it is a duty to cultivate the habit of attention. It is the old subject of individual responsibility; and when the rank and file feel that the officers cannot do all the work, any more than all the officers of an army can do all the fighting, then they will take heed, and the smallest details

will not have to be repeated until those in charge are heart-sick, mentally tired, and in sore need of that quietness of spirit which gives strength. It only requires a true interest, a retentive and attentive mind, and good common sense, to make our whole army an efficient organization.

“It is sometimes asked how the societies may be brought into more thorough sympathy with the missionaries. We know of no better way than to carry the needs and desires of our representatives on the foreign field to our Father’s throne. We meet to pray not only for the conversion of the world, but for definite wants.

“Let one of the members gather the requests for prayer that are so often found in the letters from our missionaries. A search in the magazine will reveal this yearning for sympathy; and even when no actual request is made, we shall know what to pray for if we read intelligently and with a purpose. A secretary of an auxiliary recently remarked that she was so glad to hear that one of the missionaries had arrived at her destination; they had been praying for her as she journeyed to her new home, and were now looking for an answer to their prayers. It is worthy of remark that the missionary was not a ‘special object,’ nor was she for any reason particularly interesting to that society. Can we not all pray definitely, and then confidently await the answer? Surely this waiting on the Lord would be another source of strength.

“. . . The complaint sometimes comes to us that the young ladies are not willing to graduate from the bands, and join the auxiliary societies. It is impossible to lay down any rule for such cases, but all must act unselfishly, and do just what is best for the work. If the members of the auxiliaries wish the young people to bring to them their enthusiasm and zeal, the meetings should be made as attractive as those of the band.

“Listen to these earnest words, which are a sample of the spirit which animates the young people: “I long to have the girls informed, so that their interest may be founded on knowledge. I prepare for the meetings with the greatest care, so that it will be a delight to be present. Each member is pledged to perform the part that is assigned her to the best of her ability. I have had no demurring; and although not one of them had ever before led in prayer, all have responded.” Here is the secret of their success: they are willing to give a whole-hearted service, and do not come to the Master’s work unprepared, as do so many of the women. There is no reason why the same strong purpose and zeal should not animate the auxiliary societies; and we feel sure that when the meetings are attractive, the young ladies will be ready to assume responsibilities. A successful auxiliary president was

recently asked how it was that she secured such a large attendance at the monthly meetings. Her answer contained these suggestions: an urgent personal invitation was given to all who were not yet enlisted; a cordial greeting was extended to the strangers; and the meetings were made interesting, because the leader kept them constantly on her heart, and did not think anything too much trouble to plan for their success and profit. With such a society and such a president, the young people would not need much urging to join the society ranks of the women of the church.

“Several reports of conferences of band-leaders have been sent to us. The subjects drew forth discussion, and all present were edified. Topics for debate in boys’ bands, for study, and for Bible-readings were given. One reader reminded the other that “to have a successful band, one could not have a meeting and then drop the subject from her mind for a whole month; it must be constantly in the thoughts, the members must be won by many little kindnesses, and the plans must be laid out for months ahead.” Such work only will give success.

“While the young people generally are working with so much enthusiasm and intelligence, there are some who need a word of caution about their funds. In a recent letter we were pained to read these words: ‘In our Presbyterial Society the receipts are less than those of last year. Some of the auxiliaries and bands pay in just the amount for which they are pledged, and reserve the balance for the new year. One band gave one fourth of the money which it raised, and used the balance in its own church.’ When the Board is calling for funds, when the missionaries are pleading for more laborers, when the churches in the foreign field are increasing seven times more rapidly than at home, what right have we to withhold one penny of the money that comes into the treasury of the Lord from its rightful purpose? Give all that you have promptly, and do not restrict Christ’s work by refusing to send more than your pledge. This want of loyalty is by no means confined to the young people, for from another source we hear that two societies have declined to contribute this year, giving as a reason that there is enough given to foreign missions in their churches by the young people, and so they will devote their money to other objects. Such base desertion of the cause of an earthly friend would lay one open to a just denunciation. How, then, can any friend of Christ ever desert his cause, and turn a deaf ear to his last command to ‘teach all nations’? Can ‘money enough’ ever be given to foreign missions so long as there is a world to save? We entreat you all to remember for what work

you are organized, and that the money belongs to that cause. It is not yours to dispose of in other ways. . . .

“The times are rapidly changing. Civilization advances with giant strides. Advancing civilization demands wider intelligence, the application of new methods, and keener appreciation of differences in men. . . . This, then, is the thought for the year: If last year our willingness was the test of our service, this year it must be nothing less than a determination on our part to add to our willingness perfect knowledge. To perfect ourselves in knowing how to work, why we work, to what end, is to compass the whole subject of missions, and to thoroughly test our own motives as they relate to this work. We need to establish ourselves on a solid foundation of intelligence. Our Master demands our co-operation in the redemption of the world. He asks not zeal only, nor an impulse of pity or generosity; but more than willingness he asks of us, and the cause demands a steady, thoughtful, purposeful and prayerful determination to make the most of our time, our talents, and our opportunities as we press on toward the consummation of all our desires — a world reclaimed for its rightful Lord.”

STAND IN THY LOT.

BY MRS. S. BRAINARD PRATT.

Stand in thy lot, though barren the soil,
Where Jesus, the Master, has bidden thee toil;
Its weeds and its brambles shall yield to thy care,
And roses and lilies thy garden make fair —
Stand in thy lot.

Stand in thy lot, though thou canst not see
Why so toilsome a work was chosen for thee; .
'Tis enough to know that in every place
Thy Redeemer has promised sufficient grace —
Stand in thy lot.

Stand in thy lot, though the world should blame,
And thy seeming reward be but loss and shame:
Thy work is but part of an infinite plan,
And the Master hath need of every man —
Stand in thy lot.

Stand in thy lot when the morn has fled,
And the fierce heat of noonday beats on thy head;
Stand firmly, work bravely — the promise is sure
Of victory and triumph to them that endure —
Stand in thy lot.

WOMAN'S BOARD OF MISSIONS.

Receipts from July 17 to August 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Portland, Y. L. M. B., \$25; Camden, Aux., \$22; Lewiston, Pine St. Ch., S. S., \$7; Richmond, Aux., \$6; South Bridgton, S. S. \$30, \$90 00

Total, \$90 00

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Miss L. G. Clark, const. L. M. Mrs. A. J. McGown, \$25, Aux., \$6; Atkinson, Aux., \$11.50, Flowers of Hope, \$8.50; East Barrington, Aux., \$8; Cornish, Aux., \$10; Dover, Busy Bees, \$70; Hampton, Aux., of wh. \$25 const. L. M. Mrs. S. L. Cole, \$30; Keene, First Cong. Ch., Aux., \$43; Laconia, Aux., const. L. M. Mrs. C. A. G. Thurston, \$25; Lebanon, Aux., \$45.31; Nashua, Union M. C., \$85; New Boston, Aux., \$5; Northwood, Aux., prev. contri., const. L. M. Miss Alice E. Small, \$8, Mrs. E. E. Wiggan, \$15; Pembroke, Aux., \$11; Portsmouth, Aux., \$83.50; Troy, Aux., \$18; Hollis, Pansies, \$5; Pelham, Mrs. E. W. Tyler, \$5, Francestown, Aux., \$7, \$524 81
New Boston.—Presbyterian Ch., 2 50
Mt. Vernon.—Children, 1 00

Total, \$528 31

VERMONT.

Vermont Branch.—Mrs. T. W. Howard, Treas. Cabot, Aux., \$13; Cambridge, Aux., \$5; Richmond, Coral Workers, \$7; Rutland, Y. L. M. League, \$25; West Brattleboro, M. C., \$16; St. Johnsbury, North Ch., Aux., by Mrs. Horace Fairbanks, const. L. M's Laura H. Wild, Helen Fairbanks Hill, \$50, \$116 00

Total, \$116 00

MASSACHUSETTS.

Amesbury.—Joyful Helpers, \$10 00

Barnstable Branch.—Miss A. Snow, Treas. Yarmouth, M. C., \$49; East Falmouth, Aux., \$12, \$61 00

Essex South Branch.—Miss S. W. Clark, Treas. Danvers, Maple St. Ch., Aux., 40 00

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Ashfield, Aux., of wh. \$25 const. L. M., Mrs. Daniel Williams, \$43; Greenfield, Aux., \$3.50; Orange, Junior Aux., \$16.08, 62 58

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Hatfield, Aux., \$95; Wide-Awakes, \$22.77; Northampton, Aux., Edwards Ch., div., \$30; South Hadley, Junior Aux., \$20, 167 77

Middlesex Branch.—Mrs. M. W. Warren, Treas. Framingham, Plymouth Ch., Aux., of wh. \$75 const. L. M's Miss Amelia Davis, Miss Augusta March, Mrs. Rebecca Hosmer, 166 00

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Hanover, Aux., \$1; Halifax, Aux., \$5; North Weymouth, Pilgrim Ch., \$4.77, 10 77

Shelburne Falls.—Cong. S. S., 8 00
South Hadley.—S. S., 15 00

Springfield Branch.—Miss H. T. Buckingham, Treas. Springfield, First Ch., Aux., \$44.31; Palmer, Second Ch., Aux., \$25; West Springfield, Park St. Ch., Helping Hands, \$20.75, 90 06

Suffolk Branch.—Miss M. B. Child, Treas. Boston, Mrs. Baldwin, \$5; A Friend, \$1; Roxbury, Eliot Ch., Olive Branch, \$6.50, Thompson Circle, 50 cts., Ferguson Circle, \$1.50, Eliot Star, \$5.50, Mayflowers, \$6; East Somerville, Franklin St. Ch., Aux., \$70; Arlington, Aux., const. L. M. Miss Louise R. Warren, \$25; Hyde Park, Mrs. L. O. Emerson, \$5; Dedham, Asylum Dime Soc'y, \$2, Foxboro, Aux., \$35, 163 00

West Harwich.—Mrs. Annie Collins, 1 00

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. North Brookfield, Aux., \$12.71; Princeton, Aux., \$100; Up-

ton, Aux., \$24; Worcester, Union Ch., Willing Workers, \$5; Whitinsville, Aux., of wh. \$50 by Miss A. L. Whitin, const. L. M's Mrs. H. W. Clapp, Mrs. Albert Whipple, \$25 by Mrs. J. Lasell, const. L. M. Mrs. Jessie K. Lasell, \$25 by Mrs. G. Marston Whitin, const. L. M. Miss Laura Lasell, \$25 by Miss J. W. Lasell, const. L. M. Miss Louisa Lasell, \$25 by Mrs. M. A. Batcheller, const. L. M. Mrs. Thomas H. Meek, \$427.75, \$616 46

Total, \$1,411 64

CONNECTICUT.

Ivoryton.—A Friend, \$ 40
West Killingly.—Mrs. John Waldo, 5 00

Hartford Branch — Miss A. Morris, Treas. Berlin, Aux., \$1; East Granby, Aux., \$10; East Hartford, Real Workers, \$40; Ellington, Earnest Workers, \$40; Hartford, Fourth Ch., Aux., \$32; Granby, Aux., \$10; Poquonock, Cheerful Givers, \$20; Willing Workers, \$57.50; Suffield, Y. L. M. C., \$5.36; Terryville, Aux., \$6.62; West Hartford, Aux., \$25, 247 48

Total, \$252 88

LEGACY.

Legacy of Mrs. Catharine M. Beers, Fairfield, Conn., \$100 00

NEW YORK.

Community.—A Friend, \$ 70
New York State Branch.—Mrs. G. H. Norton, Treas. Antwerp, Aux., \$25; Albany, Aux., \$173.68, Morning Star M. C., Lottie Fletcher Memorial, \$20; Brooklyn, Central Ch., Y. P. M. Soc'y, \$25, Boys' and Girls' M. B., \$20; Franklin, Happy Workers, \$10; Fairport, Aux., \$10, S. S., \$25; New York, Pilgrim Ch., Home Circle, \$34.90; Deansville, Aux., \$25; Mannsville, Aux., \$12; Walton, Aux., \$20.65, 401 23

Total, \$401 93

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. Md., Baltimore, Aux., \$12.50; N. J., Jersey City, Aux., \$44.90; Orange Valley, Aux., \$87; Y.

L. M. Soc'y, \$281.05; Newark, Belleville Ave., Aux., \$57.50; M. B., \$117.50, \$600 45

Total, \$600 45

FLORIDA.

St. Augustine.—Union Bible Sch., \$23 29

Total, \$23 29

OHIO.

Mt. Vernon.—Acorn Band, Cong. Ch., \$5 00

Total, \$5 00

WISCONSIN.

Appleton.—Primary Dept. Cong. S. S., \$20 00

Oakfield.—A Few Friends, 3 20

Ripon.—Mrs. E. F. Chandler, 10 00

Total, \$33 20

IOWA.

Des Moines.—Mrs. L. N. Buell, \$10 00

Total, \$10 00

DAKOTA.

Rapid City.—Mrs. Atkinson's Class of Girls, \$20 00

Total, \$20 00

COLORADO.

Denver.—Second Cong. Ch., Happy Helpers, \$5 00

Total, \$5 00

MINNESOTA.

Marion.—Kate M. Van Valkenburgh, \$25 00

Total, \$25 00

ENGLAND.

Chigwell.—Miss S. L. Ropes, \$25 00

Total, \$25 00

General Funds, \$3,547 70

Leaflets, 15 40

Legacy, 100 00

Total, \$3,663 10

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

TURKEY.

EXTRACTS FROM A LETTER FROM MISS SHATTUCK.

MARASH, July 19, 1886.

COLLEGE closed June 30th, but vacation has only begun to-day, for we have been busy with conference and annual meeting since Commencement week. We have had a pleasant conference with the missionaries from Aintab station and our native brethren from all parts of our mission. About forty of the latter were present,—representatives of the churches either as pastor or delegate.

The devotional meetings were very precious. I invited, at our closing meeting, the members of our Mission Circle to join us there at the college Saturday evenings, between eight and nine o'clock, to plead for the outpouring of the Holy Spirit. If not at that hour, *do* at some time especially pray for us each week.

You will want to know of our school. It has been a happy, busy year. You know Miss Childs was spared for Adana during the winter, and work came more heavily upon Miss Blakeley and myself, in consequence of her absence; but the Lord gave us special strength, and there have been some advantages in the sharing of interests, as we already see.

Nothing has pleased me more than the good work done by our graduates of last year. One taught in Tarsus; another in Adana, and two in Marash. We send out this year five, every one of whom I can trust for faithful work, because they have been faithful thus far. One of the first four was married a week ago to the pastor of our second church, in Marash—a young man of last year's class in Theological Seminary. She has a field of influence wider than any of last year.

A CHRISTIAN BETROTHAL.

The evening of the day M. was married, we gave an engagement party to L., a graduate of this year. We spread mats on the schoolroom floor, took in two round tables, on which were pretty flowers, put the organ in the center of the room, and chairs and settees completely around it in two circles. The betrothed girl sat near me, the young man among his companions, while lemonade was sipped and the buzz of pleasant conversation went on.

Then the college boys—his chums,—and our college girls sang songs and hymns in concert (the affianced couple with them) after which Pastor S. remarked that while we had all been made glad by the singing, there were two among us of peculiar joy, “so he had been told;” and then after a little pleasantry in the form of guessing who the young man might be, his name was given by one of the young people. In a similar manner the name of the young woman was given, and then solemnly their relations were announced as they stood side by side, and he placed upon her finger a ring. He gave her a pretty Bible, hymn-book, and Pilgrim’s Progress, and she gave him a Bible and “Wayside Springs” by Dr. Cuyler. Then cookies and tea were passed, and after congratulations friends left. The usual custom is for the couple to receive their friends at different times and places, it being thought not quite proper to congratulate them together.

SCANTY MEANS.

Several of our girls are obliged to leave school this year to earn money to continue study the following year. Do you not think they must eat and dress sparingly to save from salaries ranging from \$2.70 to \$3.60 per month, nine months’ work in the year?

CHEER FROM KESSAB.

I cannot tell you how refreshing was the account of Pastor Geragos and wife of the work at Kessab at the present time. It was in such a sad state when,—and—labored there from ’76 to ’80,—so little fruit save among the children. Now all, old and young, are in harmony, and earnest in prayers and effort. They have given over 9,000 piasters for church-work and schools the past year. Women in large numbers attend the weekly prayer-meeting, and there are many classes in Sabbath-school taught by the women. They look back with wonder at their state of indifference during those years.

“NO PEACE.”

I HAD a glimpse of Turkish high life on board the steamer, coming from annual meeting.

A gentlemanly pasha, widely known for exceptional uprightness, was on board with two wives, six children, two girl slaves, and seven other attendants, men and women. “His women” (that is the way they express it) are huddled together at one end of the deck. One of them invites me to a seat on their handsome red rug, and talks as if it were a relief to have something to do.

"Do you speak Turkish, Greek, French, Italian? (the languages most used in the capital). Are you married? How long have you been here? Have you a father and mother?"

Then she tells about herself, and points out her husband, who is an attendant of the pasha. Soon he saunters up, greets respectfully the pasha's wife, who sits wrapped in a sheet, or *charshaf* of rich pearl-colored silk, which she draws modestly over her mouth at his approach, so that only her eyes and nose appear. He chats a moment with his wife, then saunters off, observing that it is prayer-time, while she calls after him, "May your prayers be easy!"

Turkish women have no part in public prayers, and, so far as I can learn, a large proportion of them do not pray at all.

A rich Persian prayer-rug (*i. e.*, a rug bearing a triangular figure, which is pointed toward Mecca during prayer) is spread on the deck, and down goes the pasha's attendant on knees and forehead, sometimes standing upright, his lips moving all the time, though he seems to keep close watch of all that goes on about him, meanwhile. The women seem to regard my book with curiosity. None of them can read or write. "you are happy," says one. "You are a teacher; you have no work, no children."

"Are not you happy? These beautiful children, these fine clothes, all this honor, such fine weather and beautiful sea!"

The wife, who had before left the conversation to the slave, here turned her dark, sad eyes upon me. "Are not *you* happy?"

She turned her fine head aside with the languor of absolute weariness, saying, "Rabat yok dur" ("There is no peace").

"There are two of them," the slave explained, raising two fingers, after the manner of the country, for ease of numeration; "there are two wives. There is no peace in the house."

Just then the pasha's "great" wife came up, and the voluble slave sprang from her seat to offer her a steamer-chair and light her cigarette, while the second wife left her seat and went below. These two women are never seen sitting near each other, and their children are continually quarreling, calling each other "gipsy," "donkey," and "hog," when not actually using their fists.

The poor woman was evidently right. There is no peace for her; and yet her home-life is not worse, and her food, house, and clothes are immeasurably better, than those of most of her countrywomen, whose sad eyes and listless manner or forced gayety seem everywhere to say, "There is no peace."

MARY P. WRIGHT.

CHINA.

A LETTER ABOUT CHINA, FROM MRS. EMMA D. SMITH.

ONE THOUSAND ISLAND PARK, August 16th.

GIVE the dear ladies my loving regards at the next Friday meeting, and ask them if they have prayed faithfully for China. They are already beginning in China to reap the harvest of our shameful crop sown here. This morning Dr. Gracey read an alarming telegram from *West China*, from the new Methodist

Mission there. They are a very excitable people in the province of Sze Chuan, and very sensitive to the treatment of the Chinese in this country. Their wrath has been rising higher and higher, and finally one day an attack was made upon the premises of Mr. Gamewell. He was away, and his brave, heroic wife, our dear Mary Q. Porter, formerly of Peking, went out into the mob and reasoned with them, and held them at bay for some time by reminding them how very rude it was for *men* to demand admittance to any house in the absence of its master. This checked them, but only for a time. Finally they broke in the gates and burst into the house. Mrs. Gamewell defended herself with a gun, but had no ammunition. They wrenched it away, bruising and cutting her hands in the struggle. Finally blood ran from her hands and face. That frightened them, as it is punishable by decapitation. They fled. Later, another attack was made and the property all destroyed, though the missionaries escaped without personal violence. How our hearts thrilled at the thought of our dear, brave, heroic Mary Porter (Gamewell) facing that mob alone. Dear sisters, did I not say as I stood before you that last morning in Chicago, that if we did not take this burden on our hearts with most intense and earnest prayerfulness, we might be appalled by the news of mission chapels and mission homes falling in one common ruin, while missionary life was threatened, if not taken, and a reign of bitter persecution set in for poor, defenseless native Christians, who have no gun-boats or consuls to protect them, and nowhere to flee to? This morning while venerable old Dr. Happer prayed for the sorely-trying mission, the tears fell fast from many eyes, and deep sighs and groans came from sympathetic missionaries all around the world. But it is too late for tears! Pray, beloved, pray! If you love your own work in China, if you expect it to be preserved, if you would be free from all the blood that has been spilt already, pray! I know your loving hearts, your warm, earnest prayers. I have felt the spiritual uplift of your blessed meetings. Help us now! Pray for China, and for the sore hearts of her missionaries.

WORK IN KALGAN.

Miss Diamant gives us a peep at her busy life under date of May 25th.

I CAME back to Kalgan last October, and commenced home-life with Dr. Murdock in November. The new school-buildings were at that time ready for the school. Twelve nice little girls came, and remained till the Chinese New Year, when they had a short vacation. Since then they have been irregular, but now are returning, and we hope will remain steadily.

The Chinese do not appreciate the need of school for their girls. Those who do come are influenced by the food they get. We board but do not clothe them, and it is difficult to induce their parents to clothe them properly. We could fill up very quickly if we thought it best to give everything. We have been very anxious for two sick boys; but God heard our prayers, and is restoring them. Dr. Murdock and I are very happy in our new home.

The house is convenient and attractive.

THE WOMEN OF FOOCHOW.

BY MISS NEWTON.

WE have in this vicinity two distinct classes designated as the large-footed and small-footed classes. The former are principally country women, and their dress is entirely different from the small-footed. They work in the fields,—that is, tread the water-wheels that bring the water up from the streams for irrigation, and take their places side by side with the men in the mud and dirt, carrying heavy burdens, and developing a splendid *physique*. But I do not think they build houses, or do any kind of work that requires any apprenticeship to learn. Theoretically the small-footed women do no coarse work, but many are too poor to hire servants. However, they seldom work out of doors, as the others do. It is a pitiful sight to see them wash clothes, sometimes going to a brook or muddy pool to save carrying water, and kneeling on the stones to spare their poor feet. It is not proper for the small-footed women to walk in the public street; but occasionally one too poor to ride limps along with her crutch, or leaning on the hand of her son (it would be a shame for her husband to walk with her). The women are almost universally neat about their hair, and they especially delight in wearing natural flowers. In an ordinary house the main room is entered from an open court. The front of the room is open to the court, and at the back side are arranged, on a peculiar table, the family idols, tablets, or other objects of worship, while bedrooms open from both sides. As each son marries, the new wife is brought home to the bedroom newly arranged for her; and this is her little world, her bedstead, closets, trunks, etc., sometimes packed in a very small space. The size of the room varies greatly, according to the circumstances of the family, but they are usually dark. The young bride is often in bondage to her mother-in-law, and can be expected to have no will of her own. Sometimes the women have kind, motherly hearts, but some are very cruel. The houses in Foochow are mostly built of wood, and for that reason we have frequent fires, as the people are very careless. Cooking-stoves are unknown, the principal utensil being a broad, shallow iron pan placed over a furnace. Here the rice is boiled and the vegetables cooked.

It is not unusual to find women who can read here as in the North, but the proportion is very small. The writings of Confucius and Mercius are their *Bible*, and he is most learned who has most of their sayings at his tongue's end, but I think they often think little about the meaning. What good does it do? A little, perhaps. I am glad to meet a woman who can read; it is a little, easier to awaken her understanding. I think there are very few newspapers except those prepared by missionaries.



INDIA.

Mrs. Harding, having recently returned from a health-trip to "the Hills," writes under date of July 5th, from Sholapur:—

THE change and the social privileges we had on the Hills did much to refresh both body and spirit. We met, not only our own missionaries, but those of other societies and other Christian friends,—and this was a rich treat to us all. We talked, and sang, and prayed together; and together, as we walked or rode, we en-

joyed the cool, mountain air, the singing of birds, the fine views of the mountains on all sides, the hills on hills, with the deep valleys between. And now we have come back to our work with fresh interest and vigor. We want to be more earnest and faithful for the Master than ever before. Mr. and Mrs. Sibley have returned with us, to spend a few months here to learn the Maratha language and prepare themselves for work in connection with our mission. There are needy fields all about us, and we welcome them most heartily. We are the more glad to have them now, as we were feeling much the absence of Mr. and Mrs. Gates, who left us last March for America.

We are sure many hearts will beat in sympathy not only with the Christian mother in the pain of separation from her boy, but also with the heathen mother who grieves, without hope, for her lost babe. May the Good Shepherd, who carries all such in his bosom, be revealed to her sorrowing heart.

On returning home we miss much our dear boy, who went with Mr. and Mrs. Gates to America. We miss him at the table, at our gathering for prayer morning and evening, in the studies and playings of the children here; and often our thoughts go back to the last day he spent with us, — when we all tried to be brave. The text for that evening was so fitting: “The eternal God is thy refuge, and underneath are the everlasting arms.” So the Lord helped us through those days of trial, and is cheering us still.

Only a day or two after, a Brahman woman came to see me. She had shown herself very friendly. As I sat talking with her I asked, “How is your baby?” With tears in her eyes she answered, “My baby is gone.” It was taken ill with something like cholera, and died after only a very few days illness. I told her of my boy, who had just left for the home 10,000 miles away, and we wept together. Our common grief seemed to bring us near, but she said, very truthfully, “Somewhere in the wide world you hope to meet your child; but mine, — I cannot find her again.” I tried to comfort her with Christ’s own words. Said she, “I told my friends at home I was going to the temple of Sideshwar (the principal idol here), but I came instead to you.” Pray for this bereaved mother, and for many others like her, who have no Saviour, no light, no hope beyond the grave. Pray for us; we need a wonderful tongue, — the tongue of the learned, and a heart filled with love and sympathy; but more than all we *must* have the “power from on high.”

It is well, occasionally, to recount the different interests which claim the attention of our missionaries; and as we read this list of cares and labors, let us remember that in foreign lands, as well as in our own, the mother must have the *home cares* with all the rest.

And now as to my work. It is only a little here and a little there, with but little really to show. I hope to visit three or four times a month each one of our five schools in the city. My mornings will be taken up in instructing my little girls, who are nine and seven years old. A part of each forenoon will be taken up, as far as possible, in visiting one of the schools and in going to some of the heathen families near, to tell them the story of Christ. At noon I meet my Christian women, for our daily prayer-meeting. This I find helpful to me and to them. We study a portion of the Bible, memorize some verses, look up Bible questions prepared by one of our missionaries, read from some religious book, and close with singing and prayer. The hour thus spent seems very short.

In the afternoon I see to household matters, attend prayer-meeting twice a week, sew, mend, and write. My evenings I reserve especially for writing to my children in America and to other friends there. Since Mr. and Mrs. Gates left us we have also the care of the orphan children here in our yard, with the school-children boarding with them, who have come from a distance. Their clothes must be looked after, sick ones cared for, counsel, reproof, and comfort given to one and another. Besides all this, there are numberless interruptions which come in all along through the day, so that much patience and self-control are needed, and the lesson has to be learned over and over, that even the interruptions are allowed by One who loves and cares for us.

We are very happy in our work, although discouragements and perplexities come to us here as they do with you; but being busy as we are it is wonderful how quickly the days glide by,—too quickly for all we wish to do.

JAPAN.

LETTER FROM MRS. GULICK.

OKAYAMA, April, 1886.

DEAR FRIENDS: Let me tell you some of the encouragements in the missionary work. Seven years ago, while living in Kobe, we paid a visit to Imabari, on the island of Shikoku, where missionary work had, at that time, just been commenced, but where now there is a church of about three hundred members. On our way home we passed through the town of Kasioka, on the Inland Sea, and arriving at nightfall, stopped for the night. It is our custom when we stop for a night in a place, to collect as many of the people as we can and talk to them of Christianity; so we hunted up the one man whose name we knew, because he was a subscriber to the Japanese Christian newspaper, and told him we should be glad to meet at our hotel that evening any who wished to learn about the Christian religion. There had been services held but once or twice before by missionaries who had spent a night in the place. Quite a number came that evening,—among them a few old women, who listened attentively, and seemed uncommonly friendly. We left early the next day, and during these seven years that have passed have not again visited the city.

In March of this year, however, we were invited to go to Kasioka (which is about thirty miles from our new home in Okayama), and spend the Sabbath with the little church that has been gathered there during these seven years. Soon after our arrival, on Saturday, several persons called at our hotel to see us; among them a bright-faced old lady, who expressed great joy at meeting us, and said it had been many years since she had seen us, but that she was at a meeting that we held in the upper room of a hotel some years before, and she had been hoping to see our faces again, but feared she never should. One and another of those present, all of them Christians, expressed their pleasure at seeing us, and said they were also at the meeting; and we found there were five present who were in that upper room seven years before, and the old lady with one or two others were the women who seemed so friendly then. The man who was taking the Christian newspaper

was one of the first to come into the church, and has been one of its officers and active members. It was delightful to meet them again, and find how they had been led, step by step, to give up their old religion, and believe in Christ as their Saviour. The old lady said that she did not understand much of what was said at the meeting at the hotel, but she *did* understand that there was but one God, and she thought us kind to come and teach them. Now we meet as one in Christ, and it was with thankful and happy hearts that we spent the Sabbath with them, feeling that the words spoken many years before had, by the blessing of God, been *one* of the means used by him to bring some of the Christians there to the knowledge of Christ. Seven persons were baptized that Sabbath day; among them the granddaughter of a very old lady over eighty, who is a member of the church, and who is able to come to most of the meetings, though her head shakes with palsy. The church is under the care of an evangelist, who divides his time between Kasioka and another city near by.

In another town, some twenty miles from Okayama, we spent a Sabbath in January, where seven persons were baptized and received into the church: most of them were from a village near by, and had been led to Christ by a neighbor, a plain old man who had been the only Christian in the place. He had invited his neighbors to his house, and had gone to theirs, telling them over and over again "the old, old story," until he had led them to trust in the Saviour in whom he believed. It showed what one earnest Christian can do.

Our hearts were gladdened by these visits to the out-stations, in seeing how the gospel is steadily making progress and souls are being led to Christ.

In the city of Okayama the church is strong, united, and active. They have a fine church-building put up last year, which will seat, as they sit on the floor, if crowded, nearly a thousand. There must have been eight hundred or more present, a large number of their children, one evening in March, when we exhibited some Scripture scenes with the magic lantern to the Sabbath-school. I do not think there is in any of our Sabbath-schools a larger number of children,—bright, wide-awake little people, who are growing up under quite different influences from those that surrounded their parents. Many children come from heathen families, their parents seeming to be quite willing to have them go where they learn only good; and through the children some of the parents are led to Christ.

Women's meetings mainly for Bible study are held week-days in different parts of the city, so as to reach the largest possible number. Some of the Christian women are very efficient helpers in these meetings. One of them especially has passed through heavy trials in her Christian life, which has developed in her a rich Christian experience fitting her to be a helper and example to others. She is full of earnestness and zeal in leading others to walk in the path that has brought so much peace and joy to her soul, and is so wise and winning in her way of doing it, that she is a most successful worker, often going beyond her strength. She is very frail, and her frequent attacks of sickness warn us that her time for work may be short. May many more such workers be raised up to carry the gospel to their own countrywomen.

But though we have some such helpers, how greatly we need workers from the home land. My husband's sister, Miss Gulick, left us this spring for change and rest, to be gone a year or more, so that our station now consists of only Mr. Cary's family and ours; and of course Mrs. Cary and I must give a large portion of our time to our families. Mr. and Mrs. Cary have been here from the beginning of the work in Okayama. We very much need some single ladies, and should be exceedingly glad to welcome two to our station as soon as possible.

Home Department.

STUDIES IN MISSIONARY HISTORY.

1886.

CHINA.

Missions of the American Board: At what date was each of these missions, from the first, established, beginning with the Canton Mission? State which, if any, were discontinued, when, and for what cause. Which was transferred to another Board, and when? See October Mission Studies.

Map Exercise: Point out and briefly describe the city of Canton, where the work was begun; then Shanghai, where the great work of Scripture translation was accomplished. Locate each of the missions of the American Board; fix them all in mind by calling attention to something striking in the region of each,—the great Wall, the River Min, the great mountain ranges. A few vivid words of description thrown in here and there, will help to make this one of the most interesting parts of the meeting. A wall-map, which can afterward be used for monthly concerts, can be obtained at the *Herald* office, Congregational House, Boston, for 75 cents, paper.

Biographical Sketch: Dr. Bridgman, "the Father of American Missions in China;" Founding of the Canton Mission; the *Chinese Repository*; Why did he remove to Shanghai? Mrs. Bridgman's subsequent work. October Mission Studies. A larger sketch is published by the American Tract Society.

Sketch: The first Chinese convert. What persecution did he endure?

The Foochow Mission: Who were the first missionaries? Present condition. Name the principal stations, and point them out on the map. How many out-stations? Who are the missionaries now? How many churches? Church-members? Native laborers? See Mission Studies.

The Girls' School: How many pupils just graduated? LIFE AND LIGHT, April and June numbers.

The Boys' School.

Missionary Letter, from Miss Newton, of Foochow, China, will be found on page 389 of this number of LIFE AND LIGHT. A topic or two to call attention to it.

Items from China: Which missionaries have been compelled to

leave, and which have returned to China this year? "The back door open." How many candidates for admission to the Peking College? The proposed new station at Shantung. The information necessary for these items can all be found in the *Missionary Herald* for 1886. The interest in this part of the meeting will be increased if the articles be not read, but the facts briefly and clearly stated, each by a different person.

Anecdotes from China: Statesman's Funeral; The Shanse Cripple; *Herald*, pp. 85 and 245.

OUR FEAST OF INGATHERING.

OUR annual feast of ingathering took place August 20th, when our new rooms, which we had considered commodious, were fairly crowded. There are occasions and companies in which we are glad to be crowded. A Scripture message from our president, Ps. cxxvii. 1, turned our grateful thoughts to the only source of our help and safety: and we were reminded of our corresponding obligations in those other words, "Therefore, vow, and pray unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared." Many suggestive and beautiful texts were given from different parts of the room, and notes were read from absent friends whose hearts turn to our gathering-place regularly each Friday morning. The contrast between the coming of death in Christian and heathen lands was suggested by the announcement of the death of one well known in Christian circles here,—the husband of one of our number. A note in reference to his departure says, "I have another cause for thankfulness this morning in the release from earthly bonds and weakness of my dear friend, and a new sense of the preciousness of those things which abide, of which a life like his was a constant reminder." Prayer followed, in which thanksgiving and tender recollection were kept side by side with the committing of the bereft friends to the tender comfort of our loving Lord. Mrs. Dewey told of the customs of Turkish women in mourning for their dead,—the despairing crying, the beating of the breast and tearing of the hair, the three days of loud outcry and wailing, which voice their hopeless sorrow. The "privilege of service" was also a prominent cause for thankfulness. Not only is this constantly brought before us in the testimony of our foreign workers,—among whom it seems that they who bear most of self-denial, testify most heartily of joy and delight in their work,—but among home workers, also, we notice that they who do and give most seem also most thankful. The numbers of young women "lending a hand" show that they, too, are learning to appreciate this privilege, and one of their leaders writes: "Allow me to blend with your words and prayers a note of thankfulness, on behalf of my girls, that earnestness is increasing all along the line."

From our dear Mrs. Jeremiah Porter came "especial thanks for the safe transit of a dear daughter across seas and continents," while the daughter sent a few bright words "from a heart overflowing with thankfulness." From a prominent worker in the temperance cause came thanksgiving that these two branches of work are being brought so near together.

The Minnesota Branch sent thanks, through its secretary, that one of its daughters, Miss Dewey, is to sail for Turkey in September. Miss Webb, of Missouri, expressed personal gratitude at the prospect of service in Adana, Turkey, where she will bring comfort and help to Miss Tucker, who has so long and bravely held that post alone.

Three times the little basket went the round, coming back laden with gifts and Scripture texts,—the amount being one hundred and fourteen dollars. The prayer of this gathering for all our auxiliaries is embodied in Mrs. Porter's text, "O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of the people, and prepare their heart unto thee." M.

"BLESS God that he has given us that we may give, and has put it in our hearts to give."

WE hope that a large number of the friends of the Woman's Board of Missions of the Interior are planning to attend the annual meeting, to be held in Cleveland, Ohio, the last week in October. For information as to entertainment and reduced railroad rates, we must refer them to "Mission Studies" for October, or to "Our Column" in the *Advance*.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM JULY 18 TO AUGUST 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Altona*, 3; *Beecher*, 7; *Buda*, 5; *Chicago*, First Ch., 63.75; *Grace Ch.*, Branch, 20.65; *Plymouth Ch.*, 197.49; *New Eng. Ch.*, 25; *Lincoln Pk. Ch.*, 50; *Galesburg*, First Ch. of Christ, 37.50; *Geneva*, 18; *Hinsdale*, 19.25; *Harvard*, 10; *La Moille*, 31; *Lombard*, 12; *Rockford*, First Ch., 39.76; *Roseville*, Mrs. K. M., 1, Mrs. J. S. 1, Mrs. L. C. Axtell, from Sale of Stuffed Birds, 18.65; *Sandwich*, 20; *Springfield*, 6; *Wauponsie Grove*, 15; *Waverly*, 20; *Winnebago*, 10, 631 05

JUNIOR: *Batavia*, Y. Peo. Soc., to const. L. M. Miss Fannie Partridge, 25; *Chicago*, First Ch., Y. L. S., 63; *Galesburg*, The Philurgians, 25; *Huntley*, The Harvesters, 12.49; *Rockford*, Y. L. S., First Ch., 21.42, 146 91

JUVENILE: *Chicago*, Robbie, Edna, and Jennie Greenhalgh, 30 cts.; *New Eng. Ch.*, Sedgwick Mission School, 25; *Western Ave.*, Star Soc., 16.15; *Ontario S. S.*, 8.60; *Olney*, Cheerful Givers, 5; *Payson*, Cheerful Workers, 5.50; *Providence*, Miss. Band, 4.40; *Rollo*, The Pansies, 2.50, 67 45

Total, 845 41

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Auburn*, 35.69, to const. Mrs. Clara J. Riggins, L. M.; *Dial*, 2.20; *Fowler*, 50 cts.; *Topeka*, 45, to const. Mrs. A. A. Ripley, L. M., 83 39

JUNIOR: *Topeka*, Miss Lyman's Class for Ponape, 12.25; *Sterling*, Busy Bees, 7, 19 25

Total, 102 64

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Covert</i> , 12.50; <i>Detroit</i> , Trumbull Ave., Mr. J. E. Oxnard, 10, Wood- ward Ave., 93; <i>Dowagiac</i> , 5.90; <i>Litchfield</i> , 15; <i>Manistee</i> , 25; <i>North Dorr</i> , 10; <i>Union</i> <i>City</i> , 60.25; <i>Walton</i> , 3.50, 235 15	
SPECIAL: <i>Detroit</i> , First Ch., 27, Mrs. A. B. Allen, of Springwells Ch., 5, Miss I. C. Stowell, 5, 37 00	
JUNIOR: <i>Pontiac</i> , Y. L. M. Soc., 25 00	
JUVENILE: <i>Chelsea</i> , Happy Messengers, 8 50	

SUNDAY-SCHOOLS.

<i>Jackson</i> , 13 42	
Total, 319 07	

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Kansas City</i> , First Cong. Ch., 55; <i>Lebanon</i> , AUX., 14; <i>Sedalia</i> , 3, 72 00	
JUNIOR: <i>St. Louis</i> , Pilgrim Ch., Y. L. Soc., 62.50, Hyde Park Gleaners, 5.80, Thank-off., 1.16, 69 46	
JUVENILE: <i>St. Louis</i> , Hyde Park Morning Star Band, 2 25	
MINNIE BROWN MEMORIAL FUND: <i>St. Louis</i> , Hyde Park Gleaners, 5 00	
Total, 148 71	

NEBRASKA.

<i>Exeter</i> , Mission Band for Morn- ing Star Fund, 5 00	
Total, 5 00	

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Ceredo, W.</i> <i>Va.</i> , 3; <i>Cleveland</i> , First Ch., 16.60; <i>Cleveland</i> , Plymouth Ch., 43; <i>Columbus</i> , First Ch., 44; <i>Elyria</i> , 93; <i>Garrettsville</i> , 5; <i>Marietta</i> , First Ch., 50; <i>Marietta</i> , Second Ch., 10; <i>Medina</i> , 10; <i>Painesville</i> , 50; <i>Tallmadge</i> , 18.95; <i>Toledo</i> , First Ch., 110, 453 55	
JUVENILE: <i>Atwater</i> , Willing Workers, 12; <i>Elyria</i> , Little Helpers, 10; <i>Medina</i> , Girls'	

M. B., 1.25; <i>Unionville</i> , S. S., 1.40, 24 65	
Total, 478 20	

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper, of Cooperstown, Treas. <i>Cooperstown</i> , 4.57; <i>Grand</i> <i>Forks</i> , 9.47, 14 04	
Total, 14 04	

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Deadwood</i> , 15.60; <i>Redfield</i> , 10; <i>Sioux</i> <i>Falls</i> , 25; <i>Yankton</i> , 9.29, 59 89	
JUNIOR: <i>Vermillion</i> , Bridge Builders, 27 00	
JUVENILE: <i>Sioux Falls</i> , Lamp- Lighters, 50 00	
Total, 136 89	

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Arena</i> , Second Ch., 1.76; <i>Brandon</i> , 3.67; <i>Durand</i> , 3; <i>Fort Atkin-</i> <i>son</i> , 7.18; <i>Fulton</i> , 10; <i>Fond du</i> <i>Lac</i> , 21; <i>Janesville</i> , 43.91; <i>Lancaster</i> , 15; <i>Milwaukee</i> , Grand Ave. Ch., 23.53; <i>White-</i> <i>water</i> , 2, 131 05	
JUNIOR: <i>Evansville</i> , Y. L. Soc., 9; <i>Ripon</i> , College Y. L. Soc., 11.55, 20 55	
151 60	
Deducted for expenses, 3 03	
Branch total, 148 57	

<i>Green Bay</i> , Babies' Aid Soc., special gift, 20; <i>Waukesha</i> , A Friend, 20; <i>Wisconsin</i> , A Friend, per Mrs. J. Porter, 100, 140 00	
Total, 291 60	

GEORGIA.

<i>Atlanta</i> , Church of the Re- deemer. Total, 13 00	
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MISCELLANEOUS.

Sale of Leaflets, 9 92	
Total, 9 92	
Receipts for month, 2,373 55	
Previously acknowledged, 24,355 46	
Total since Oct., 1885, \$26,729 01	

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JAPAN.

FROM MISS GUNNISON.

Miss Gunnison writes to the Young Ladies' Branch from Kobe, June 24th, of her sadness in anticipating commencement, when they were to part from their "dear girls" for two months, and she adds:—

I WILL dare to hope that each one who has been enrolled as a soldier of the Cross, will hold her banner high, and stand firm for the cause of Christ.

July 9th, Miss Gunnison continues:—

Our school is closed, and how lonely these large houses seem now, with empty rooms and halls, which were a few days since alive with the merry voices and happy laughter of seventy bright and interesting girls. We were greatly blessed on commencement day, the 29th of June. The weather was favorable, our decorations were lovelier than ever before (I speak not from my observation, but from that of others), and the exercises passed off in a most orderly and interesting manner.

Besides the seven girls who graduated from the regular course, nine took certificates from the post-graduate course. All said that the music was especially good, which was very gratifying to those who had a share in drilling the girls. An organ duet, on two organs, was particularly admired, and a vocal duet and chorus, the latter being the hymn, "O Word of Words the Sweetest!" It was sung very sweetly, and we should have been proud to have our friends in America hear it. Twenty post-graduates of our school are either pastors' wives or are engaged in teaching. Another is to become the wife of a pastor next month.

Miss Gunnison also writes of an incident related by Miss Dudley, after her return this spring from a touring expedition:—

A very interesting woman whom she met some years ago, said at that time that she could not become a Christian, because if any one smote her on one cheek, she was sure she could never turn the other to receive like treatment. Subsequently, however, she did become a Christian; and upon meeting her this spring, Miss Dudley said, "Well, how is it now about the other cheek?" The answer came in a laughing way, "Well, I think I could turn about half way, now!"

I fear that some of us would find it difficult to do even that.

AFRICA.

MAPUMULO, KEARSNEY, PORT NATAL, SOUTH AFRICA,
JUNE 4, 1886.

To the Woman's Board of Missions for the Pacific:—

DEAR FRIENDS: As I look at each day's work as it comes, I am sometimes puzzled to find what the *missionary* part of my work is. I think it is composed of the little everythings that together make up my work. In fact, life seems made up of "next things." It seems to me that the first of these is the same as that which lies before every wife and mother, "home," and making that as pleasant as possible to the other worker, and keeping my little one from moral as well as physical harm. The next thing I find to be the training of the girls who serve us in various ways; and as teaching reading, writing, etc. is a part of this work, it takes many minutes from my busy hours.

The next thing I have found to be the oversight of our station-school, of which you have heard before. A little over two years ago it was in such a forlorn state, but gradually it has improved, and is at present in quite a vigorous condition. I find, however, the children need looking after, or occasionally there is a mysterious disappearance. I think fully one half the school is composed of kraal children. Many of these come without clothing, which must be provided. We do not, as a rule, give them their garments, but find some way by which they may get clothing for a merely nominal sum, and thus feel an honest independence about it they could not have if dresses were given them. These dresses must be prepared, often cut and made,—which, in addition to family sewing, takes much time. The children work for slate-pencils, and bring mealies, etc., for books and slates. This trading takes another bit of precious time, which, when the day is done, often seems filled with nothing.

Another "next thing" in this work among the children is "The

Band of Hope," which we call "Gupo Yabantroana." There are over sixty on its roll now, and we hope the children will be so influenced by it that, when older, they may take the strong pledge of the adult natives.

The next thing is the work among the women. This field is needy indeed, and I have little time to reach these women in their homes. Occasionally this is done, but the chief help is the woman's prayer-meeting, of which I have told you before. There are two or three earnest native women who take turns with me in leading the meetings, and I wish you could hear their heartfelt words as they do this work for the Master. Such women are a continual source of help to us, and when the lukewarmness, and, perhaps, wayward sins of others, cause our hearts to sink, it is a never-failing encouragement to think of these faithful women who are always on the right side.

There is another meeting for which I see great need, and hope soon to number it among the "next things,"—a kind of woman's inquiry-meeting. There are a number of women who say that they "believe," and yet I feel sure some of them have a very vague idea of what it is to be really "born again." These women cannot be reached by the ordinary inquiry-meeting, and I believe this is a part of my work. Many of our women have left their beer, and I think that they are in earnest. Last night I was feeling much depressed in regard to our work, when there came a tapping at the door, and a young married woman was ushered in. She was one in whom I felt much interest, but who had never come out on the Lord's side. She came to talk with me, and I could but notice the anxious expression on her face. She seemed oppressed by her sins, but did not know just how to cast them on her Saviour. I tried to lead her, on her knees, to God; and when she left me it was with a lightened heart, for I feel that then and there she took the Saviour for her own. A weight was lifted from my heart, and I think there was joy among the angels.

This is one of the blessed "next things" that God sends to brighten the darker way. I will only speak of one more—our Sabbath-school.

I have introduced you here before, but now there is a much larger number which gathers each Sabbath afternoon to study the "Words of Life." We have five, six, and sometimes seven classes; but notwithstanding a preacher's and teachers' meeting on Saturday, we feel that the teachers are poorly prepared for this work. My class of girls is much larger than formerly, but as yet very few in it have taken a stand for Christ. The Holy Spirit's power is what we need in our own hearts, and upon this people. Dear

friends, there is a great burden on my heart as I think of this people, especially the young men and women who are growing up without Christ. Oh, pray for us! We are longing for God's Spirit; without that blessing our efforts are in vain.

As you read this pray for us fellow-workers who need this heavenly gift.

As ever, your sincere friend and sister in Christ,

SARAH L. HOLBROOK.

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AUGUST MEETING.

OUR August meeting was held in the First Church, Oakland, and the beginning of our Scripture lesson was from the First Epistle of John, and taught us the relation between the Divine love to us and our love to God.

We then turned to John's Gospel, and there found a vital unfolding of the same truth in the human life of our Lord when he uttered the words, "Now is my soul troubled. . . . Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name;" thus revealing to us the fullness of meaning in the words he had just expressed, "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal."

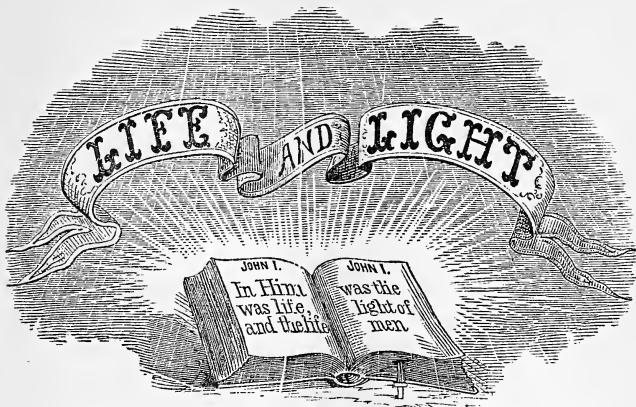
We were led by the sacred narrative through the wonders of the voice from heaven to the Saviour's foretaste of glorious triumph in the promise, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Here our hearts found the certainty of reward that attends the missionary work.

Seeking still another illustration of this principle of complete self-sacrifice, we found it in the significant act of her who, in human imperfection, but with an exuberant wealth of humble love, came to her Master and Lord breaking the costly box of alabaster, and pouring upon his head and feet the precious ointment.

"To what purpose is this waste?" was the instant cry of some who observed the act; just as men cry out to-day against the spending of treasure by the Church in her work for the Redeemer, because they have no spiritual discernment of this doctrine of self-surrender which lies at the root of Christianity; for "God is love," and "we love him because he first loved us."

Here, then, is the key to our Saviour's gracious acceptance of Mary's offering in the words, "She hath wrought a good work."

With our hearts warmed by such thoughts as these, we were led in prayer by Mrs. Sturges; and after listening to the reports, letters were read from Mrs. Holbrook, Mrs. Baldwin, and Mrs. Gulick; and when the hour had passed, we left the sacred place with new longings and inspiration in our work.



FOR WOMAN.

VOL. XVI.

NOVEMBER, 1886.

No. 11.

TURKEY.

REPORT OF WOMAN'S WORK IN THE SIVAS FIELD.

BY MISS L. B. CHAMBERLAIN.

If we enter the Sivas field from the northeast corner by the new road from Kerasoon, we find the first out-station on that road to be Enderes. In August last, when the order for the closing of the girls' school there was rescinded, it was thought best that the teacher be a man, as the preacher was to be removed from there, and a suitable home could not be found for a girl.

Zara still remains under the water, and the air is too full of malaria to be a safe place for any of our young girls, who would be obliged to stand alone against all the wiles and threats of the Campbellites. One of our high-school girls was taken by force from our house, beaten by her father through the streets to hasten her unwilling feet, again beaten in Zara, and immersed. She is now teaching a school varying from ten to twenty scholars. This school is supported by the Campbellites in America.

At Yenije, twenty-five miles from Sivas, a new school was opened the first of January, and soon grew to the number of sixty pupils,—a mixed school of boys and girls. The teacher is a brave, energetic girl of sixteen, who expects to conquer all obstacles

through strength given her from above. She holds a service on the Sabbath, often going from house to house to call the women; and those who do not come to her she does not leave in darkness, but takes the Gospel to them. She is striving to induce her neighbors to keep the Sabbath, and often makes the circuit of their houses on Saturday evening to remove such work as she fears they will be tempted to do on the following day. She not only gives them God's laws for keeping the Sabbath, but enforces them. The vartabed from a neighboring convent, in a sermon, advised the villagers to send their girls to school; and, more recently, the priest there finds her explanations of the Bible so worthy his attention, he seeks them. The teacher's good sense and her earnest desire to help everyone, must win the hearts of the men and women for whom she labors.

From Toosayan, a village of one hundred and eighty houses about fifteen miles from Sivas, a woman has come to us, from time to time, for light and sympathy. At first her pleas for her village were not much regarded, until they became so long and persistent that we felt it might be the answer to our prayers for the light to dawn in those dark villages. The teacher's first day's sojourn there brought a great crowd of women and girls delighted at the prospect of a school. The second day Armenian teachers and prominent men of the village were sent to parley with us, and warn us that our efforts there would be unavailing; the wisest course for us was to leave at once, lest the villagers mob us. The third day the women seemed afraid of us; and as night gathered about us we found ourselves face to face with some of the priests of the village, backed by some of the sons of Anak. The priests called us to account for our appearance in the village; informed us that no help was needed for a girls' school; their village was rich, and after ten years' effort they had been able to make arrangements for a girls' school; little girls could go to a male teacher. We rejoiced with them in their success, knowing that our visit had been the cause of it, expressed our sympathy for the large girls and women who could not go to school, and claimed the privilege of laboring for them. At this the sons of Anak began to threaten the women of the house: "How dare you bring such people here? You shall drive them out; they *shall not* stay." The poor woman who for nine years had longed and labored for this school, and the light it would bring, could keep silent no longer; her pent-up feelings burst forth in torrents of words, and the battle went on, and would soon have come to blows if we had not stood between them. The owner of the house, an old man of ninety, rose and said to the priest: "If you have come as friends, sit down; we are glad to see you. If not, go

away; you cannot come here and insult my guests." The priests left, and the following Sabbath uttered the bitterest of anathemas against any one who should dare to send their children to our school, and an order was given that all small girls should be sent to their school. This daring woman, who could not read, did not prove a good corner-stone for a school, but an energetic guide and guard for our teacher, introducing her alike to the houses of friends and foes; and everywhere they are most cordially received, for the women are hungry for the truth. The young man who undertook the task of teaching a hundred little girls, soon failed in health, and his successor was a failure. Our teacher, who has been a frequent visitor and examiner of the school, was invited to fill the vacancy; but she felt that she had a more important work to do in the houses.

The Bible-work in Sivas ebbs and flows. Last year at flow we had one hundred and fifteen pupils; this year there are one hundred and forty. In the winter the work ebbed to seventy-five, owing to the irregularities occasioned by the illness of one of the workers; but during the long fast there has been a rapid increase, sometimes six new pupils in a day. A pleasant feature of the work is the growing interest of the pupils: this is evident from the questions asked about the lessons.

During the winter the Macedonian cry came to us from a street on the edge of the city quite outside of our workers' circuit. At the first visit ten scholars were found; the second visit was on an unfortunate feast-day, when the streets were vacant. The two teachers, turning homeward, were intercepted by two Turks, who mistook them for some girls whom they knew. The teachers showed them their Testaments, to prove to them their mistake, and five Armenians, seeing that there was difficulty, approached and relieved the girls; but the Turks, indignant that they had been foiled, flung this threat after them, "We will find you yet."

The Armenians offered to give evidence against the men; Turks volunteered assistance; and even the offenders helped on the cause, one denying ever having seen the girls or the witnesses; the other, hoping to escape, turned state's evidence, and witnessed against his comrade. The *megalis* kindly rented for them a place in the new prison for forty-five days; the rent one hundred and eighty piasters. The keeper of the prison playfully remarked that he would put them at first in the lowest prison, thus affording them an opportunity to rise at their own expense. After the sentence had been given, the *megalis* said to the teachers, "Go fearlessly about your work; if they trouble you again we will punish them."

The Gregorians are pushing their Bible-work with great energy,

and claim to have two hundred and fifty pupils. Their lessons are given free; the congregation contribute for their support, and they are building better than they know. God bless them for the lessons they are unconsciously living and teaching in self-support.

The girls' high school has been smaller than last year; it may have a higher grade than the times demand, and we have no Protestant communities for feeding-ground. One father says, "My daughter will not be an engineer, and of what use is it for her to study algebra." Another says, "My daughter is not to be a teacher, therefore universal history and physical geography can be of no use to her." At present there are eleven girls in the boarding department, representing ten different cities and villages. The preparatory department has forty scholars, the primary sixty-five. The West Sivas school has increased to seventy; the room is literally full. At the extreme western edge of the city a new school was opened, in October, with twenty large girls from the Bible-work for a beginning. The school has gradually increased to seventy. There is not one Protestant near this school; all its pupils are Armenians. . . .

While we regret some losses in our work, we rejoice in greater gains.

"Ill that He blesses is for our good,
And good that is not blessed is ill;
And all is right that seems most wrong,
If it is His sweet will."

CHINA.

WOMAN'S MEDICAL WORK IN CHINA.

(CONCLUDED).

BY MISS KATE C. WOODHULL, M.D.

DURING our short term of service, plans of work have suggested themselves, some of which we hope to carry out in the future. A physician with command of the language could do much good by gathering companies of mothers together and talking to them on matters of hygiene. Another hopeful plan would be to have a course of instruction in every girls' boarding-school. This should begin with the younger ones, giving them primary instruction in anatomy and physiology, to be followed by more advanced teaching. The "Child's Book of Nature," so much used in America, and recently introduced into Japan, is admirably adapted for this purpose. . . .

Here, as in all parts of China, the physician is frequently called to cases of opium poisoning. Our first case we shall long remem-

ber. The poor woman, a widow, had taken the drug in the desperation of poverty and trial. She was found in the street, with her little boy, not far from our compound. People were unwilling to receive her into their houses, for fear she would die. As her home was outside the city wall, there seemed to be nothing for her but to spend the night in the street. We found her surrounded by a crowd of people, and so much under the influence of the drug, that it did not seem safe for a long time to leave her. Fortunately it was a summer night, and the full moon lent her kindly rays as we ministered to the sufferer. The boy's devotion was most touching; hour after hour he stood with his arms around his mother's neck, rousing her if she slept too soundly. As it grew late the spectators turned their steps homeward. A few remained, influenced, probably, more by the presence of foreigners than by sympathy with misfortune, and assisted the boy, as it was necessary, from time to time, to have his mother walk a little. Two days afterward, early in the morning, mother and son, cleanly attired, and with happy faces, came to express their gratitude that life had been saved.

A short time ago we were called to a case in an officer's family. We found a row of richly dressed ladies standing around the bed, trying to pry open the mouth of the unfortunate woman. The family were greatly excited. One after another came in till the room was full. There was quite a sensation when a younger sister arrived. She approached the bed, and seeing her sister's distress, made a false attempt to weep, cautiously wiping her eyes with her silk kerchief, lest she should mar the beauty of her painted face. We left them, when the danger was over, sad with the thought of their shallowness and poverty, so far as real happiness is concerned, even for this world.

Another time we were called to a woman who had attempted to put an end to her life by taking soda. She had done this in a fit of anger, because she was not allowed to go and see her relatives. We found her suffering intensely, and her mother-in-law suffering almost as much mentally. She seemed to be afraid that the fierce indignation of the wife's family would descend in a storm on her head, and was weeping and lamenting in pitiful tones. The husband, too, seemed to stand in great dread of his wife's friends, and wanted me to wait till some of them arrived. We succeeded in convincing them that it was not safe to wait, and they allowed her to take the medicine.

The siege against foot-binding is constantly raised. From time to time a pair of tiny shoes is brought to us, as a token that the foe has surrendered. Last year the teacher of one of our day-

schools was so stirred at a meeting where the subject of personal consecration was presented, that she could find no peace until she had removed all the bandages from her feet. Some of those in the woman's school have also been convinced that it was not right for them to persist in this custom. These women were wearing shoes two and one-half inches long. They were crippled for awhile, and obliged to be in bed, and at first could walk only with a cane. Their feet, though small and deformed, have become strong and useful, so that they can walk long distances. Removing all the bandages at once seems to be the quickest and easiest way of getting over the difficulty.

To make any real headway against this cruel custom is slow and discouraging work. When we consider what great significance is attached to the small foot in China, that through long centuries it has been the sign, not only of rank but of virtue, we can see how hard it is for these women to see the folly of it as we do. One of our Christians said, "I don't mind if they call me a slave, but when they are suspicious of my character, that is hard to bear." It is the work of the Spirit to persuade them to honor God in this matter, in spite of the criticisms which it is so natural for them to shrink from.

In regard to the feet of children in Christian families, parents are often strongly opposed by their relatives. It is the sad fact that they are not always strong enough to remain firm, and do sometimes yield to the wishes of their friends. Perhaps more prayerful effort on the part of missionaries, a little encouragement given at the right time, would gain the victory for the right, and save the parents from subjecting their children to this heathen custom, by doing which they so greatly hinder their Christian influence. Happily, most are glad to conform to the Christian usage.

A few months after our arrival a child was brought to us with a weak hand and arm. We said if they would unbind her feet we would do what we could for her. These were hard terms, and the father shed many tears over it. No one could help pitying him as he sat there with a look of distress, trying to decide the matter. If we would promise certainly to cure her he would be willing; but if she was not cured, and had big feet, no one would want her for a wife. They finally concluded to comply with our terms, for they had consulted all the idols, and she had taken a great deal of medicine that the priests had prescribed, and it had all done no good. She is still with us, receiving treatment and attending school at the same time. She has improved very much in the use of her hand, has a good mind, and is learning rapidly. We hope they will leave

her with us until she has completed her course in the boarding-school.

All workers in China see many evils that they are impatient to reform. We need often to remember that "Rome was not built in a day," and to "add to our faith, patience." Our great source of strength is in Him under whose banner we have enlisted. He alone can give us the love that is not enthusiasm, nor even tenderness alone, but something which is more real and lasting, and which will urge us ever on in this search for the lost ones. Only love like unto His can enable us to look beneath the vanity, the hypocrisy, and the untidy habits of these women, to the precious soul with its possibilities for eternal happiness. Doubtless for each of us here there must be "some sowing in the shadows," some hours when the enemy will get the advantage over our souls, and we shall be "discouraged because of the way." But if we faint not, we shall, in God's own time, know the glorious meaning of the words, "Greater is he that is in you, than he that is in the world."

When we look out of our window at night and see the light in the temple opposite, we are often reminded of the old lady's reply to her niece, who, observing her great charity toward others, challenged her to speak a good word for the Devil. Her answer was, "I think, my dear, we might all imitate his perseverance." All through the dark night the lamp is burning. When there is no star to be seen and no light in the mission-houses, the oil in the temple never fails. Surely the enemy is wily and strong: unwearied day and night, he gilds the chains of his victims, until, deceived and helpless, he drags them down to death. But toil on, my sisters. The promise has gone forth; Christ shall bruise the serpent's head. Above all this wail of sin and sorrow we can hear the triumphant word, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound." . . .

May the dear Lord give to each of us a daily baptism of power and love that shall enable us to do well this work to which he has called us. . . .—*Woman's Work for Woman in China.*

CEYLON.

EXTRACTS FROM A LETTER FROM MISS LEITCH.

YESTERDAY was the car-drawing day of the great temple at Manepy. We left here at eight o'clock in the morning, taking with us a dozen of the younger girls of the boarding-school, to aid in the singing. We often take a company of boarding-school girls

with us when we go to tent-meetings, village-meetings, and others. Our object is to give them, in this way, a taste of the work and a taste for the work.

All the way going to Manepy the road was filled with ox-bandies, filled with men, women, and children. Their faces were rubbed with sacred ashes, in honor of Siva. There were also many little bullock hackeries, driven furiously and crowded with young men and boys. Throngs of people were walking, their dusty appearance showing they had come from a long distance. The mother of the family carried on her head a basket containing rice, and a new earthen pot, in which to boil it before the god. The children had on their heads bundles of sticks for the fire, and the father had on his only a large turban, and held in his hand a large scarlet umbrella,—the fashion here,—and wore on his feet large red Turkish slippers with turned-up toes. He seemed to think he was doing enough for the god in the person of his wife and family. As salt is here obtained from sea-water, the people think it has something to do with the fish in the sea, and they consider it unclean; so in boiling their rice before their gods, they never put in any salt. They never offer curry to the god. The principal offering he would receive on this occasion would be raw and boiled rice, milk, fruit, especially cocoanuts, and money.

At Manepy we found the seats arranged in the two preaching-places, assorted tracts tied up in bundles for the acting colporteurs, and the children of the Saturday singing-class. There were also about twenty native pastors, catechists, and Christians, who were to form our staff of workers for the day. After uniting in prayer for a blessing, we separated, to take up our various duties. Six speakers accompanied my sister to the medical-rooms, and six others came with me to the church. By this time thousands of people were swarming about the temple, bathing in the tanks, rolling in their wet cloths and half-naked bodies around the temple, over the dust and the stones, and making offerings to the idol. The air was black with the smoke of hundreds of fires, and the fields all about the temple were filled with people boiling rice for the god. He is supposed to care only for the vapor, which is a convenient arrangement, for the people, after offering it before him, and giving a little to the priests and sacred beggars, take home the remainder for their own use.

We arranged our choir, opened all the doors, and the stops of our organ, as well, and, with a violin and cymbals, sang praise to Christ. Our helpers were at work outside, extending invitations to people to enter, and soon we had an audience of several hundreds. These meetings were kept up continuously for four hours,

in which time about twenty addresses were given in each meeting, and many Christian songs were sung. Large numbers were present most of the time, and, although they were constantly coming and going, yet it was estimated that as many as four thousand people came into the meeting during the day.

These meetings stood as a witness for Christ. Many who came to worship Pulliar, or to pass a holiday,—as this festival is always held on the Tamil New Year's day,—must have gone home with new thoughts and questions. They listened, as a rule, with attention, not interrupting or disputing, as on former occasions. I was much pleased to notice the earnestness and directness of our native speakers. I took the opportunity, when an audience of four hundred was present, to tell them something of what Christianity had done for Christian countries, what it had already done for Jaffna, and what it could do for them. Mr. F. K. Saunders, professor in the Jaffna College, gave us much aid, delivering an address at both meetings.

In the course of the day, as usual, a fight took place among the devotees of the temple. This seems to be anticipated by the crowds who come as an interesting feature of the occasion, and on no account to be missed. On the first intimation of the trouble the whole audience with us made a rush for the door, going right over the tops of the seats. The result of the fight was a good many bruises and cuts, and some hospital cases; but there were no lives lost, which was an improvement on some former years. We noticed that those who came to the temple this year were mostly from the lower castes; comparatively few educated or high-caste men were seen in the audience. The festival lasted only ten days instead of fifteen, as formerly. We hear that the number of days has been reduced at some other temple festivals also.

. . . At one of the weekly meetings of the Society of Christian Endeavor connected with the boarding-school, the subject was "Repentance;" one hundred were present, and nearly fifty took part in the meeting. At its close, noticing an unusual earnestness, I asked all who truly desired to give themselves to Christ to come to my room. To my great joy thirty-one came, and we had a season of prayer together. Some were in tears, and one, lingering after the others were gone, asked me, with choking sobs, to pray for her mother, who is not a Christian. We have now in the school fifty who are church-members, and seventy who are not church-members. Of those who joined this year, many are from heathen families, and have never really heard of Christ. One, when we had told her of heaven, asked in great wonder if we had come from there.

To lead them to Christ, and to form in them a Christian character which will stand the test of sore trials, to which they will surely be exposed hereafter, "who is sufficient for these things?" And the time is so short! Every year the girls drop out from the various classes, never to return to the school. What we do must be done quickly, and well. Will you not specially ask God's blessing on us and ours? We thank him daily for giving us so large a number to train for him. It is happy work; it is his work. . . .

Jesus has called one of our dear girls home to himself. She was a day-scholar in the boarding-school, and lived only a few compounds from us with her parents, who are Christians. She was sick only a few days, and her death was quite unexpected; the Master came and called for her. It was a joy to us all to feel sure that she was ready to go. Though only nine years old, she had learned to love her Saviour, and to work for him. Her older brother joined the church at the last communion, and this dear child, Gnanamuttu, begged hard to join, but her parents thought she was too young. Gnanamuttu (Wisdom-pearl) was a member of the Children's Society for Christian Endeavor, and one of the Lookout Committee, and a faithful little worker. Gnanamuttu used to hold prayer-meetings with her schoolmates in neighboring houses. The priest of a neighboring Sivite temple told us that when his little son was very sick, Gnanamuttu came to the house, and, kneeling down by the sick child, prayed so earnestly for his recovery, that to all who heard it seemed as if she were talking with God, and that he was very near. The child recovered, and the father believes it was in answer to her prayer.

This morning, on going to the funeral-house, I found there thirty or forty of the heathen neighbors, who had come in, according to the custom of the country, to mourn for the dead. The women were beating their breasts and tearing their hair, swaying their bodies back and forth, and altogether uttering piercing shrieks. (This they will do for seven days, gathering together morning and evening. Their cries can be heard at a distance of half a mile.) At my coming they became quiet, and I spoke to them of Jesus, the friend of little children. I told them of this child's faith in him, of the joy and peace he had given her in her sickness, and of the glorious, happy home to which he had taken her.

They gathered close around me and listened with eager, hungry looks. Many had lost their little ones, and they asked if I thought they would ever see them again. One said her little babe had died, but she had supposed it would come again to this world in the form of a snake, or a rat, or some other animal. How glad I

was to tell these hungry mother-hearts of a hope that their dear ones were gathered safe in the Saviour's arms, to go no more out; and that this Saviour was their Saviour too, if they would but come to him; and that he had taken their little ones in love, that they might seek and follow after. When I left the house, one woman walked home with me. She said that since the death of her two Christian children she had lost faith in idols, and had left off going to temples, and now she wanted to worship the Saviour they worshiped, that she might meet them in heaven.

GLEANINGS FROM RECENT LETTERS.

In the report of Woman's work in the Harpoot Field, Turkey, Miss Seymour relates the following incident:—

IN Palu, where the women are very enterprising and intelligent, they raised money among themselves and erected a nice school-building. It has only one room, but that is large and airy, with an arched roof, and is altogether an attractive place. So thought the colonel of a regiment quartered in that city, and he tried many times to secure it for a lodging-place for some of his men. We have just received a letter from the teacher of a girls' school there, in which she says: "If there had been no school this winter, without doubt some of the soldiers now in the city would have been quartered in our school-building. They tried very hard to take possession of it, but we would not permit it. They came over and saw it, and determined that at all hazards they would occupy it. We heard of their intention, and the women gathered together. All the chief men of the city government came to open the doors by force. They brought with them a blacksmith, so that if the doors were closed they could break them open, and force an entrance. With them also were the colonel and the governor of the city and surrounding villages, and many other dignitaries. We women resisted them, saying, 'The school is ours; it does not belong to the men. With our money and with the labor of our hands we built it, that the girls and women might learn to read here. You cannot have it; we will willingly give our blood, but our school-house we will not give.' I especially spoke to the colonel and governor very pleasantly, and asked if it would not be a sin to close our school, and thus injure our work, while there were many others places in the city where the troops could be quartered. For the present we have conquered, but my husband and another brother were put in prison for two days, for their resistance."

Let me add here, that this brave teacher is one of our old scholars. She was married last fall, and her husband—I suppose in gratitude for his good fortune—generously offered to let his wife teach the winter school without any compensation.

Mrs. Burnell, of Mana Madura, writes:—

During the three years of our being here, one of our greatest desires has been to build a church. It has been interesting, pleasing, to see what interest the schoolgirls and their teachers, and particularly our Bible-woman, have shown in making a garden each rainy season, in order to raise a little money. I buy the vegetables for the school, or our own table, and this encourages them. For weeks before the laying of the corner-stone of our new church, eight nice pumpkins lay under the tamarind-trees which surround the girls' school-house, waiting to be sold at auction.

The day for bringing contributions was to take the place of the festivities we generally have at New Year's; but quite a number of our village Christians came then, bringing their little money-boxes and offerings of fowls, vegetables, basket-ware, and other things. It is very interesting to watch the sale of these articles and to see the money-boxes broken and the contents counted. On this day, while the auction was going on, we were all surprised to see our Bible-woman step forward and hand in a pair of neck ornaments to be put up for sale. Quite a little excitement was created over them, as those who had wives bid freely, knowing they could get the jewelry for less than cost. They were finally bid off, but I was determined to have them, to send to America. I bid off the pair for five rupees. The original cost was seven rupees,—about \$3.50. A small sum, you say, but you will call her gift noble when I tell you that its cost is more than her month's wages. We were more surprised at her generosity because of the following facts: Some months ago, two of her husband's brothers were in great trouble through not being able to meet a debt, the non-payment of which would bring them into an expensive lawsuit. There is a wretched custom among the natives that when one member of a family is in debt, all the rest must help bear it. Therefore these men came demanding that this poor woman should bear her share of the debt,—that is, what would be her husband's were he living. We were very much disturbed over the matter, but were obliged to submit. Mr. Burnell advanced the money, amounting to nearly half a year's salary, and she is paying it back, little by little.

Several letters have been received from Honolulu from the missionaries on the way to Micronesia. Of their experiences and impressions by the way, Miss Smith writes as follows:—

We cannot realize that more than five thousand miles of earth and water lie between us and those we have left behind. We lose

sight of the great distance, although all our surroundings remind us that we are in a strange land, and taking our first view of the tropics. The soft, warm breezes that blow down the valleys, bring little unexpected showers many times a day; the trees, the flowers, even the grass, all are different from ours at home; and the wonderful sea views, with the heavy breakers on the coral reef dividing the delicate green and sapphire near the shore from the rich, bright blue beyond, seem to belong to another world. Had we no such happy expectations of what lies still farther on, as are ours, I can well imagine we should be loth to leave this little paradise. We had heard ever since leaving home of the "Honolulu welcome," but we were still unprepared for the warmth and genuineness of the cordiality with which we were greeted. The good missionary people took us right into their hearts and homes; we have been transplanted from one home to another every few days, and feel that for sincere hospitality and loving sympathy, the ladies of Honolulu cannot be surpassed. Still, we look forward with eager hearts to Kusaie, and we are glad that the Morning Star is to sail next Thursday. Through the thoughtfulness of our friends here, we are to be well supplied with comforts for the voyage, and we expect to make a merry family party.

Our journey overland was quiet, and rather uneventful. . . . A meeting held in Oakland, California, will always be pleasant to remember. The little mission chapel connected with Dr. McLean's church was bright with flowers tastefully arranged; while a beautiful Micronesian motto in evergreens, which covered one of the walls, gave the key-note of the meeting. It seemed to us that the ends of the earth were brought very near together that night. Mr. and Mrs. Sturges, the veterans of our mission, Captain and Mrs. Swain, who visited Ponape in 1851, Mr. Thomas Gulick, formerly of Spain, Miss Julia Gulick of Japan, Miss Hattie Gulick, who is a Micronesian daughter, Miss Hattie Mellen of South Africa, Captain and Mrs. Bray, Mr. Scudder, who is preparing to enter the work in India,—all were there together, and many of them spoke.

The last handkerchief that fluttered a farewell from the pier at San Francisco was Capt. Bray's, and the first to greet us as we slowly drew near the pier at Honolulu, was Mr. Bingham's. A reception was given us at the house of Dr. Hyde in the afternoon of our arrival, and in the evening we attended the monthly meeting of the "Cousins," and were immediately adopted into the family as honorary members. Tuesday afternoon was spent at the meeting of the Hawaiian Woman's Board. On Thursday evening a reception was held for us at the Fort Street Church, with addresses of welcome and other exercises.

The days have been more than full, with dinners, lunches, and callers, and time for quiet thought or writing grows less and less. This morning we Micronesians held a meeting for general consultation, and at the close adjourned to the Star, to make some necessary preparations for the long voyage. . . . To-morrow at ten o'clock we see our friends once more on board the ship, when the last services are to be held, and as soon after this as practicable we leave the harbor.

You see there are new links, strong and tender, being added to the chain that binds us to the home-land, and we know that the thought of the true friends here and in America, who are brought so near to us by sympathy and prayer, will give us strength, and courage, and joy in what is to come to us.

Young People's Department.

A MISSIONARY SPIRIT.

BY MISS FANNIE B. PETTEE.

“ARE you going to the chapel to-night, Annie?”

“No, I'm too tired, and, besides, I must study my logic lesson. Are you going?”

“Of course; when did I ever lose the opportunity of going out during term time?”

Half-a-dozen girls were scattered about after tea, in a music-room in one of our higher institutions for the education of girls, talking over the coming lecture, which would really be an earnest plea for personal help in mission work.

Kate Brown, although intelligent, bright, and refined, was not a Christian, and was going for the mere sake of the pleasant walk in the moonlight to and from the church, and also for the purpose of seeing and being seen.

Annie Wynton, her friend, was more thoughtful, but she had pushed aside, and fought against any question as to direct contact with mission-work, until she now willfully avoided all mention of the subject.

“Come, Annie, go with us this evening,” said the persuasive voice of Helen Barker, a handsome, regal girl, fitted by nature to be a leader wherever she was placed. “We will sit behind all the teachers, and have a good time.”

“No, I don't dare go,” was Annie's reply. “You may think me cowardly, girls, but I am *afraid* to hear a missionary talk.”

A merry peal of laughter burst from the little group, in which Annie attempted to join, but with ill effect.

"It is very evident you were made for a missionary; but I'm glad Barkis is not willing, dearie, for we couldn't spare you from our circle." So said Helen, rising; and, of course, it was she who gave the signal for the breaking up of the little company.

Just at that moment, too, the electric bells warned the girls, who were going out, that it was nearly time to start for the chapel.

Up-stairs walked Kate and Annie to their pretty study parlor, for they were room-mates. "Can't I *coax* you to go?" said Kate.

"No," was the answer; and then, with a half laugh, she added, "But you may bring me home some missionary spirit, if you like."

Kate was so much amused by the remark that she set out at once for some of the other girls' rooms, to gaily declare she was going to take a flask, to bring home some "missionary spirit" for Annie.

At length the girls departed, and quiet reigned through the corridors. Those who were at home were busy with the morrow's tasks, and Annie, with a dull pain in her conscience, took up Whately's Elements of Logic. Just then it flashed into her mind that she must commit some lines from Ruskin for the literature class, and she had better learn them when Kate was gone. Turning to the book-case she took down the "Sesame and Lilies," and carelessly opening, began to read these words: "This is the fact unpleasant you may think it, pleasant it seems to me, that you, with all your pretty dresses, and dainty looks, and kindly thoughts, and saintly aspirations, are not one whit more thought of or loved by the great Maker and Master, than any poor little red, black, or blue savage running wild in the pestilent woods, or naked on the hot sands of the earth." Even Ruskin put her in mind of the heathen! Without stopping to read more she impatiently closed the book, and plunged into the principles of inductive and deductive reasoning with unusual momentum.

Meantime, at the chapel, a warm-hearted Christian man, from the lands over the seas, was telling of the many faces of all shades and colors turned toward our Christian land, each one of which represented an eager, earnest heart, whose prayer was ever, "Come over into Macedonia, and help us." Few left the room without feeling that there was a glorious work awaiting anyone who would take it up. And not all the good seed was wasted, for that very evening two young men decided to give themselves to mission-work; and three of those girls present were within three years laboring in foreign fields.

The good missionary went his way, and not till he "enters into rest" will he know the result of that evening's talk; but for him it is reward enough for his labors to feel "the Master praises what are men?" The girls went back to Thorndyke Hall more subdued, and there was no laughing that night about "Annie's missionary spirit." After a few days, however, something brought up the subject, and from that time till the final Commencement Day it was not unusual to hear a light jest about the "missionary spirit."

The girls parted,—as all classes must do,—north, south, east, and west. Many of them were earnest Christian women, glad to take their part in life's work with a willing heart and hand.

But it is only our privilege to follow Annie for a little, and watch the Lord's hand leading her on to her permanent work.

Fond of study and literary pursuits, we find her joining an art and Shakespeare club, writing articles for a small magazine, mingling with a large circle of friends, happy to all outward appearances, but lacking heart content.

An aunt in a distant city became very ill, and as Annie's mother was an invalid, it devolved upon her to go to the sick relative. Her aunt was a lovable Christian woman, but Mr. Bruce,—her Uncle Tom,—while a courteous gentleman and great favorite with all, had little regard for matters pertaining to religion. He was a civil-engineer and architect, and was determined that his only son, George, a bright boy of sixteen, should be trained for the same profession. Annie found her aunt in just that condition when she needed a loving, sympathetic companion and careful, patient nurse. After weeks of anxiety the danger abated, and as Mrs. Bruce slowly convalesced, the family began to realize what a place Annie had come to occupy in their hearts. During her aunt's illness, however, she had come little in contact with her cousin. Even in her leisure moments he was always busy with pencil or pen, either drawing plans, or surveying plots, or working some perplexing problem,—for he was a mathematical prodigy after his father's heart. Persuaded by the family to remain for a time, even though her services were no longer required, she began to interest herself in her cousin's favorite pursuits. He showed his appreciation by becoming more social and friendly; before, he had been bashful and quiet. But whether he said much or little, it was easy to see that in everything he served the Lord Christ. For his years, he was a wonderful Christian.

One afternoon, while Mrs. Bruce was sleeping, Annie went to the parlor, to read awhile. Soon she heard footsteps in the hall, and looked up to see George standing in the doorway.

"May I come in, Cousin Annie?" he said.

"I should be very glad to have you," was her reply.

"I want so much to know if you are a Christian. Excuse me for commencing so bluntly," he said, "but it is hard for me to speak of such things, although they are nearest my heart."

Annie looked up, and a tear glistened in her eye as she said, slowly, "I have professed to be one for seven years. I used to feel happy in serving Jesus, but now, I fear, I'm the weakest of all his servants,—if even one at all. I have been watching you, and wondering how you could live out your religion so faithfully. When did you become a Christian?"

"A year ago; but I was five months settling the question. I was very much interested in some young people's meetings held at the parsonage, but right in the way of my decision lay a question to be settled. I tried to think I could be a Christian and think of that matter later, but found it impossible. Are you willing to give your life to the service of the Lord, even though he calls you to a foreign field of labor? This was in my mind night and day. Father gave me an expensive set of drawing instruments for my work at the Boston Tech., and then I reasoned all the more. 'Why did God give me these talents, this love for a line of work which a missionary would never need, if he did not want me to work in this country? Mother will be disappointed, and I am sure father will never consent.' Then Satan helped me again by suggesting that I might make up my mind to be a Christian and serve the Lord in a foreign field if he wanted me,—which, of course, he didn't, with my profession already planned. For a few days I tried this, without receiving peace or comfort, and it never came till I fully made up my mind to live for Christ wherever he called me, whether it be in Africa or Ceylon. Since then I have been very happy."

There was silence for a time, and at length Annie, in an unsteady voice, said, "Do you really expect to go, George?"

"Yes, when my education is completed."

His cousin, saying softly, "Please excuse me for a little while," rose abruptly and went up the stairs to her own room. There she sat down by the window to think.

The days when she first resolved to be a Christian came up afresh in her memory,—the little missionary society in which she and the other girls had been interested, the remembrance of dear, sweet Mrs. Schneider, of Turkey, who, on her last visit to this country, had lovingly put her arm about her and said, "My dear, come out and help us; the Lord's work pays rich wages." Then she remembered the mission talks at school; and, finally,

Kate's old jest about finding "a missionary spirit." Had she found it at last? Was *this* the cloud that had hid her Lord? The burden was gone, and, instead, she felt happy. Kneeling there by her chair, she consecrated herself to His service, and thanked the dear Father who had led her into the path of peace through the words of her cousin George.

In another year we find her working in a distant land, both useful and happy; and now she often says, with a contented smile, "What a blessing it was I found my 'missionary spirit.'"

Our Work at Home.

"HOW CAN WE KEEP THE NEW ON?"

BY LUCY WHITE PALMER.

A FEW weeks ago I was in Boston, and I saw on the Common a bunch of the toy balloons which delight the hearts of children. I bought one of the pretty things, and brought it home to my baby boy. He spied it the moment I entered the house, and stretched out eager hands for it.

"Baby want! Mamma div pitty to baby!"

Mamma herself had scant notice from him now. When I placed the balloon string in the baby's hand, his delight was unbounded. The balloon was so round, so red, so shiny, it flew so high, and, above all, it was *new*! He played with it all the afternoon, and when the fading daylight sent the baby to his crib, the balloon had to be tied to the footboard, that his last waking glance might fall upon it.

In the morning the baby awoke, and clamored, as is his wont, for stories.

"But see, here is baby's balloon," I said. "Doesn't baby want to play with that?"

He glanced at it. It was not so large now, nor so red and shiny, and it did not seek the ceiling, but floated listlessly around our heads. For the gas had been slowly escaping, and the once shining surface was dull with tiny wrinkles. The baby pushed it aside contemptuously.

"Herla *all done* wif ba'oon! Tell Herla 'tory," he said. Alas, the new was off, even so soon!

But I, noting this incident, was driven to thought, as mothers often must be by the babes and sucklings for whom they care. By vivid object-teaching my baby had set before me the practical problem with which all workers must wrestle.

How many wives have sighed over fading carpets, once so bright, nicked dishes once whole and sightly, and, worse, work once so pleasant and so buoyantly performed, now grown into wearisome drudgery because the new is off. Which of us who is a housekeeper does not find when changing “help,” that the new broom sweeps clean of its own accord, but seldom continues to do so, except because of constant suasion? How many of us are there who do not remember what it was to take up some new study or some fresh work with an enthusiasm which almost grudged the time spent on other things? But the enthusiasm has waned as the novelty has worn off, and with self-rebuke we acknowledge that the work now seems to us “flat, stale, and unprofitable.”

The old question of how to keep the new on! It intrudes upon all departments of life, into every kind of work. And it is a vital question, because unless some elements, at least, of the new remain to our work, enthusiasm must fail, and with it the soul of the work, the vigor of the worker. “No man is so old as he who has outlived enthusiasm.” No work that moves the world is ever done except by hearts so in love with their work that to them it seems new every morning and fresh every evening. Much work is done, indeed, by weary, unhoping toilers, whose only spur is necessity or duty. God help such, for they are bond-servants until their souls are winged with enthusiasm, that they may rise above their work rather than crouch under it.

It may seem an anomaly, and certainly it is a pity, that this problem often presents itself to those engaged in missionary work. Not to those upon the foreign fields. I have been privileged to know many missionaries, and I have yet to hear one complain that his loving interest in his work has grown cold as the work grows old. But we, whose duty no less than privilege it is to stay up the hands of these noble enthusiasts; we, to whom falls by far the easier share of the work,—we find it hard, many times, to arouse the interest which only stays while the new is on.

How many mission circles are formed, and flourish so finely at first, every child in the community coming; petitions sent in that “we may meet *every* week instead of every other one;” pledges readily assumed: then, ah! there are many who can finish the story—the songs grown a little old, the stories of heathen need losing a little of their freshness, the work proving to be not quite all play. And so, little by little, the attendance decreases; the enthusiasm no longer glows; the work falls upon a faithful few; the anxious leader, seeking her lost sheep, receives excuses many and various, but two the most frequently,—“I forgot,” and, “I really haven’t time.” And she knows that the new is off.

Would it be trenching on the truth to hint that the like is sometimes known among older than children? Are not many auxiliaries born but to gasp once and die? Is it not easier, even, to win and to keep the interest of the children than that of their mothers? Are there no women spasmodically active in this, Christ's work, but at best all too prone to put pickles before prayers for missions, to let a concert usurp the afternoon for the missionary meeting, and to lose the inspiration of the Branch meetings because of a needless engagement with the dress-maker?

I would not wrong any, and assuredly there are many earnest and untiring workers, but it has seemed to me that with the majority of us the new too easily wears off, and with it the interest. And therefore the question pertinaciously thrusts itself upon us, "How can we keep the new on?"

Again I turned to my baby, and took a suggestion from him. The warm days came, and the baby begged to go outdoors. And so I sent him out to pasture,—turned him loose in God's sweet country air, to play and grow under the blue skies, in the golden sunlight. Then I watched and learned. In the house, confined by winter storms, the active spirit had chafed. The blocks were soon dropped for the reins; then driving lost its charms, and mamma must invent new stories,—and how soon he tired of those! But now, how different! Busy every moment, trudging hither and thither, ever spying something new, making friends with the insects and intimate acquaintance with the dirt, happy all the day, and, when day was ended, tired in his work,—tired *because* of it, but not tired *of* it! Outdoors, God amused him; indoors, his mother: and the finite can never satisfy as can the Infinite.

The suggestion can grow to fit each one's need. To the query, "How can we keep the new on?" I do not presume to offer specific answers to workers more experienced than I. Better than specific answers are great underlying principles. In all life, when once the principles are mastered, the application of them safely may be left to the governing of circumstances. Subordinate motives and methods, which must differ with the workers and their differing needs, will readily fall into rank, and work in harmoniously if the essential principles are thoroughly grasped. And of the principles which must underlie successful Christian work, this seems to me the greatest: We should go out into God's outdoors; that is, into God himself, into his fullness, his warmth, his largeness, his newness, his variety. We shut ourselves up in houses, spiritually, and then wonder why we stifle. We do our work in ways of man's invention, sometimes good enough in them-

selves, as helps, but not adequate to all our needs. We look out into God through our doors and windows, perhaps, or even open them to let some of him come in to us. But this is not enough. "Lord, thou hast been our dwelling-place." We must *live* outdoors, drink in the pure oxygen of God's presence, bask in the sunshine of his smile, and never encase ourselves in spiritual walls. If once we have tried it, we shall never again be willing to exchange God's immensity for our own human narrowness; and living so in God, we shall find that our work can never lose its freshness.

Because, as thought will quickly show, to those who live and work outdoors, some of the essential elements of newness are assured. There is variety exhaustless. Man's resources soon reach their end, but God's are infinite. Nature is the same at all times and in all places, in great essentials, but infinitely various in detail. So God: he changes not, lest there be no solid foundations to anything; yet he is ever new, with always something beyond. And so there is room in outdoor work for study, for growth, for increasing knowledge. As in the physical, so in the spiritual world: we begin, mere babes, enjoying without much thought, working busily and happily, but with intelligence undeveloped. But we grow and learn in that free air. Fact leads on to fact, one discovered beauty hints at another, a known law guides to one hitherto unknown, till we exclaim, "How manifold are thy works!" and are glad that an eternity lies before us in which to study and to do.

The thought may be put into another phrasing, but it means the same. Let consecration to Christ be the keynote of the worker's life, and the work must be a success. No other motive, however good, will do. Work that is done for the leader of a society, or for the Missionary Board, or for the missionaries, or for the heathen, sooner or later will lose its "new." Work done for Christ will only gain freshness with time.

"We needs must love the highest when we see it,
Not Lancelot, nor another."

Let us get out doors! Let us love the highest! Work which is ever new will crowd upon us and absorb our loving interest, till, wearied by it but not of it, we end our day and fall asleep.

NORTH WEYMOUTH, MASS.

Address given at the July meeting of the Norfolk and Pilgrim Branch of the W. B. M., at Rockland, Mass., July 13, 1886.

THE MISSION DAYSPRING.

As the time approaches for the selection of papers for the Sabbath-school for another year, we wish to call the attention of our

readers to the children's missionary periodical, *The Mission Dayspring*. As is well known, this little magazine is issued jointly by the American Board and the Woman's Board, and is designed for the younger children in our Sabbath-schools and mission circles. With the beginning of the new volume of *The Dayspring*, January, 1887, there will be opened a new department, called "The Little Light-Bearers' Corner." It will be especially calculated to awaken the interest of the children, and help them to fresh efforts in the missionary cause. Space will be given to children's accounts of what has been accomplished by them, and all questions of perplexity as to the work will be answered, with many suggestions for future usefulness. It is hoped that all parents, and those interested in children, will enter into this plan, and help to make it a great success. This department will be under the care of Mrs. Daniel Lothrop, well known to hundreds of little people as Margaret Sidney. The usual illustrations, letters from missionaries, and stories for the home-workers, will be continued, and we shall endeavor to make it bright and interesting, as well as instructive to little readers.

The *Mission Dayspring* has earned a good place among juvenile missionary periodicals, but we wish the circulation might be largely increased. Will not the friends of our Board see to it that it is introduced into all our churches, either in Sabbath-schools or mission circles, and so give their aid in one of the principal departments of our Board,—the training of the young in an intelligent interest in foreign missions. The terms for the little magazine are: \$3 per annum for 25 copies sent to one address, postpaid; 10 copies, \$1.50; less than 10, 20 cents each. Orders and checks may be sent to Publisher of *Mission Dayspring*, No. 1 Congregational House, Boston, Mass.

In answer to several requests, we wish to say that the article "Such Gifts and Givers as God Loves," in our September number, is published as a leaflet by the Woman's Union Missionary Society, and that any number of them may be obtained by sending to Miss S. D. Doremus, 41 Bible House, New York City.

WOMAN'S BOARD OF MISSIONS.

Receipts from August 18 to Sept. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Lewiston, Pine St. Ch., Aux., \$30; Calais, Aux., \$11.17; Machias, Aux., \$17.70; Camden, Elm St. M. B., \$10; South Bridgton, Miss'y Soc'y, \$5; Madison, Aux., \$9; Winthrop, Aux., \$2, \$84 87

Castine.—Desert Palm Society, 30 00

Total, \$114 87

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Acworth, Aux., prev. contri, const. L. M. Mrs. Ann S. Hayward, \$17; Brentwood, Cheerful Givers, \$5, Mrs. E. B. Pike, \$2; Bristol, Aux., \$16; Brookline, Cheerful Givers, \$5; Chester, Aux., \$30; Claremont, Aux., of wh., \$25 const. L. M. Mrs. Elizabeth Wash-

burne, \$40; Dover, Aux., \$70; Durham, Aux., \$30; Exeter, Aux., \$39; Lily Band, \$3; Great Falls, Aux., \$52; Greenfield, Aux., \$20; Greenland, Aux., of wh. \$25 const. L. M. Mrs. Josephine H. Pickering, \$26.60; Greenville, Aux., \$6; Hampton, Lookout Guards, \$3; Hillsborough Bridge, Aux., \$5; Hinsdale, Aux., \$18; Hollis, Aux., \$33.50; Hopkinton, Aux., \$9.25, M. B., \$3; Hudson, Aux., \$16.25; Keene, Second Cong. Ch., Aux., \$16.31; Lisbon, Aux., \$13; Manchester, Hanover St. Ch., Aux., \$88, Wallace Circle, \$19.25, Miss Towne, \$5, Franklin St. Ch., Aux., \$70, Earnest Workers, \$50; Meriden, Aux., \$24; Merrimack, Aux., \$20.50; Mt. Vernon, Aux., prev. contri., const. L. M. Mrs. Geo. E. Dean, \$21.50, Buds of Promise, prev. contri., const. L. M. Miss Hetta M. Starrett, \$20.25; North Hampton, Aux., \$21.50; Peterborough, Aux., of wh. \$25 const. L. M. Mrs. B. H. Moore, \$28.40; Salmon Falls, Aux., \$6; Children's M. B., \$8; Seabrook and Hampton Falls, Aux., \$7; South Newmarket, Aux., \$15, Forget-me-nots, prev. contri., const. L. M. Miss Mattie S. Paul, \$15; Tamworth, Aux., \$6; Temple, Aux., \$10; Laurels, \$20; Tilton, Aux., \$20; West Lebanon, Aux., \$21; Wilton, Aux., of wh. \$25 const. L. M. Mrs. Sarah E. Burnham, \$32.56; Wolfboro, Aux., \$19.72; Newell Circle, \$5; Mason, Aux., \$9.75,

Total, \$1,047 34

VERMONT.

Vermont Branch.—Mrs. T. M. Howard, Treas. Bennington, Aux., \$25; Castleton, Aux., \$15; No. Bennington, Aux., \$8; Benson, Aux., \$1; Burlington, Aux., \$25; North Craftsbury, Aux., of wh. \$5 by Mrs. R. M. Fraser, and \$25 const. L. M. Mrs. E. L. Hastings, \$35; East Poultney, Aux., \$12.75; Enosburg, Aux., \$16; Essex Junction, Golden Rule Band, \$8; Middletown Springs, Aux., \$6; Newport, Aux., \$17.50; Post Mills, Aux., \$10; Rutland, Aux., \$37.08; Springfield, Splinters of the Board, \$15;

St. Johnsbury, South Ch., Aux., \$30, North Ch., Aux., of wh. \$5 a Thank-off., \$57.51; East St. Johnsbury, Aux., \$9; Westford, Aux., \$11, Miteboxes in S. S., \$9; Wilington, Aux., \$12.25; Woodstock, Aux., const. L. M. Mrs. Calister W. Merrill, \$25; Barnet, M. C., const. L. M. Miss Mary Jennie Gilfillan, Miss Mary R. Boardman, \$50, \$435 09
Middlebury.—A friend, 10 00
Total, \$445 09

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Aux., \$20 00
Berkshire Branch.—Mrs. S. N. Russell, Treas. Hinsdale, Aux., \$32.20; Housatonic, Aux., \$16.02; Mill River, Miss Wilcox, \$10; Pittsfield, First Ch., \$10.95; Sheffield, Aux., \$5.50; Stockbridge, Loving Helpers, \$60; South Egremont, Buds of Promise, \$40; Lee, Senior Aux., \$294.50, Willing Workers, \$20, 489 17
Buckland.—Mary Lyon M. C., 5 70
Concord.—Birthday off., S. S., Class, 1 60
Essex North Branch.—Mrs. A. Hammond, Treas. Ipswich, Aux., First Parish, \$25; West Boxford, Aux., \$20; West Newbury, First Parish, Aux., \$12, 57 00
Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Conway, Aux., \$36; Orange, Aux., of wh. \$25 const. L. M., Mrs. Clara F. C. Dean, \$26.30; Shelburne Falls, Junior Aux., \$20, 82 30
Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Granby, Aux., \$100; Westhampton, Aux., \$52.85, M. C., \$30, 182 85
Harvard.—John Paine Torrey, 5 00
Middlesex Branch.—Mrs. M. W. Warren, Treas. Southville, Aux., 10 00
Old Colony Branch.—Miss F. J. Rannels, Treas. New Bedford, Aux., \$200; South Attleboro, S. S., \$6, 206 00
Springfield Branch.—Miss H. T. Buckingham, Treas. Holyoke, Second Ch., Aux., \$43; Longmeadow, Aux., \$29.30; Ludlow Centre, Aux., \$30, 102 30
Suffolk Branch.—Miss M. B. Child, Treas. Roxbury, E. G. T., \$1, Eliot Ch., Aux., \$65; Chelsea, Central Ch., Aux., \$7, Pilgrim Band, \$1; Hyde Park,

First Cong. Ch., \$15; Medway, Aux., \$10.50,	\$99 50
<i>West Granville.</i> —Mrs. T. O. Rice,	10 00
<i>Worcester Co. Branch.</i> —Mrs. C. A. Lincoln, Treas. Warren, Aux., \$10.75; Millbury, Second Ch., Aux., \$75; Leicester, Young Ladies' M. C., \$20; Leominster, Ready Helpers, \$35; Worcester, Plymouth Ch., \$65; Upton, Aux., prev. contri., const. L. M. Mrs. A. J. Dyer, \$7,	212 75
Total,	\$1,484 17

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss M. I. Lockwood, Treas. Norwich, Broadway Ch., Aux., \$75, Second Ch., Aux., \$5; Danielsonville, Aux., \$40; Thompson, Aux., \$15; New London, First Ch., Aux., of wh. \$25 const. L. M. Mrs. Edward W. Bacon, \$68.70,	\$203 70
<i>Hartford Branch.</i> —Miss A. Morris, Treas. East Hartford, Aux., \$70; Glastonbury, Young Ladies' M. C., \$70; Hartford, A friend, \$10; Kensington, Aux., \$45; Poquonock, Cheerful Givers, \$35; Stafford Springs, Aux., \$25; Suffield, Aux., \$72; Tolland, Aux., \$20, Unionville, Aux., const. L. M's Mrs. C. S. Lane, Mrs. E. C. King, \$50; Vernon, Aux., \$10; Weathersfield, Westward M. C., \$40,	447 00
<i>New Haven Branch.</i> —Miss J. Twining, Treas. Chester, Light-Bearers, \$5; Deep River, Aux., \$10; East Haddam, Aux., \$47, Shosnix Band, \$10; Easton, Aux., \$6; East Haven, Mission Workers, \$35; Goshen, Aux., \$5; Kent, Aux., \$25; Litchfield, Aux., \$59.21, Daisy Chain, \$10; Naugatuck, Aux., \$48; New Haven, College St. Ch., Cheerful Workers, \$5, Humphrey St. Ch., Aux., \$15.18; Yale College Ch., Aux., \$30, M. C., \$5; North Madison, Aux., \$12; Salisbury, Aux., \$13.30; South Canaan, Aux., \$7; Torrington, Highland Workers, \$40; Torrington, Valley Gleaners, \$8; Wallingford, Aux., \$19.96; Watertown, Aux., \$3, Merry Workers, \$10; Westbrook, Aux., \$18; Woodbury, First Ch., Valley Gleaners, \$10,	456 65
<i>Terryville.</i> —A friend,	40
Total,	\$1,107 75

NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Seneca Falls, Cong. S. S., \$12; Homer, Aux., of wh. \$25 by eight Ladies const. L. M. Mrs. Rufus Edwards, \$25 by eight Ladies const. L. M. Mrs. Hoel Pierce, \$90, M. C., \$20; Spencerport, Aux., \$30; Copenhagen, Aux., of wh. \$50 const. L. M's Mrs. Berintha Austin, Miss Lucy Humphrey, \$70; Buffalo, W. G. Bancroft M. B., \$20; Berkshire, Aux., \$23; Moravia, Aux., \$6; Saugerties, Sunbeam M. B., \$5; Sandy Creek, Aux., \$14.29; Gaines, Aux., \$4.25; Danby, Aux., \$30; North Walton, Aux., \$21; Elton, Aux., \$7.33; Lockport, Aux., \$30; Rochester, Plymouth Ch., Aux., \$25; Walton, Aux., \$1.50,	\$409 37
Total,	\$409 37

PENNSYLVANIA.

<i>West Spring Creek.</i> —Aux.,	\$4 99
Total,	\$4 99

OHIO.

<i>Toledo.</i> —Homer M. C.,	\$4 05
<i>Milford.</i> —Children,	5 10
Total,	\$9 15

ILLINOIS.

<i>Peoria.</i> —Mission Builders, Cong. Ch.,	\$5 70
Total,	\$5 70

CALIFORNIA.

<i>Oakland.</i> —Market St. Cong. S. S.,	\$5 01
Total,	\$5 01

MEXICO.

<i>La Barca.</i> —Little Pilgrims,	\$6 00
Total,	\$6 00
General Funds,	\$4,639 44
Leaflets,	16 64
Total,	\$4,656 08

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

Miss Laura Day, of South Africa, writes under date of July 16th, from Umtualumi, where she was spending part of her vacation:—

SCHOOL closed June 14th; and after a few days' trial of staying at home to do some needful sewing, hoping to rest at the same time,— which I failed to accomplish,—I concluded to accept Mrs. Wilder's kind invitation to Umtualumi, and do my work after my return. I made a visit first at "Umtualumi Home," fifteen miles south of Umtualumi, where I was exceedingly interested (even more than ever before) in the school,—though I have been delighted whenever I have visited it.

This school seems like a big, well-ordered family, in which each one knows and does her duty cheerfully. These girls are acquiring just what they need to know to make them useful and happy; quite a number are, we hope, Christians; and almost without exception the thirty girls are interested in the religious exercises of school and Sabbath-school. All learn to sew; some of them are learning to cook and do all needful work connected with housekeeping, at the same time going on with their studies,—arithmetic, grammar, geography, reading, writing, and spelling; and their morning Bible lesson is an inspiration. All this is carried on by the two faithful, efficient, self-denying women, Miss Gilson and Miss Wilder. The elder, Miss Gilson, has also a kindergarten class of twenty-five little ones, whom she meets every afternoon, and their delighted interest and progress is marvelous, inspiring us with the hope that a surer hold of the next generation may be obtained through the little ones. It was very pleasant to be able to teach this kindergarten class a few songs, which they learned very readily,—not only the time, but the English words.

It is quite surprising how rapidly some of these little things learn to speak and understand the English.

I reached Umtualumi Monday last, and am making a business of resting, preparatory to returning home next week; and these good people Mr. and Mrs. Geo. Wilder are doing everything in their power to help me, and we are together accomplishing our object,—and I am *really resting*.

The school at this station closed before I came; and though I should be interested in its progress, I know it is well for me to be where there is no school I can visit, for a school is a constant temptation to me; but I cannot rest and visit schools.

During our last term there occurred what has several times before occurred, but what we hope we shall never have to pass through again — that is, a rebellion caused by dissatisfaction on account of the quality of sugar furnished the boys to eat on their porridge. The boys thought to force the principal to get better sugar for them; and when they found him unyielding, a large number left. In a very short time some of them were sent back; and after two weeks nearly all had returned, received their punishment, and gone to work again, — all of them ashamed of what they have done. Valuable time was lost, and we felt very much ashamed to have such a thing happen, but we think some lessons have been thoroughly learned that have and will do the boys and their parents good in the future. The last part of the term was very pleasant, and we think profitable; and the term closed with very satisfactory examinations, to which a few friends listened, and expressed satisfaction.

Yours most truly,

L. A. DAY.

VACATION NOTES FROM MARSOVAN.

(Sixty miles south of Samsoon, on the Black Sea.)

BY MARY P. WRIGHT.

AUGUST 17th.

OUR school closed July 14th. The graduating class of twelve interesting girls passed examinations in Bible, astronomy, physical geography, Turkish, and English, which called forth many expressions of gratification from the friends present. So many came that some had to be sent away, and after all the available seats were filled many sat upon the floor. A seat had been prepared for the Kaimakam, or Governor of the city (who, however, did not come), under a graceful draping of Turkish, American, and Greek, flags. His wife was present one afternoon, winning the hearts of the feminine part of the audience (the only ones allowed to see her face) by her beauty and gracious manners.

Since the close of school we have received letters from a number of our pupils. One who is teaching at Kastamoni, four days to the N. W., writes that she expects her school to be closed by government orders soon, as Sunday services (in the preacher's house, for as yet they have not received permission to build a church) have been broken up the last few weeks by *zabticks* (armed police) at the door. These took the names of all who entered, and they were arrested next day. After examination they were set at liberty, but with a caution against repetition of the offense.

“Is not religious liberty guaranteed to all Christians in Turkey?” you ask.

O yes; but it has latterly been claimed they must comply with certain forms, one of which is the presentation of a special permit for religious service and schools in every place where they are held. This permit is often very difficult to obtain. Sometimes it is delayed for months, sometimes refused outright.

Dr. Herrick has just returned from a visit to Kastamoni during which the door of the preacher’s house where he stayed was guarded day and night by *zabtichs*, who were ordered to prevent entrance either for religious services or ordinary conversation.

Armaveni (Palm-tree) writes, that for a long time she tried to carry on her school as quietly as possible, so as to attract no attention (she has but ten pupils); but at Dr. Herrick’s meeting, the women, who had been allowed to enter, and a few more who came, probably with more or less connivance of the guard, had no such scruples, but sang loudly five times. (And you have no idea how loudly forty of these people can sing!) Armaveni asks us to pray for her school and for the handful of Christians in Kastamoni, the chief city in the limits of old Paphlagonia.

From Zilleh, two days southeast (the Zela where Cæsar “came, saw, and conquered,”) comes the good news of a permit, promptly given by the local authorities, for the erection of a new church-building. The giving the permit at this time seems to be the result of a vacation visit from two students of the Marsovan Theological Seminary.

From Amasia, six hours east (the birthplace of Mithridates the Great, and for a time capital of Pontus), come—as have been coming for months—appeals for a Bible-woman; but aside from lack of money to pay the expense, it is difficult to find the one suitable for the work there.

From Yozgat, four days south, comes a letter from one of our pupils describing her journey home. She says:—

“*Dear Teachers:* I parted from you in sadness, but afterward came joy.

“When we reached Chorum, we were invited to a house where there was an old woman, who began to tell us her sorrows, and I comforted her out of the Holy Book, and she forgot her griefs, and paid loving attention. She loved us very much, and called her near neighbors, saying, ‘Come and hear; this girl says things.’

“We spent the whole day in spiritual conversation. When it came bedtime I kneeled and committed the woman to the Lord, that she might be his child.

“In the morning she went to the *zham* (Gregorian church),

where there is a daily mass before breakfast,—in winter, this is before daylight,—charging us not to go away before her return. We stayed, and when she came back she said, 'Speak from the good things again;' and we talked and sang. After breakfast we left, she charging us to come to her again when we return.

"At Allajah there are no Armenians, and we thought we should find no one to tell of Jesus; but we went to the house of a Mohajir (Turkish refugee from Roumelia), where there were many Turks. Taking the Bible and hymn-book we read, and explained, and sang, and they listened gladly, and wished us not to go away at all. Finally we stayed five hours. They invited us to eat, and gave us a ring; we also gave them presents.

"There is a girl there who can read (probably the only one in the village). We promised to give her a Turkish Bible, that she may read to her neighbors."

Let us pray that the Lord may make his Word powerful in that Turkish village, without church, without school, and with only one reader among the women, for we have his promise, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A letter received from Mrs. Barnum, of Harpoot, dated Van, July 14th, brings us a word of cheer concerning our former missionary, Miss Van Duzee.

I THINK you will be glad to hear of your former missionary, Miss Van Duzee, whom we found here on our arrival in Van. Dr. and Mrs. Cochrane and Miss E. Cochrane had come on from the Presbyterian Mission in Persia to attend our annual meetings, and Miss Van Duzee had come with them. We were very glad to see her again, and to hear of her work among the Armenian girls and women on the Salmas Plain. She is just as bright and cheery as ever, and is doing a good work where she now is. I hope her old friends will not forget to ask God's blessing upon her labors in Persia. The work is for the Master and not for any particular Missionary Board. You would have enjoyed, as we did, hearing Miss Van Duzee tell of her efforts for those poor ignorant women. She goes very often to other villages to carry the glad tidings, as the women are ready to invite her to their houses or to listen to her.

A JOURNEY FROM HARPOOT TO VAN.

BY MRS. BARNUM.

WE left Harpoot, April 19th, in four wagons. Our party consisted of Mr. and Mrs. Wheeler, Mr. Barnum and myself, with our two boys, besides our four drivers and three other men. Of course we had to take bedding, cooking-utensils, some food (both cooked and uncooked), and a tent. Friday, April 23d, we reached the city of Diarbekir, the ancient Amida, where we were to spend the Sabbath. We were invited to the house of one of our deacons, and he and his family made us most welcome. We had many callers during our stay, and made one or two calls ourselves.

The Protestant Armenians have a very pretty little church-building, but were without a pastor (they have since called a young man), so that on that beautiful Easter Sunday, Mr. Barnum found his time fully occupied in preaching, baptizing from sixteen to twenty children, administering the Lord's Supper, attending a funeral service and church service, besides Sunday-school, and receiving many calls, and talking with the brethren.

Diarbekir is a walled city on the river Tigris. We had some difficulty in driving through its narrow streets Monday morning, till we found ourselves out of the gates beyond the city walls. Here we bade farewell to the friends who had assembled to bid us "Go in peace," and as we rumbled along in our heavy, springless wagons we met some armed and mounted Circassians, who eyed us carefully, as it seemed to us, and for a moment made us wish we had a guard with us, though we had been assured none was necessary. But the Lord cared for us all the way, and we had no occasion even to fear evil.

Two more days of wagon travel brought us to Mardin, where we received a warm welcome from our missionary brethren and sisters, and also from many of the people. I was much impressed by the greatness of the work to be done here. Mardin is situated on a high hill commanding a fine view of the great Mesopotamian Plain. It has a population of about 20,000, made up of Moslems, Papal Armenians, Syrians, Papal Syrians, Chaldeans, Protestants, and Jews. It is a great ecclesiastical center. Here we find a Protestant church of about 109 men and 44 women; a boarding-school for boys and a boarding-school for girls (the latter closed just now, but soon to be reopened under the care of Misses Nutting and Dewey, who will soon sail from America*).

After a few days of rest and refreshment with our friends, we

* They sailed in September. Ed.

started again on our journey. Wagons were no longer possible over roads which were simply paths, up and down hills and mountains, and over rocks and stones, where we frequently had to walk, fearing to trust our horses.

Mrs. Wheeler and I rode most of the way in moffas,—that is, boxes fastened on each side of a mule or horse. These boxes are covered over with cloth for an awning, having posts at each corner, and have curtains around the sides. Once we had an exciting time fording a rapid stream; and at another time we crossed the River Tigris on a small raft made of goat-skins inflated, and sticks of wood laid on them. Only a few could cross on this little raft at a time; and as our party had been increased by some of the Mardin missionaries, who were also going to the annual meeting, it took several hours for us and our baggage to get over. The animals were driven into the water and forced to swim across, which was quite exciting to those of us who were watching from the opposite shore.

We spent one Sabbath in Redwan, in Koordistan, which is the center of the work among the Koordish-speaking Armenians. This is the home missionary work of the Protestant Armenian churches. The pastor, teacher, and scholars came out to meet us; the boys bearing a red cloth, on which was pasted, in large, white, English letters, the word "Welcome." They sang songs of greeting in English, Armenian, and Koordish. What a cordial greeting we received from men, women, and children! And what a delightful, never-to-be-forgotten Sabbath we spent among these warm-hearted Christian brothers and sisters! There were only a few women who could speak Armenian, and we could not speak Koordish; but those who understood Armenian translated, and so we talked and had meetings. And then came the communion, which had been deferred till our arrival, at which time one woman and four men were received to the church.

It was delightful to sit down with these simple-minded Christians here, in the wilds of Koordistan, and celebrate together our Saviour's dying love. The church consists of forty-six members, of whom twenty are women. Such a sight was worth all the fatigues and hardships of the journey.

Pastor Kavmé and several others accompanied us on Monday to the little village of Tul, our next stopping-place for the night. Several hours before we reached there we were met by a company of fine-looking young men, who had started early in the morning on foot to meet us, and as we neared the place, different parties came out to greet us: first, the boys, singing; then the girls, followed by the men and women. We were glad to give the *salaäm* to all, and to shake hands with such as could reach us in our moffas; and when we alighted, and were surrounded by those simple villagers, though we could not talk much yet, we had a passport to their hearts in the word *Hissoos* (Jesus), which all understood. There is a preacher in this place, and nearly all the people are Protestants, but they are few and very poor.

Tul is at the junction of the Tigris and Bohtan Rivers, just where Xenophon is supposed to have crossed with his 10,000, about five hundred years before Christ.

At sunset there was an evening meeting, and then we visited the fig-tree down the steep hill, by the river, where, a few years ago, those who were persecuted at home used to resort for prayer.

That night we had a storm of wind and rain and lightning; and once a wolf came down and stole a lamb from the fold, setting all the village dogs to barking. But how secure we felt when, in the darkness, we heard the sweet Koordish hymns which some of the young men guarding our tents were singing! It seemed as though the angels of the Lord were encamped about us, to keep us from all harm.

But I must leave much untold. One Sunday we spent with missionary friends in Bitlis, joining with the people in their services for the day (they have a pretty church edifice), and meeting the girls of the Misses Ely's school in the evening, when they assembled to repeat hymns and Bible verses.

The next Saturday found us here in Van, enjoying the privilege of communion with missionary friends from many different and distant stations.

But of this I cannot now write. We expect to remain here till about the first week in October, and then start on our return to Harpoot. We shall return by a shorter route, and probably be but two or three weeks on our journey.

One naturally feels a little shrinking on starting on such a journey again, but the "Lord is our keeper;" we will trust him.

LOVING and cordial congratulations will be awakened in many hearts in the home-land by the following announcement of the marriage of two well-known and faithful missionaries, each of honored missionary lineage. May Heaven's choicest blessings rest on their united lives.

Married, in Bardesag, Turkey, August 18th, Lella C. Parsons and Charles W. Riggs.

Home Department.

STUDIES IN MISSIONARY HISTORY.

CHINA.—No. 2.

"The claims of China upon the Christian World."—*Missionary Herald*, July.

THE NORTH CHINA MISSION.

Stations: Locate upon the map each of the stations of this mission; fix each in mind by a brief description of the city, or by pointing to something striking in the vicinity. Make those present see the mission.

History: When was each station occupied? By whom? When was the first church organized at each? See *Mission Studies* for November.

Missionaries: Name the ordained missionaries, and locate each at his own station; lady missionaries in the same way. See *American Board Almanac*.

Native Helpers: Pastors: at what station? Teachers; other helpers. See *Mission Studies*.

The Bridgman School: Where? How long at work? How many pupils? Religious work; graduates. See *Mission Studies, Life and Light*, August, 1885.

Theological School: Where? When established? Results. Reports of American Board.

Medical Work: Dispensaries and Hospitals, at what points? Work of Miss Murdock and Miss Holbrook.

Woman's Work in Tung-cho: *Life and Light*, September, 1885.

Chinese Converts: *Mission Studies*, November.

Late News from China: What new district visited by Mr. Hager? Call for help in Foochow Mission: *Missionary Herald*, p. 226. The work at Lin Ching; *Missionary Herald*, p. 267.

Anecdotes and Incidents: *Life and Light*, '86, pp. 91, 228, 251; *Mission Studies*, November.

Story: County Work of Brother Ox, W. B. M. I., 2 cts., or Chemna, *Life and Light*, March, 1885.

Biographical Sketch.

LETTER FROM MISS CATHCART.

SAN FRANCISCO, August 9th.

DEAR FRIEND: Your kind letter reached me by the hand of Dr. and Mrs. Pease, while I was in Honolulu, and I was indeed glad to hear from you. The missionaries were so delayed that the *Morning Star* could not sail till July 24th, which was a trial to me, as our scholars are all this time in their homes, and when I left them I felt almost sure I should be back among them by June or July, at farthest. I was in Honolulu three months, and find myself much improved. I had the kindest care in the lovely homes of Honolulu, and good medical treatment, and left the friends there for this place with regret. I had gained so much that I almost felt, as the *Star* was so late in returning, I might be well enough to venture back when she sailed; but no one would hear to it, and I am convinced it would have been imprudent. I agree in the judgment of my friends that if I would not become permanently an invalid, I must rest, and get well now.

I saw a good deal of our new missionaries* the two weeks they were in Honolulu. It is a great comfort to feel that our work is so well provided for, and that our girls' school is really to be. And now I would like to be there; but I can leave myself and the work in the Master's hands, assured of his love and wisdom. Yet I do not think we dishonor the cause we love, if sometimes, in our yearning love for those we work for, we break down, and weep that we have not the power to help them longer.

The exercises on the *Star* before her departure were peculiarly interesting. She sailed just before noon. I went on board and sailed out of the harbor, returning on the pilot-boat, so I had a quiet "good-bye" with the outward-bound friends. The new sisters seem very brave, and wholly given to the Master and his service. So many are going together they will be company for each other,

*Miss E. Theodora Crosby, Miss Sarah L. Smith, and Miss Lydia Hemingway, who accompanied Dr. and Mrs. Pease to the Micronesian Mission.

and it seems as if there need not be serious pressure of work, so I hope they may hold out in health a long time. I hope nothing will prevent Mr. and Mrs. Harrison going to help Mr. Logan, at Ruk, next year. That western work is opening up wonderfully, and the location is so favorable, that two or even three families would find abundant opportunity.

My physician in Honolulu told me, what my own judgment has since confirmed, that one letter—and that a short one—is as much as I must attempt at one time. I shall remain here awhile, hoping to build up in the cool air of California. I hope to be at the meeting of the Board at Des Moines. May the Father's blessing be with us all, in working or in waiting, and may his love be reflected in our lives, luring others to follow him.

JAPAN.

A LETTER from Miss Kate Scudder, dated Niigata, July 27th, brings cheering words of hope from that field, recently opened to Christian influence. The work is yet largely preparing the soil,—even seed-sowing being possible only occasionally. Miss S. speaks cheerfully of this preparatory work, patiently humoring the fancy that asks for instruction in knitting, crochet-work, and even dress-making (after our style), and hair-dressing; careful, we may be sure, to seize every opportunity to speak a word in reference to the soul's interest, and to hold up before the minds of those thus brought within her influence the attractions of the "Jesus way." And it is, therefore, only the natural result of such a beginning that she should be able to report of one, a woman of rank: "Some tracts lay on the table, and she was asked to take some, which she did, and later bought a New Testament." The same one being afterward at the house on the afternoon of the woman's prayer-meeting, remained through the hour; though the prejudice of caste must have had a somewhat severe strain when the wife of the cook came in and took a seat with the rest.

Lessons in music, on the organ, afford another opportunity of gaining attention, and Miss S. has found her musical ability in demand at a wedding feast; though she modestly assures us that she did not on that occasion brilliantly execute either Mendelssohn's Wedding March, or Wagner's Bridal Chorus. This wedding deserves more than a passing word, the parties being a Christian young woman who had been for six years in school in Yokohama, and a young man, also a Christian. The bride was arrayed in handsome white silk; and a doctor, who, during all the preliminary arrangements, had acted as middle man, and his wife, stood up with the young couple, both of whom were handsomely arrayed. The wedding token was a bouquet of rosebuds, which the bridegroom, having held in his hand during the ceremony, passed over to his bride when the concluding words pronouncing them man and wife were spoken. The congratulations of the friends present were offered in a speech by one of the guests, and responded to by the middle man; after which a man and woman shook hands with bride and bridegroom, representing by this act the men and women present. This service must have presented a strong contrast to the Japanese weddings, where drinking saki (rice wine) in company forms a large part of the ceremony. A

banquet was served in a neighboring tea-house, which with speeches lasted three hours. The departure of this couple to another city deprives Miss Scudder of a valued friend and interpreter.

Miss Scudder mentions the means which had resulted in the conversion of a man and his wife, which we will give as encouraging all who can work with the little ones. The little son of these people attended school in Yokohama, and there was taught the principles of the Christian faith. He there learned the wrong of many things which he saw commonly practiced, and on his return home would say, "To drink saki is wrong," "It is wrong to have more than one wife," etc. The impression of these words was not easily effaced, and when the little boy died, it became powerful. They sought Christian instruction, were baptized, and united with the church under Mr. Gulick.

Of a meeting held in Tokio, which was addressed by Mrs. M. C. Leavitt, of the World's Woman's Christian Temperance Union, a newspaper notice says: "Nearly a thousand ladies were present, of whom many were of high position. After the conclusion of the address a conference was held, and it was determined to organize a Woman's Temperance Union. Committees will meet at the Christian Girls' School next Saturday, to discuss the subject more minutely." Of this our friend writes: "Such a meeting with such a result would be simply impossible in our province. There has not been the opportunity here for the uplifting influences of the gospel to gain sway as in some other parts of Japan, and the condition of large numbers of women here is deplorable in the extreme. The road to a life of infamy is made easy, and it is not branded with disgrace as in Christian countries. Does not this call for the more earnest prayers and efforts in their behalf?"

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM AUGUST 18 TO SEPT. 18, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Ashkum</i> , 1.10; <i>Amboy</i> , to const. L. M. Mrs. C. A. Church and Mrs. N. T. Edwards, 50; <i>Buda</i> , 10; <i>Chebanse</i> , 2.60; <i>Clifton</i> , 2.35; <i>Chicago</i> , New Eng. Ch., 104; <i>Danvers</i> , 12; <i>Ivanhoe</i> , 4; <i>Geneseo</i> , 59.19; <i>Granville</i> , 8.35; <i>Lake View</i> , 10; <i>La Grange</i> , 5; <i>Malden</i> , 5; <i>Oak Park</i> , 31; <i>Rockford</i> , Second Ch., 110.11; <i>Thawville</i> , 7.50,	422 20
JUNIOR: <i>Alton</i> , Cheerful Workers, 30; <i>Lake View</i> , 13; <i>Lombard</i> , S. S., 15.65; <i>Maywood</i> , Y. L. S., 12; <i>Sandwich</i> , Kings' Daughters, 23,	93 65
JUVENILE: <i>Ashkum</i> , Buds of Promise, 1.22; <i>Marseilles</i> , Helping Hands, 15; <i>Roseville</i> , Mission Band, 2.65; <i>Rosemond</i> , Busy Bees, 5; <i>Waverly</i> , Light-Bearers, 5,	28 87

THANK-OFFERINGS.— <i>Ashkum</i> , Aux., 1.55; <i>Clifton</i> , Aux., 1; <i>Chicago</i> , Western Ave. Ch., Y. L. S., 18.55; <i>Rockford</i> , Second Ch., Aux., 33.65,	54 75
Total,	599 47

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Terre Haute</i> ,	20 05
Total,	20 05

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Algona</i> , 7; <i>Chester Centre</i> , 13.35; <i>Farragut</i> , 25; <i>Fairfield</i> , 10; <i>Grinnell</i> , 25.75; <i>Harlan</i> , 9.18; <i>Humboldt</i> , 7.50; <i>Lemars</i> , 10.65; <i>Magnolia</i> , 4.25; <i>McGregor</i> , 10.37; <i>Osage</i> , 3; <i>Postville</i> , 11.50; <i>Shenandoah</i> , 10; <i>Salem</i> , 14.40; <i>Toledo</i> , 3,	164 95
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JUNIOR: *Durant*, 10; *Decorah*, 5; *Grinnell*, Y. L. Miss. Soc. of Iowa College, 50; *Montour*, Willing Workers, 5, 70 00

JUVENILE: *Algona*, Juvenile Band, 1 44

Total for August, 236 39

Atlantic, 3; *Anamosa*, 10; *Burlington*, 48.75; *Cromwell*, 12.25; *Creston*, 25; *Chester Centre*, 19.80; *Durant*, 3.34; *Denmark*, 25; *Grinnell*, 127.09; *Marion*, 1; *Newton*, 12; *Oskaloosa*, 25; *Sioux City*, 15.58; *Waterloo*, 12, 339 81

JUNIOR: *Denmark*, Soc. of Christian Endeavor, 5; *Marengo*, Bertha A. Pearse, 20 cts.; *Storm Lake*, 15, 20 20

JUVENILE: *Denmark*, S. S., 15; *Durant*, S. S., 6.66, 21 66

Total for September, 381 67

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Allegan*, 3; *Augusta*, 4.65; Feast of Ingathering, 6.35; *Charlotte*, 19; *Clin-ton*, 10.50; *Detroit* (special), First Ch., 5.75, Ft. Wayne Ch., 4, two Friends, 1.25; *Douglas*, H. M. S., 10; *Grand Rapids*, Park Ch., 39.35; *Grass Lake*, 23.25; *Greenville*, 63.70; Thank-Offering, 42.22; *Memphis*, 5; *Newaygo*, 7.97; *Olivet*, 5.60; *Pontiac*, 8.85; *Portland*, 10; *Webster*, 10.25, 280 69

JUNIOR: *Portland*, Fannie Wadsworth Miss. Soc., 5 00

JUVENILE: *East Saginaw*, Faithful Workers, 25, 25 00

SUNDAY-SCHOOLS: *Portland*, 4 25

Branch total, 314 94

St. Joseph, 18 00

Total, 332 94

MINNESOTA.

BRANCH: Mrs. E. M. Williams, of Northfield, Treas. *Clearwater*, 8.25; *Cottage Grove*, 5.25; *Dassel*, 4; *Douglas*, 5.97; *Excelsior*, 10.82; *Faribault*, 77.80; *Fairmont*, 5; *Glencoe*, 6.95; *Glyndon*, 23.20; *Granite Falls*, 1.80; *Hamilton*, 3.15; *Lakeland*, 6; *Litchfield*, 1.30; *Mankato*, 12.25; *Mantorville*, 3.51; *Medford*, 3.20; *Minneapolis*, City Mission, Aux., 6, First Ch., 60, Lyndale Ch., 10, Mayflower Ch., 10, Open Door Ch., 2.15, Pilgrim Ch., 8, Ply-mouth Ch., 108.15, Thank-

Offering, 23.65, Miss L. W. Simpson, 10; *Monticello*, 8.50; *Morris*, 10; *New Richland*, 3; *Northfield*, Aux., 23.95, Miss Eastman, 12.00; *Owatonna*, 8.50; *Plainview*, 9.22; *Rochester*, 18; *Rushford*, 8; *St. Charles*, Aux., 13.25, Mrs. Kohler, 1; *St. Cloud*, 15; *St. Paul*, Atlantic Ch., 10, Park Ch., 37.50, Plymouth Ch., 45.39; *Sauk Centre*, 30.64; *Spring Valley*, 4.90; *Wabasha*, 15; *Wauseca*, 21; *Waterville*, 1.50; *Winona*, 96.60; *Worthington*, 5; *Zumbrota*, 11.38, 825 73

Less expenses, 10 80

814 93

JUNIOR: *Alexandria*, Y. L. M. Band, 30; *Austin*, Junior Soc., 17.95; *Clearwater*, Gleaners, 16.50; *Fairmont*, Whatsoever Band, 15; *Glyndon*, Red River Valley Gleaners, 10; *Minneapolis*, First Ch., Y. L. S., 50, Plymouth Ch., Y. L. M. S., 33.53; *St. Paul*, Atlantic Ch., Y. L. S., 25; *Wabasha*, Young People's Miss. Soc., 11.65; *Winona*, Y. L. M. S., 50, 259 63

JUVENILE: *Benson*, S. S., 3.15; *Elk River*, M. Band, 5; *Excelsior*, Buds of Promise, 4.80; *Fairmont*, Mission Band, 5; *Hamilton*, Little Reapers, 6.30; *Mankato*, Missionary Garden, 13.70; *Minneapolis*, Lyndale Ch., Cheerful Workers, 5, Plymouth S.S., 50; *Owatonna*, Merry Hearts, 22; *Wabasha*, S. S., 5.55, 120 50

ADDITIONAL: For Miss Dewey's outfit, 250 00

For Miss Dewey's traveling expenses, 263 16

Total, 1,708 22

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Bevier*, Miss Fannie Hudelson, 10; *Breckenridge*, 15.25; *Carthage*, 25; *Meadville*, 10.41; *St. Louis*, Pilgrim Ch., 9, 69 66

JUVENILE: *Breckenridge*, Children's Society, 3, 3 00

THANK-OFFERING: *Breckenridge*, 2.75; *St. Louis*, Pilgrim Ch., 20.75, 23 50

Total, 96 16

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. *Akron*, 83; *Lodi*, 9; *Mantua*, 4.25; *Mari-*

<i>etta</i> , First Ch., 42; <i>Oberlin</i> , 60; <i>Randolph</i> , 10; <i>Rootstown</i> , 11.50; <i>West Andover</i> , 5.62,	225 37
JUNIOR: <i>Akron</i> , Y. P. A., 5, Oberlin College, Y. L. S., 41.18,	46 18
JUVENILE: <i>Atwater</i> , Willing Workers, 8.20; <i>Bristolville</i> , S. S., 1.30; <i>Elyria</i> , Golden Links, 2.50,	12 00
Total,	283 55

SOUTH DAKOTA.

BRANCH.— <i>Mrs. F. D. Wilder</i> , of Huron, Treas. <i>Cresband</i> , 1.75; <i>Faulkton</i> , 3.33; <i>Huron</i> , 6.15; <i>Ipswich</i> , 5,	16 23
JUNIOR: <i>Faulkton</i> , Coral Work- ers, 2.12; <i>Huron</i> , M. Band, 3.63; <i>Vermillion</i> , M. Band, 4.48; <i>Yankton</i> , Willing Hearts, 69.70,	79 93
Branch total,	96 16
<i>Jamestown</i> , <i>Mrs. M. S. Wells</i> ,	4 98
Total,	101 14

ROCKY MOUNTAIN.

BRANCH.— <i>Denver, Colorado</i> , <i>Boulevard Ch.</i> ,	10 00
Total,	10 00

WISCONSIN.

BRANCH.— <i>Mrs. R. Coburn</i> , of Whitewater, Treas. <i>Antigo</i> , 2; <i>Brandon</i> , 5.97; <i>Columbus</i> , 15; <i>Clinton</i> , 45; <i>Delavan</i> , 13.50; <i>Grand Rapids</i> , 3; <i>Janesville</i> , 13; <i>La Crosse</i> , 42.56; <i>Milwaukee</i> , Grand Ave. Ch., 33.06; <i>Pittsville</i> , 5; <i>Ripon</i> , 13; <i>River Falls</i> , 20.60; <i>Rosen- dale</i> , 9.85,	221 54
JUNIOR: <i>Milwaukee</i> , Grand Ave. Ch., Y. L. M. C., 25; <i>New Lis- bon</i> , Y. P. Soc., 1,	26 00
JUVENILE: <i>Eau Claire</i> , Cheer- ful Givers, 4; <i>Lake Mills</i> , 3; <i>Racine</i> , Pansy Soc., 5; <i>River Falls</i> , Hadjin Band, 1.50,	13 50
	261 04
Less expenses,	5 22
Total,	255 82

SECOND STATEMENT.

<i>Antigo</i> , 3.50; <i>Arena</i> , 9.09; <i>Ap- pleton</i> , 32.18; <i>Blake's Prairie</i> , 9.50; <i>Brodhead</i> , 7.10; <i>Bloom- ington</i> , 8; <i>Bloemer</i> , 3.40; <i>Beloit</i> , First Ch., Thank-offer- ing, 17.30; <i>Beloit</i> , Second Ch., 7; <i>Baraboo</i> , 14; <i>Boscobel</i> , 3.25; <i>Darlington</i> , 5; <i>Evansville</i> , 15; <i>Eau Claire</i> , 5; <i>Hartland</i> , 10; <i>Hammond</i> , 10; <i>Kenosha</i> , 2;

<i>Lake Geneva</i> , 45; <i>Menasha</i> , 22; <i>Milwaukee</i> , Hanover St. Ch., 11; <i>New Lisbon</i> , 5; <i>Platte- ville</i> , 15, <i>Mrs. Rindlaub</i> , Birth- day Gift, 3; <i>Prairie du Chien</i> , 4; <i>Racine</i> , 105.89; <i>Ripon</i> , 40; <i>Stoughton</i> , 3; <i>Sparta</i> , 25.50; <i>Springvale</i> , 5; <i>Shopiere</i> , 10; <i>Waupun</i> , 15; <i>Wauwatosa</i> , 9; <i>Windsor</i> , 25; <i>Waukeoka</i> , 12.16; <i>Watertown</i> , 37; <i>West Salem</i> , 21.25; <i>Whitewater</i> , 6.50,	581 62
JUNIOR: <i>Arena</i> , Young Ladies, 10.99; <i>Beloit</i> , First Ch., Y. L., 24.24; <i>Brendon</i> , Y. L., 5.70; <i>Lake Geneva</i> , Y. P., 15; <i>Mad- ison</i> , Y. P., 75; <i>Platteville</i> , 3; <i>Wauwatosa</i> , Y. P., 35,	168 93
JUVENILE: <i>Appleton</i> , Children's Band, 100; <i>Brodhead</i> , S. S., 2.05; <i>Hartland</i> , Mission Band, 3; <i>Lake Geneva</i> , Starry Lights, 10; <i>Platteville</i> , Pearl Gather- ers, 6.96; <i>Racine</i> , Pansy Soc., 2.75; <i>Steven's Ranch</i> , Cali- fornia, S. S., 4; <i>Wauwatosa</i> , 6.65,	135 41
FOR MORNING STAR: <i>Arena</i> , Willing Workers, 5.51; <i>Sparta</i> , Mission Band, 1; <i>New Lisbon</i> , M. S. Band, 63 cts.,	7 14
Total,	893 10
Less expenses,	17 86
Total,	875 24

MASSACHUSETTS.

<i>Dorchester</i> .—Two Friends, Thank-offering, 5; <i>Framing- ham</i> , E. K. S., 12,	17 00
Total,	17 00

NEW MEXICO.

<i>Santa Fe</i> .— <i>Miss H. A. Dodge</i> , 12.50,	12 50
Total,	12 50

TURKEY.

<i>Marsh</i> .—Lighters of Dark- ness,	13 86
Total,	13 86

MISCELLANEOUS.

Sale of "Coan's Life," 2; "Women of the Orient," 1; leaflets, 3.80; chart, envel- opes, etc., 1.26; thank-offs., Aug. 20, 119.16,	127 22
Total,	127 22
Receipts for the month,	5,071 22
Previously acknowledged,	26,729 01
Total since October, 1885,	\$31,800 23

Board of the Pacific.

ANNUAL MEETING.

THE spacious parlors of the First Church, San Francisco, were filled with ladies on the afternoon of September 1st; and as the Executive Committee entered, many sought to read the familiar faces, to discern, if possible, whether the Treasurer had brought joy or sorrow into the place of their private session; for another year had come to a close with its possibility and privilege, and we were pausing on the threshold of new endeavors to look over the fields which we had traversed with our sickles, and also to hold back the closing door of the garner, that we might see the fruit that had been gathered in. Most of the ladies present were from the cities and towns upon the bay; but some were there who had come from the torrid plains of Arizona to breath our cool, refreshing air, and one sat in a secluded corner who was worn with service in the Micronesian Mission. We could not hear her voice, for she was not quite able to bear the excitement of speaking to us; but it was an inspiration to know that Miss Cathcart was present, with the experience of five years of missionary life as a background for the sympathy with which she listened to our recital of efforts to aid the foreign work at home.

After the hymn "Come, sing the gospel's joyful sound," the President read, as the keynote of the meeting, the twenty-first chapter of Revelation, from which our souls caught some reflection of the ineffable glory of the "holy Jerusalem," where "the nations of them who are saved" shall walk forever in the light of the triumphant Christ. How small appeared the toil and sacrifice of earth in view of this glorious consummation!

The prayer by Mrs. Eastman, of San Francisco, led our souls upward in grateful adoration, and it was with a deepened sense of its meaning that we sang the familiar words, "I love thy kingdom, Lord;" after which the Recording Secretary, Mrs. Smith, gave a report in her own choice way of some aspects of our work in the months that have passed since our last annual review. The quiet, business-like tones of Mrs. Cole, our Treasurer, next fell upon the ear as she gave a detailed report of the money that had come to her care from the cities and towns of the Pacific coast. A month ago we were discouraged with the statement that the treasury contained less than \$1,200, while we had pledged to the

American Board nearly \$3,300, and had promised an effort to raise, for a special purpose, \$500 more.

With bated breath we listened; and who can measure our relief and joy when the good news came of pledges fulfilled, and a large surplus toward the extra sum desired? Can it be true? We remembered, also, that a large deficit was cleared away last fall, and that all expenses have been paid; so "we thanked God and took courage," in view of the fact that better work had been done by the Board than in any previous year of her history, except in the one instance when, under the inspiration of Miss Rappleye's presence, several thousand dollars were collected for the building of Broosa School.

We next listened to the finished paper of Mrs. Warren, one of our Home Secretaries, who reported slow but certain progress in our work up and down this coast; and we felt with reverent joy, as we heard her helpful words, that the Divine Spirit is gently leading many hearts to realize the meaning of our Saviour's command to "disciple all nations"; and our hearts went out in tender fellowship with those faithful ones who, in weariness and painfulness in watchings, often "seek to awaken sympathy for the women of heathen lands who 'labor and are heavy laden' without the consciousness that One is saying ever unto them, 'Come unto me . . . and I will give you rest.'"

We expressed our sense of fellowship by singing that sweet old stanza,—

"Blessed be the tie that binds
Our hearts in Christian love";

and then, with inexpressible pleasure, we heard a report from our beloved "Young Ladies' Branch," by Miss Harriet W. Mooar, of Oakland, and we felt a new inspiration as we listened to her earnest words.

We sang "Crown Him, crown Him, Angels, crown Him!" and then a terse, practical paper on "Foreign Mission Work in Relation to the Christian Life," was read by Mrs. J. B. Richardson, of Oakland, and was much enjoyed. With the Lord's Prayer and Doxology the thirteenth annual meeting of the Pacific Board was closed.

SECRETARY'S REPORT OF THE W. B. F. M. OF OREGON
AND WASHINGTON TERRITORY FOR THE YEAR
ENDING JUNE 11, 1886.

ANOTHER year has passed, and to-day we meet to celebrate the second anniversary of the Woman's Board of Foreign Missions of Oregon and Washington Territory. We have come up to this feast

of good things to mingle our voices together in prayer of gratitude to our kind Heavenly Father for his tender and watchful care over our society; for his sustaining presence in times of trials and discouragements, and for the measure of success he has permitted us to enjoy.

We have met with sorrow within the past year in the removal, and consequent loss, of our most efficient Secretary, Mrs. U. C. Bosworth; and the loss has proven an irreparable one, for your Executive Committee sought far and near to find some one to fill her place, but all in vain. At last your President, with the help of other officers, took up the work. We have not accomplished as much as we would have been glad to, but we ask your forbearance, and hope we have had your prayers and sympathy.

While we did not succeed in raising quite all of the \$250 pledged, more has been given to foreign missions than during any previous year.

Your President has written twenty-five letters and eighteen cards to different persons and churches, and also has personally interviewed quite a number of pastors in regard to the work; so that, with the help of the Associate Vice-President, Mrs. Cooke, and our Treasurer, Mrs. Bates, nearly all churches have been asked to contribute to the foreign work. Some have not been heard from; others have responded nobly. One little church on the Sound, with only three lady members, gave five dollars. Oregon City Church has given twenty-seven dollars; also organized a society with Mrs. F. A. Goudie for Secretary and Mrs. W. Whitlock, Treasurer. East Portland Church has a missionary committee, but as yet has not got into working order enough to replenish the treasury. Forest Grove, Salem, and Seattle churches have done well. Mrs. Gray's Sunday-school class of The Dalles has generously remembered the cause. Sprague Church has given three dollars, and the Cheney Church has promised to do all it can. Spokane Church has been without a shepherd nearly all the year, but we shall expect much from it in the future, now that it has such an efficient leader. The total amount raised during the year was \$252.20. So, let not my dear sisters undertake less for the coming year, for an interest in foreign missions has just been aroused, and we must not let it die out, lest the Lord lay the blame of lost souls at our door, and all because we lacked courage. But I have no need to write thus, for there are many hearts present that are in full sympathy with this work.

Most sincerely yours,

MRS. HELEN MCCONAUGHY,
President and Acting Secretary.

TREASURER'S REPORT.

RECEIPTS.

June, 1885—Balance from former Treasurer . . .	\$40 50
June, 1885—Mrs. F. S. Murdock, Oregon City . . .	5 00
June, 1885—Salem Ladies' Missionary Society . . .	7 50
June, 1885—Cheerful Givers, Walla Walla . . .	2 75
August, 1885—Mrs. J. W. Blakeslee, Charles City, Ia. . .	5 00
November, 1885—Seattle Ladies' Missionary Society . . .	9 30
December, 1885—Mrs. D. B. Gray's Sunday-school class, Dalles, Or.	12 40
December, 1885—Salem Ladies' Missionary Society . . .	20 00
February, 1886—Oregon City Auxiliary	27 00
March, 1886—Seattle Ladies' Missionary Society . . .	7 90
March, 1886—Mrs. O. L. Fowler, Port Madison	1 00
March, 1886—Ladies of Port Gamble Church	3 00
March, 1886—Mr. Gaston, Port Gamble	1 00
March, 1886—Ladies of Steilacoom Church	2 00
March, 1886—Forest Grove Ladies' Missionary Society . . .	16 75
April, 1886—Ladies of Eagle Harbor Church	4 45
May, 1886—Skokomish Ladies' Society	4 00
May, 1886—Ladies of Whatcom Church	1 00
May, 1886—Tacoma, First Church: Sunday-school birth- day jug, \$8.07; Y. P. S. C. E., \$1.75	9 82
May, 1886—Sprague Ladies' Missionary Society	3 00
June, 1886—Seattle Ladies' Missionary Society	15 45
June, 1886—Young Ladies' of Whitman College	4 00
June, 1886—Halfmoon Prairie	1 00
June, 1886—Portland First Church	10 00
June, 1886—Mrs. Gray's Sunday-school class, The Dalles, Or.	5 50
June, 1886—Forest Grove Ladies' Missionary Society . . .	5 65
June, 1886—Salem Ladies' Missionary Society	15 23
Tacoma First Church Ladies' Missionary Society	12 00
Total	<u>\$252 20</u>

EXPENDITURES.

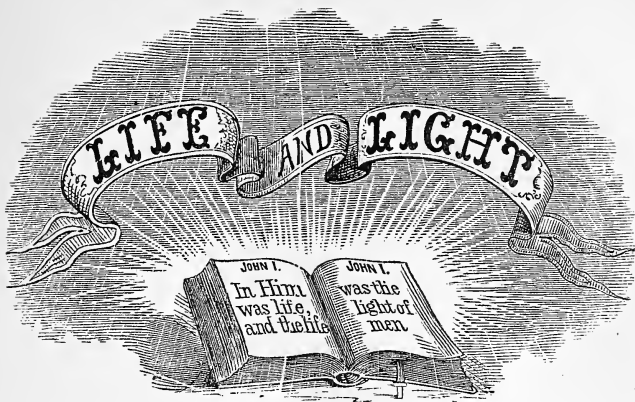
August 18, 1885—Cash to Treasurer W. B. M. P., to Broussa Piano Fund, \$8.50; to Mrs. S. L. Holbrook, \$47.25	\$55 75
August 18, 1885—Treasurer's account book	50
December 16, 1885—By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	41 70
March, 1886—By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	58 65
June, 1886—By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	41 75
June, 1886—By cash to Treasurer W. B. M. P., for Mrs. S. L. Holbrook	53 85
Total	<u>\$252 20</u>
[Signed]	MRS. H. L. BATES, Treas.

The election of officers for the year resulted as follows: Mrs. Daniel Staver, East Portland, Or., President; Mrs. J. F. Ellis, Forest Grove, Or., Vice-President; Mrs. George H. Lee, Corvallis, Or., Secretary; Mrs. H. L. Bates, Seattle, W. T., Treasurer; Mrs. J. W. George, Seattle, W. T., Auditor; Associational Vice-Presidents, Mrs. Belle W. Cooke, Salem, Or., Willamette Valley Association; Mrs. D. B. Gray, The Dalles, Or., Middle Columbia Association; Mrs. Dawson, Yakima Association, W. T.; Mrs. Stevens, Western Washington Association.

We trust, through God's guidance and help, to have a most prosperous year, and have much of interest and profit to report next year. Our ladies are waking up to the advantage, as well as the necessity, of working for foreign missions. It is hoped that the interest will increase, and many new societies be organized.

Yours in the cause,

MRS. GEO. H. LEE, Sec.



FOR WOMAN.

VOL. XVI.

DECEMBER, 1886.

No. 12.

TURKEY.

NOTES BY "THE WAY."

BY MISS C. E. BUSH, OF HARPOOT.

Miss Bush sends us the following "Notes" in her touring work that will be interesting to our readers:—

I WROTE you of a woman in Hooeli 110 years of age, who was such a dear saint; so faithful in attendance at the prayer-meeting; so loved by all, on account of her cheerful piety. We have just heard of her finding rest in Jesus, at last. We shall no more be greeted by her pleading voice, saying, "Why don't I die? Why does the Lord let me stay here so long?" Having seen the verification of the promise, "Even to your old age I am He, and even to hoar hairs I will carry you," she has found eternal youth, and peace, and joy.

Out of 150 present in the Sabbath-school at Hooeli (a village only three hours south of Harpoot), one day, only 20 persons did not know how to read! That spring of 1885, there were at least 60 women learning to read at Hooeli at Easter-time,—36 from our Bible-reader, some from the preacher's wife, and some from their husbands,—and they did not wish to stop when we thought it was time, on account of their field-work.

We went to a house at Vakhshen, a village where there are many who are bitterly opposed to the truth, and in one house found a young married woman lying ill with consumption. We read of Christ's healing, and then passed her the book, to see how well she could read. Very slowly, but with a firm, clear voice, she read the story of the lepers. Hardly one of us could help weeping as we listened to those trembling words, so solemnly and sweetly spoken, and from dying lips. She almost broke down herself with weeping at the touching story.

In that same village the little daughter of one of my old pupils, when only ten years old, had read the Testament and other religious books. When ill of chronic dysentery, she often read and prayed, and, as she lay a-dying, said suddenly "Come, mamma!" "Where?" asked her weeping mother. "To heaven," was the reply; and her weary spirit took its flight.

The son of one of our most devoted pastors, a bright little blue-eyed boy of seven years, had heard the voice of prayer every day of his brief life. Stricken down by disease, as he neared the other world his broken-hearted mother drew near his bedside, and from a heart wrung with anguish, said, "My little lamb, will you pray for me?" "Ha! ha!" (Yes! yes!) he eagerly replied; and at that instant went straight to the blessed Saviour's feet to intercede for her, but in that bright world where there is no dying.

The faith and patience of a saint still upon the earth was shown when I asked one of our village preachers, "How is your little boy who was so ill?" and he calmly replied, "May *you* remain alive;" thereby signifying that the beloved child was dead.

Here is a specimen of the family trials so often related to us by those to whom we would fain be ever-ready sympathizers. A Protestant brother said to me: "I feel that God is dealing with me, for in the past year my uncle's only son, living with me and loved as my child, has died; a watch worth £2, hanging right there on the wall, was taken by a wicked Koord; my dear old aunt died of hydrophobia; and one of our best buffaloes, worth £7, was bitten by a snake and died."

His aunt, Kohar Nenne, or Grandmother Kohar (Jewel), though so aged, went with me from house to house in the early part of 1885. The next year I went to Haboosie, and she was gone. A little dog had come into her yard one day, and when she tried to drive him away had bitten her hand. Forty-eight days later that awful disease came creeping upon her. Friends did not wish to tell her of the death they feared she would die, but she guessed the truth. One day when seated by the fountain, to catch a breath

of cooling air, she was thrown into a great tremor by some water being sprinkled upon her, as they were washing buffaloes. The next day she was fairly overcome by the disease, but not dangerous, as she was so old and feeble. Between the spasms her one prayer was that she might not hurt any of her friends, and that she might die soon and not have long to suffer. The Lord was merciful, and bore her quickly out of that low, smoke-blackened and gloomy abode of mud, to the brightness of the Heavenly City, where "*without* are dogs," and danger, and death.

"Can you give us something to eat ere we go on our journey?" I asked a woman at whose house we had sat hungry for some time, though she was not aware of that fact. "God is merciful," she replied, and cheerfully bustled about to supply our wants.

What do country boys in Turkey have to play with? Why, great black buffaloes, to be sure, for one thing. They drive the huge creatures around, pounding their thick skins unmercifully, whereat Mr. or Mrs. Buffalo moves hardly a whit faster. They go into great pools of water with them several times a day, to scrub those same black hides, which will never by any process grow white; they goad them on to draw the bit of a plow which simply tickles good mother earth; and at sunset, when all the village is astir, the old buffaloes, sober and sedate with rare exceptions, the huge, middle-aged ones, pugnacious and sometimes dangerous, and the wonderfully ugly little ones, gamboling playfully, set all the little youngsters wild. And if there should happen to be a fight between two roaring monsters, with the dust flying, the ground shaking beneath their tread, and men, women, and children screaming, their delight knows no bounds.

A female buffalo was once left for two days, by the mistress of the house, she going off for a visit to a neighboring village, and during that time the affectionate creature would not allow anyone to milk or feed her. Others put on the woman's clothes, but could not deceive the buffalo. When the mistress returned, the huge beast ran lowing to meet her, and only ceased when her mistress had milked her.

The grandmother of a pastor's wife had always required her children to go to the old Gregorian Church, and to say prayers from the prayer-book. There was one son who was exempt from this rule, for he was a thorough Protestant, and his reading and praying seemed to have an influence on the whole household; for suddenly, one Saturday evening, she turned to her assembled family and said, "To-morrow, and after this, I am

going to the chapel; that is the true religion; and hereafter you are not to say the prayers of the old church, but your brother's kind of prayers." And the very next day, and ever after, she went to chapel, and was a changed woman, to the wonder of all her friends.

Seated in a miserable adobe hut one day, on a couple of ragged cushions before me, were two sisters. One, a Gregorian, sad-faced and weary of the world, but with no comfort from her religion, poured into my ear a tale of household misery, caused by the cruelty of her husband, over which she had wept until her eyes were dimmed. The other, sitting by, eagerly related how her brother, a holy man, and one of the first Protestants in the place, became persuaded of the truth, and drew the whole family, save herself, after him. For a long time she would not even eat of their bread, feeling that it was polluted; but by constantly hearing the Bible read she became convinced, accepted the truth, and now, at sixty years of age, her faith sustains her in many trials under which the other sister is broken and crushed.

Just before sitting down to commence a service with the women, one day, one of them spoke right out in meeting, "Teacher, we take to you greatly; I don't know whether you do to us, but we do to you!" I asked her whether I should have left America or even Harpoot to see them if I did not love them.

An old woman, tall, stout, but much bent with years, with a fine face, listened reverently to the Word as I read one day, and even wept as she listened; then took my Testament, and slowly lifting it to the lips and forehead, according to the mode of salutation in the East, kissed the Holy Book, "God's Breath," as it is called.

Colporteur Baron Mardiros went to Arabkir, and among other ways of selling his books, tried going to the courtyard of the Gregorian Church and displaying them there. When a crowd collected, some wishing to buy, the chief man came and dragged him away, and shut his books up in a closet, demanding why he should do such a hateful thing as to come to their church-door to sell! To this he replied, "Your Arabkir peddlers come to our village church-doors to sell their wares; and why should I not do the same with mine here?" They asked if he was not anxious about what would become of his books; to which he calmly replied that he had a list of them, and should know if any were lost. Then they bethought themselves that some might be lost or mislaid, and they be brought to an account for this day's doings, so set to work to make a list of them themselves; but finding it more than they

could accomplish, charged the man never to come and sell his books at their doors again, and let him and his precious burden depart.

I suppose we all have sung, "We won't give up the Bible." Can you sing it as I quote it below?

"Menk chenk tsuker Soorp Keerku, Asdvadzashoouch madyan." And yet it sounds sweet to us, and is the song of many faithful Christian hearts in this dark land of the Koran and the long-forgotten ancient tongues.

LETTER FROM MISS ELLEN M. PIERCE, OF AINTAB.

DEAR LIFE AND LIGHT: I am sure that for some years I have allowed the claims of private correspondence, the interests which have grown up around the dear branches which have so long been our foster guardians and patrons, our faithful and tried friends, to in a measure supersede the claims of a more public nature. I am well aware, however, that we have other friends, and we trust many others, who perhaps are not much less interested in our work and welfare, and who may be glad to hear from us through your friendly pages.

Perhaps some may be asking, "Has the Aintab Seminary ceased to be?" or, "Is it doing so insignificant a work that it does not report itself?" I might better ask you in America if you have allowed your harbor lights to go out, and left precious treasure and lives dear to you and others to be wrecked daily on your coasts. For twenty-five years our dear Aintab Seminary has been a beacon light in this land of Moslem rule and faith and dead Christian churches, of social immoralities; this land where only till within the date of this seminary woman has been recognized as capable of being educated,—of being anything but a slave to her lord and the most degraded of drudges.

Well, dear friends in America, what interest do you think the money you have invested has gained for you in keeping this light burning all these years? Who can give the exact sum either by the rules of simple or compound interest? But I am sure it will look large to you when you come to look over your treasures in heaven. You will wonder that so small a sum could purchase so many and so rare jewels. Would you not regret that in the place of pennies you had not given pounds? Do you want to know *now* if it has paid and if it will continue to pay,—all this trouble, all this self-denial, to keep this light burning? Yes, if it paid for Christ to come into this world and give his precious life to redeem

just such souls as these. I believe it has paid, and will continue to pay.

Let us come down to things of human reckoning and to things of tangible form and shape. Year after year we have gathered into our seminary the most hopeful girls we could find, culling them with great care from all parts of our large field,—Kessab, Killis, Antioch, Oorfa, and many smaller villages. Such girls have been in our family for from four to five years. The larger part have become Christian girls, and with very few exceptions have afterward become teachers and Bible-women. You in America can only partially realize the power for good these girls become in this way. I wish I might show this mountain village (Hassan Beyli) where Miss West and I are spending a few days, as a good example of what our seminary is doing in educating such girls. Only four girls from this place have finished the course, and two partially finished, at Aintab. Three are married and live here, and one married in Antioch, where she was a teacher. Each one of these is a teacher of a large and interesting class of women in the Sabbath-school, and three have also been teachers in the day-school here. It is hard to realize that these girls really belong to this village, their whole bearing, neatness, good taste in dress is so different from the educated classes here; and what we see here is only a sample of what we find in all villages where we have girls who have been educated in our school.

I wish I could make you understand how all eyes in this country are looking toward such institutions as ours to-day. If the Christian Church is to lead and conquer, these schools must lead. There is great activity in the old church, and great enlightenment among the Moslems on such matters. A few more pennies, a few more pounds, and let us win to-day and we win forever. The cry is for more teachers and better teachers. We cannot meet these urgent demands. A few weeks ago two intelligent Armenians from the old church, from a place near Diarbekir, came to see our school. I showed them about the building, supposing they had only the usual curiosity of visitors; but after we had gone the rounds, they said, "We want to talk with you about your school and work." And never have I had so many and more intelligent questions asked me about our school by strangers. They were evidently men of influence and wealth, and thoroughly awakened as to the importance of education. They gave a pitiful account of the great ignorance and lack of interest in such matters in their community, especially as regarded their women. Before they left, one of them said to me, "I have one daughter, whom I shall send to your school next year, and shall pay all her

expenses, and I shall send a poor girl with her to be educated for a teacher for our place." We feel that we must be careful that this newly awakened interest be not drawn in other directions. Our new seminary is just what we need. Our dormitory room this year was crowded,—thirty beds in a room of forty-two feet by twenty-four. I hope to be able to let you hear from us again soon.

JAPAN.

LETTER FROM MISS COLBY.

SINCE my last letter my work has been increasing in interest. At that time I was living in the house of a normal school-teacher in Sakai. As that school was closed at the end of March, this gentleman became a teacher in the Commercial College of Osaka. The wife has since joined one of our Osaka churches, and one daughter has entered our Osaka Girls' School, and is a candidate for baptism. My engagement for Sakai was only for the winter. As the time for my withdrawal drew near, the young men began to attend the Bible studies at the meeting-place; but as they interrupted the meetings by controversies, no apparent good resulted. I was told that because I had said that my object in going to Sakai was not to teach English, but Christianity, they hoped to hold me by showing an interest in Bible study; and they were wise, for of course I could not leave their opened ears, whatever was the cause of their opening them. I had especially hoped that the two Japanese teachers of English would become Christians, and that I could transfer my scholars to them; but they both left the city, and urgent appeals came to me not only to continue, but to open new classes. The scholars hired a house in a beautiful garden for me to live in, and near by another house for class-rooms. . . .

Sakai is a very ancient city. But a few years ago the governor of its province was called to Tokio, and it became a part of the large province called Osaka Fu. One day my hostess asked me to visit with her the home of the former governor, a few miles away. It is beautifully situated on a hill in the midst of a very flat country, but only across a small river from a squalid village swarming with naked children and repulsive women. We wandered about, and were treated to candy, cake, and tea in the lovely gardens and in the five rooms that a servant opened for us; but although I waited two hours, neither the sister nor a concubine who live here could find courage to enter a room to meet me.

At last I said that as they evidently did not wish to welcome me I would return; and I was told that each of the ladies was continually urging the other to go first. As they had never before met a foreigner, they were afraid and did not know how to treat me.

As we were leaving, we found them sitting together in the last room, nearest the gate, and we had a pleasant little conversation. I could not let such an object lesson pass without comparing heathenism with the teachings of Christianity, that uplifts the whole instead of selfishly aggrandizing leading individuals. Would that so-called Christian lands were full of the fruits of Christianity.

My hostess lets a part of her place to the head of police, who is a very pleasant scholar, although, seemingly from bashfulness, but perhaps from policy, he keeps himself and his wife from any intimacy. With the aid of one of the most advanced of the young men and one of the graduates of our Osaka Girls' School, I received new scholars from the first of April until we had seventy-five, among whom were eight young ladies, seven policemen, and a Buddhist priest. The latter, however, was very stupid, and after receiving special instruction, ceased to come. Nearly all continued through the term. While all have treated me with special respect, the policemen have been very diffident; so I was surprised and specially pleased to receive a kindly letter from them during my summer's absence. In fact, my Japanese correspondence has been so large, it has crowded out my foreign letters. I have felt inclined to substitute the translations of some of them for this letter. These two thoughts will make you rejoice: "Through the mercy of God, the Holy Spirit has aroused Sakai." "Nightly prayer-meetings of not less than sixty."

I had hoped to teach through the month of July, because these summer evenings are full of terrible temptations; but after the cholera came the policemen were obliged to guard the infected houses, and care for the sick and dead; and as the disease increased, the police force was greatly overtaxed, and many deaths occurred among them. Others among the scholars were ill, and the heat being too intense for satisfactory work, I closed after the middle of July. Our Sunday-school had over sixty names of those whom we knew, although the average attendance was only between forty and fifty. The woman's meeting at my house, two days in the week, averaged twenty-one or two. The most satisfactory work was a morning Bible class of eight or nine.

I am sorry to say, that after the spring work in English became an established fact, the attendance at meetings from among the

scholars largely diminished. Owing to the intense feeling against Christianity, and the fact that I knew of no Christian Japanese who was capable of teaching the men that I could call upon, I simply taught English in my evening classes, without any attempt to introduce the Bible; but I chose as text-books those that had a great deal of Bible in them,—which books, happily, are printed in Japanese, and sold at a low price; and I brought a Bible study between my two afternoon classes, including eighteen. Mr. Niyagawa came once a week to teach a Japanese translation of Haven's Mental Philosophy; but the thoughts based upon the previous teaching of there being one Creator, were completely beyond the comprehension of these public-school teachers.

. . . At length I could keep silence no longer, and began to read the Bible in my evening classes, and to urge the men to rouse from their sleep and work for their country. Then came the questions about the evils of Christian lands. Different ones came to talk the matter over with me at my house. One day six of them brought a leading Buddhist, with whom I had a long talk, and another day over twenty came. If the so-called Christian countries were in truth Christian, the evangelization of the heathen would be easy.

My letter is already too long, but I beg to tell one little story. The Japanese preacher came one day with the request that I would call at a house where the wife had become interested in Christianity while she had been in a Christian home in Osaka, receiving treatment from Dr. Taylor; but the husband would have nothing to do with the preacher. Mr. Kanamori kindly accompanied me. We went to a street with wretched hovels on one side, and a wide, offensive drain on the other, followed by a crowd of squalid and naked children. Crossing the drain, we entered a large house, and were shown into a fine room facing a lovely garden, with an expensive rug covering a large part of the Japanese mats. A tall, good-looking man received us, had an elegant fire-bowl brought, and began to smoke, although we, the guests, refused. After asking for the wife three times, she came and sat down behind her lord, while I was, of course, opposite, and could hold no conversation with her. I went and sat down beside her, and managed to get a little acquainted; but I left the house feeling that it was a hopeless place, although I had been astonished to find that the oldest son was one of my younger pupils. Much to my surprise, the mother attended one of my woman's meetings, and the little girl joined the Sunday-school; the father made me several long calls, and even went to the evening meetings, dismissing the attending priests. I repeatedly warned him of the danger of the drain. He has also

another family, and when he learned the requirements of Christianity, he became "very hard-hearted."

On the last Sabbath before I left the city I had been either attending meetings or receiving callers from nine in the morning till six at night, one of the teachers, an earnest Buddhist, even sitting with me while I dined. When my assistant urged me to call upon these people I went, almost too much exhausted to think clearly as to my first duty; but we had a most satisfactory call, the husband being absent. The little daughter was very affectionate, and fanned me, or now and then her mother, most of the time. The stench from the drain was to me almost unbearable. As we crossed it when leaving, we met policemen taking a cholera corpse away from the opposite house. Early the next morning a neighbor of theirs came to me for medicine, with the report that the nurse was already dead, the little daughter dying, and the son ill; he died after a few days. The preacher proved himself a brother in time of need, and won the hearts of the terrified parents. They are now both asking for baptism.

I was troubled by an offensive drain near, and I said that unless it could be remedied I must give up the school. Immediately the whole neighborhood was perfectly cleaned. Mr. Kanamori, one of the heads of the public schools, of whom I wrote in my previous letter, has become a very earnest Christian, and received baptism two months ago with several others, and ten more are asking for baptism. The calls from all directions and from hundreds of miles apart are perplexing. Everything demands full time. Mr. Niyagawa writes: "The interests are all important, but I think it is the best policy to strike while the iron is very hot, and also to work where we have the best advantages. Sakai people are so much interested in the work now, and have such a love and sympathetic heart toward you, I think if you wish to do the out-station work, Sakai is the best place. Will you please give your time and strength one year more to Sakai?"

Young People's Department.

A KING'S SERVANT.

BY GRACE GREENOUGH.

THE woodcutter Philus, with his two children, Agathus and Theodora, lived on the borders of a little kingdom called Aletheia.

The King of Aletheia had not a large realm, considering what forces he had to contend with, but his subjects were very loyal; he had but to say the word, and his people flocked to his banner. Old Philus was a most devoted servant of the king, though all he did was to chop wood, and have it ready for the king's messengers whenever they came to claim it. "How strong and happy it makes me," he used to say, "to think that the king will some time be using the wood that I cut." One summer evening he was telling Agathus and his sister Theodora, as he had told them many times before, how in their infancy he had taken them to the king and offered them to him, that he might train them for service in the good kingdom of Aletheia. "The king was most gracious," said old Philus, looking proudly down on his children as they sat before him in the doorway, "but this is what he said: 'Take them home, good Philus, and train them in all right ways; when they shall come to years of knowledge, if they shall choose to serve me, let them come before me and be mine henceforth.'"

Each time that old Philus told this story he watched anxiously, hoping that his children would feel it time for them to offer themselves to the king; yet they seemed so indifferent that sometimes he quite lost heart. But on this particular evening Agathus seemed more silent than usual, and at last he said, "I think it is almost time for me to go, father."

"Go, then my dear, boy," said the woodcutter, earnestly; "my blessing be with you."

"O Agathus," said Dora, impulsively, "don't go; why, you don't know what the king may tell you to do! He has enough to fight for him without taking you away. You will have no time to play with me, and there will be no fun in life if once you are one of the king's runners."

"You must come too, Dora," said Agathus.

"I!" said Dora; "I think not! What is the use of my wandering all over the kingdom doing errands to the poor and sick;" and Dora ran off, singing as she went.

It was a few evenings after that Agathus returned from his visit to the king. "Tell us what you have seen," said Dora, gaily, "or are you too fine, now that you are a king's servant."

Agathus colored, but answered resolutely, "I have seen the king, Dora, the king in his beauty, and I am enrolled among his volunteers."

"Pray, what are you going to do now," said Dora, laughing, — "command a regiment or wear a helmet?"

"I am going to pick up stones on the king's highway," said Agathus, quietly.

"Pick up stones!" cried Dora. What is that for? I wouldn't be seen doing such a thing. If I were a king's servant I would do something better than that."

"The king's couriers must run swiftly," said Agathus, "so the stones must be cleared away."

"And must you wear that white cross on your shoulder? It is not at all pretty."

"It is the king's color," said Agathus, "and a badge of loyalty."

"I wouldn't wear it in such plain sight, anyway," said Dora.

Agathus' work was indeed hard for him; not the mere labor of it, so much as perseverance in it, with Dora near by to criticize. Often he questioned whether he were indeed foolish, as Dora said, but more and more strong within him grew his purpose to serve the king; and the king had expressly told him that there was no little thing but would one day be of great value to the cause.

After a time came one of the king's messengers and took Agathus away with him. "It is the will of the king," he said, "that all the kingdom of Aletheia should be familiar to his followers, that in time of war they may act as guides, and in time of peace as heralds and messengers, without losing their way; therefore he takes them always over new roads." So, faithfully, day by day, Agathus labored on the king's highways, knowing that just there the king needed him. Meantime, Dora grew more and more discontented and unhappy; the more she watched Agathus, the more eager she became to be like him, always happy and peaceful. When he went away it seemed as if all the sunshine went with him, and though she plunged into games and jollity, she could not still her restless heart. Finally, when she could bear the conflict no longer, she said to her father, "I think I will go and serve the king, too." So she departed with her father's blessing, and came and stood before the king. She was very tall and queenly, and she said, "I want peace such as my brother Agathus enjoys; therefore I am come to offer myself as a servant, like him."

The king then spoke very kindly to her, and accepted her, asking her only, "Are you willing, my daughter, to obey all my commands?"

"I think so," said Dora, tossing her proud head a little as she spoke.

"Go, then," said the king, "and I will send you word by a messenger what your duty shall be."

Then Dora went down and sat in the palace garden. "How beautiful!" she said. "I wish the king would let me stay here always, and trim the plants and pick the roses and lilies."

But soon the messenger came and said to her, as he fastened the white cross upon her shoulder: "The king wills that you take this earthen vessel, and go home by the way you came. Every day fill it from the spring, and carry it on your head to the dusty cross-roads for travelers to drink from, and see that it is never empty."

Then Dora took the vessel and tripped home with it, on her head, quite lightly, and she thought, "How glad I am I went; I have not much to do, not nearly so hard a work as Agathus; but my conscience will stop troubling me, for I am a servant of the king."

It was not long, however, before the duty began to grow irksome. The vessel, when it was filled, was heavy, and it grew hard to find time to carry it every day. Moreover, her friends who were not the king's servants laughed at her, and called her the water-carrier. Worse than all, in the very hottest weather, when one felt least like stirring outside the cottage door, then it was that more journeys had to be made to keep the jar full.

One day Dora strayed away into the woods, and forgot to fill the water-pot till the sun was very high, and she heard how a traveler had fainted, farther on, for lack of the water. Another day she was careless, and let the jar fall from her head, and it broke in pieces at her feet. She was ashamed to have the king know, so she went home and locked the door, and sat down and told herself how foolish she was to try to serve the king. But in a few days came one of the king's messengers, and, loth as she was, she had to let him in. With many tears she told him of the broken water-pot.

"I cannot serve the king," she said. "I am too careless; I do no better than I did at first, and I will not try any more."

Then the messenger comforted her, and said: "The king has need of you to carry water on another part of the highway. Here is a new water-jar; try again; and if you really love the service of the king, you will do better day by day."

The walk to the new place of service was pleasanter, though longer, but Dora fell into new difficulties. Her way lay by beautiful gardens, where young girls were tending flowers in the cool shade, and by villas, where many who called themselves the king's servants were reclining at ease. So Dora began to envy all these, and to wonder that she had so hard work. One day she asked a beautiful girl whom she met riding along the highway: "How is it that you find so much time to play, and to dance, and to ride? Are these the duties which the king gives you?"

The girl laughed, and said: "No, no; I do these things for my own amusement. One cannot work all the time, or one would grow old too soon. Early in the morning, before my friends are abroad, I

do my work,— it is watering the trees and plants in that little enclosure;— then all the rest of the day is mine. Some of my friends, you know, are not servants of the king, and if I should put on a long face and make a great deal of my work, they would think it was hard, and would never become loyal to the king.”

Dora thought all the way home of what the girl had said, and looked at the little enclosure which she had pointed out. The grass was dead, and the leaves were drooping. “Yet she says she waters it,” thought Dora; “and surely that is all the king can expect of her. The trouble is probably with the soil. No doubt I have made too hard work of my duty.”

The next day she asked the girl again, “Does the king never send messengers to tell you about your work?”

“O, sometimes,” said the girl, carelessly; “but I tell them I am doing all I can, and fully as much as the people around me.” And as she spoke she toyed with a silken scarf which fell over her shoulder.

“You are covering your white cross,” said Dora.

“O yes,” said the girl; “I don’t consider it necessary to always show one’s colors. It looks as though one were proud of them; and as long as I know I have them, why, it is all right.”

“I think she must be right,” said Dora to herself. “I have worried too much over my task; there is an easier way, I am sure.”

So Dora thought less and less of the king and his work, and more of how she could make herself attractive, and get the most enjoyment out of life. “There is no danger of war,” she thought; “and it is not possible I can be wanted for any great work till then. I will please myself while I can; one cannot be young but once.”

One night Agathus came home. Dora could scarcely believe her eyes, he had grown so tall and noble-looking. He kissed his old father, and drawing Dora to him, said lovingly, “You are now in the king’s service, Dora, are you not?”

“Yes, Agathus,” said Dora; but she kept her eyes on the ground.

“I have come with a new commission for you,” said Agathus, gently.

“You!” said Dora, wonderingly.

“Yes, I,” said Agathus; “even I have been made a messenger by the king, and the sweetest duty is to bring a message to those I love.”

Dora turned away from his earnest face, but in a moment recovering herself, she asked, “What is the new commission — is it anything hard?”

"O my dear sister," said Agathus, "have you not learned to be *ready*—ready for any service? Surely you are not afraid to go anywhere for the king? It is in a remote part of the realm, where there is a dreadful conflict going on. The forces are very unequal, and it seems as if the hands of our men could not much longer be held up without reinforcements; wherefore the king sends such as may be spared elsewhere to help. He has found another to bear your water-jar here; he would have you go to the front."

"I cannot—oh, I cannot!" said Dora, sinking into a chair. "It is what I have always been afraid of, that I should be called to go away. Let some one better fitted than I be sent. There is enough to occupy me here at home; don't ask me to go again, dear Agathus."

"But the soldiers, many of them, are wounded, and need a woman's touch to win them back to life. Surely, you are not going to refuse!"

"I cannot see that it is my duty to go," said Dora, with a touch of her old willfulness.

"O sister," said Agathus, in dismay, "I myself am on the way to the camp! I cannot tell the king this!"

But she was gone, and Agathus took up his weary journey alone. He stopped not far from the house and looked back, half expecting to see his sister relent, and run out to join him. But he saw nothing, and in the darkening twilight he lifted up his voice in one great cry, "My sister oh my sister!"

In a little time came a dark-browed messenger of the king, with cords and bands, and bound Dora, very tenderly, but very firmly, hand and foot. At first she submitted in silence, her look lofty, and her lips firmly set; but soon she began to resist, and to upbraid the messenger, and even utter words against the king.

"Why am I bound," she cried, "while others of the king's servants go freely wherever they will?"

"The enemy are abroad," said the messenger; "there are spies even in the king's country; therefore must the king's servants prove themselves faithful."

"I am not in league with the enemy!" cried Dora, with heightened color. "Do you think me a deserter?"

"I only know they who are not obedient are counted enemies of the king," said the messenger, simply.

So Dora was made a prisoner, and was carried to one of the king's castles.

Those who kept her were kind and good, and spoke often to her of the king,—of his mercy, and his fatherliness; but she only

turned her face away, and would not listen. Warriors came often and spoke of the victories of the king, and sometimes Dora could hear the sound of the battle afar off. But she only stood by her casement, and longed for freedom; the hill and dales, the trees, and the lakes, and woods never looked more inviting. Often she wept, but only tears of indignation; and often she reproached herself, but it was not because she had performed her duty unfaithfully. One day a messenger came from the king with this message: "Daughter, I suffer in thy sufferings. Wilt thou return to my allegiance?"

Then Dora hid her face in her hands and sobbed, but her strong heart was still unsubdued. "I cannot, oh, I cannot!" she cried. "I know I ought, but I know now what he means; to give myself now, would be to surrender soul and body to his service. Loose me, loose me, and give me my freedom!"

Then the messenger sighed, and went away. Dora sat long, her head in her hands, and thought. "Heart and soul," she had said; yes, that was what she had never done,—really given herself up to the king's service. In a flash it came to her that all along she had had her own, and not the king's interest at heart; her ease had been put before his pleasure, her will before his command. "Why have I never seen it before?" she cried. Then she seemed to hear again the messenger's words, "Wilt thou return?" and all the strength of her proud spirit rebelled. "I have gone too far to be conquered now," she said to herself. "I will be gay, and rich, and proud when once I am free, so that the king's servants will envy me, and fear me, as well. There are plenty of pleasant companions outside of this little kingdom."

But even while she was conjuring up these bright visions her heart sank within her. "It is no use," she sighed; "I could not get away from myself, my greatest enemy; happiness is not for me. Oh! to lose, for an instant, the memory of the past, and of my miserable self!"

As she stood musing the king himself stood before her. She was silent, and turned away her head. Then the king spoke, and his words were infinitely tender, yet majestic. It was the voice of authority, speaking to the very soul, more sweet, more thrilling, more piercing than any words she had heard before. Dora turned and looked and knew that she beheld the king, in his beauty. Then she felt how wrong she had been, and she could no longer stand up, but threw herself down before him, and cried bitterly. Then the king asked her once again, "Are you ready to fulfill my commands, my daughter?"

In a moment came the answer, from the depths of suffering, yet the heights of conquest, "I am thy servant henceforth, forever."

Many years passed away, and the kingdom of Aletheia extended itself even into remote countries. In one of these, where a long-oppressed people were enjoying its benign sway, there stood, under a spreading tree, a majestic woman, with a white cross upon her shoulder. Around her were gathered a multitude of women, all listening breathlessly to her words. When one asked, "Who is this, and why do you press about her so?" they answered,—

"She is our mother; without her we should have been ignorant, degraded, unhappy. She has brought us into the light; we all love her; she has given us something to live for."

Then Agathus—for it was he who had stopped to ask—listened to her words, and they were wonderfully sweet to his ears.

When she had stopped speaking, and the people were gone, he stepped to her side, and said, "Dora."

At the sound she turned, and held out her hands to him.

"Is it well with you, my sister?" he asked.

"O Agathus," she answered, weeping, "far better than I deserve! See what a glorious work the king has placed before me for my sisters here,—to teach them, that they may understand his message, and enjoy his rule. Only, Agathus, would that I had begun before to serve the king in truth, to be in sympathy with his plans, and know his exceeding wisdom and goodness. It seems to me often that I can never make it clear enough to these, my sisters. Moreover my years are few, and I cannot accomplish what I would; yet I thank the king every day that he made me see the blessedness of doing for him, however late. This is the true life, my dear Agathus; how poor all else seems! You have belonged to the king always; is not his service sweet?"

"To me, my sister," said Agathus, "it has not been given, as to you, to stand and teach the commands of the king, and win hundreds to his standard; yet I have fought a good fight, and count it my highest joy that I am permitted to rejoice in the king's triumphs. And now farewell, dear sister; I am called of the king to receive my reward at his hand.

"Farewell dear Agathus," said Dora, weeping, as she clung to him in a long embrace.

"This is the King's word to me, dear sister," said Agathus. "Listen; I will breathe it to you as my last gift: 'Well done, good and faithful servant; enter thou into the joy of thy Lord.'"

Our Work at Home.

THE MEETING OF THE AMERICAN BOARD AT DES MOINES.

The meeting of the American Board was of such exceptional importance, we think our readers may like to preserve the following brief sketch of it, even though they may have had the fuller accounts in the daily and weekly papers. The sketch was given at the annual meeting of our Hartford Branch, by Mrs. L. H. Hall, of Rockville, Conn.

THE city of Des Moines is delightful for situation. Years ago, a military officer brought from the great West this word: "At the junction of two rivers in the present State of Iowa there is a beautiful spot, destined some day to be the site of a great city. Those rivers are now known as the Des Moines and the Raccoon, and that city had the honor of entertaining the Board on its seventy-seventh anniversary. In five years the population of Des Moines has nearly doubled now being 45,000, which tells the story of prosperity. Western people have the reputation of being cordial, hospitable, social to the highest degree, which is quite true, although at the Board meetings formality and stiffness are always absent, and everybody smiles to his neighbor, and prefers to crowd himself rather than not to make room for one more; but it is a fact that a party from the West was met forty miles out and welcomed by one of the committee of arrangements, and another from the East enjoyed the same courtesy — truly a Western "happy thought." The weather during the week was perfect, the sky cloudless, and the sun equally Western in its warmth and genial glow. The meetings were held in the Grand Opera House, which seats eighteen or nineteen hundred, always packed in the evening, and two-thirds full during the day sessions. Some one of the inhabitants remarked that there had never been assembled in the State such a body of gray-haired men. Another said the very air seemed to be sanctified; but this latter admission came very near the close of the Board meeting. Like myriads of snowflakes the air seemed at first, filled with rumors, heavy with surmise, freighted with expectations; little knots of people were talking on the same subject; ears were eager for the one word "probation," and all wondered what was coming.

The sermon by Dr. Withrow, of Boston, most eloquently set before the people the needs of the heathen, and the responsibility of the Christian Church in their behalf. With no uncertain sound the truth rang out that we have the living, not the dead heathen to seek after. Jesus sharply rebuked one who desired to be excused: "Let the dead bury the dead, but go thou and preach the kingdom of God;" and spending precious time speculating upon possible methods of salvation for them, while the "gross darkness" deepens every day upon the perishing millions, is incurring fearful guilt. The interdependence of home and foreign missions was a prominent thought of the meeting, often referred to in addresses and papers. It was a significant fact that the Board had never met so far West before, and home missions with needs pressing were all around. There was scarcely a speaker from the foreign field who did not allude to this.

Thursday brought out the anticipated doctrinal question, and may truly be called a red-letter day in the history of the Board. It would take too long to particularize the great debate, and full reports were given in all the reliable papers. The addresses on both sides were by prominent men, filled full of their subject,—filled with suppressed emotion and deadly earnestness; their handling was masterly, eloquent, profound; the great audience keenly appreciated every point, every fine pass of words, every climax of thought, and seemed like one man leaning forward in breathless suspense for the final conclusion. But if there were present any Bohemians expecting hard words and rhetorical hair-pulling, they went away disappointed; for not more impressive was the eloquence than the Christian spirit of every speaker. True courtesy, love, good-will, shone out in bearing and gesture as well as in spoken word, and the day's work was a great victory in behalf of harmony and good feeling. There seemed a significance in the fact that the long session of six hours was divided, and time taken, for celebrating the Lord's supper by the great gathering in two companies. May not the thought of the crucified Lord, of his infinite love for a lost world, have melted and blended the hearts of all who sat at his table into perfect unison with each other? May not the influence of that precious season have been a benediction upon the closing hours of that great discussion? In as few words as possible the leading points of the debate may be stated. President Bartlett, of Dartmouth, reported a resolution indorsing the Prudential Committee in refusing to send out missionaries who believed or who had doubts about the question of future probation. This resolution seeming not quite definite, Dr. Noble, of Chicago, offered an amendment stating that the Board do not

believe in future probation, and instructs the Prudential Committee to exercise great care in selecting missionaries for the foreign field. This was thought by some too harsh and inflexible, and Dr. Chapin, of Beloit, offered a substitute meaning substantially the same, though not so severely stated. The debate waxed high over the several resolutions, and finally this latter, the Chapin substitute, was adopted by a majority of about two to one. A concessory resolution was then adopted, recommending the Prudential Committee in difficult cases turning upon doctrinal views of candidates for mission service, to consider the expediency of calling a council of churches to settle the matter, the whole to be reported upon at the next annual meeting. . . . As all may see, there was apparently a victory on both sides, the little wedge in regard to the council most favorable to the new theology if the council be called. The future will take care of this; meantime there can be only one united offering of thanksgiving that the Board has been carried through this great crisis, and stands forth to-day grander, stronger, more exalted in its mission and position than ever before.

The addresses of returned missionaries were, as always, a most interesting feature of the meeting. For China and Japan there were most glowing appeals, the doors standing wide open, waiting for the workers. The woman's meeting was largely attended, and finely presided over by Mrs. President Magoun, in the absence of Mrs. Moses Smith. Several missionary ladies were present,—Miss Mary Brooks of Marash, Mrs. Thomas Gulick of Spain, Miss Mary Porter, North China, and Mrs. S. J. Rhea from Nestoria. All the missionaries in the room, twelve in number, were called upon the platform and introduced. One was Miss Cathcart, from Micronesia, forbidden by her physician to speak one word; but she stood smiling a greeting to all, and showing in her face the strain of her work and the need of prolonged rest. It was a touching sight, these toilers from distant lands who held not their lives dear that they might by all means save some.

The farewell meeting on Friday morning was one of tender feeling, all the differences for the time being laid aside, and but one thought uppermost, the coming of the kingdom of God. Most feelingly, with more than his usual earnestness, the venerable president spoke these words in parting: "And may God be with us, and may God enable us to labor together until the time when they shall come from the East, and the West, and the North, and the South, and sit down together in the kingdom of God."

PHOTOGRAPHS TAKEN FROM LIFE.

TIME, 3 P. M. In a well-lighted lecture-room of a church in L—, are seated a number of intelligent, earnest women, awaiting the hour for the opening of the monthly meeting of the Woman's Missionary Society. When the last chimes of the clock have sounded, the meeting is called to order. Hymns and prayers follow in rapid succession,—real worship in song,—and short, earnest pleadings with God for his blessing on women everywhere, to energize listless minds and idle hands at home, and to open blind eyes and deaf ears in heathen lands.

At roll-call each member announces her presence by quoting or reading one or more passages of Scripture. The minutes of the last meeting and the Treasurer's report are read clearly, and listened to attentively. The reports of the Corresponding Secretary, and Agent for the *Woman's Missionary Advocate*, are heard with interest.

"What have the members done for the Society during the month?" The answers come quickly—each has done something. One brings new subscriptions for the paper, another the dues of a member unavoidably absent, and so on. There is not an idler in the ranks!

The Chairman of the Committee on Music introduces Miss A., as a friend who has recently consecrated her highly trained voice to the service of the King, and amid a hush of glad expectation the ringing words, "Tell it out among the nations that the Lord is King!" thrill all hearts in music almost divine!

Mrs. B. reads an able paper on "The Influence of the Franco-Chinese War on China, and its Effect on Foreign Missions in that field." The reading is followed by a short discussion, in which the members agree with, or dissent from, the views therein expressed.

Two stanzas of a familiar hymn are sung. An extract from a missionary periodical is read by Mrs. B. Mrs. K. reads portions of a letter from a missionary, and a proposition to send the writer a "Birthday Box," is met by a ready and cheerful response. Though few of them know her, all speak of her affectionately as one of our dear girls.

For the information of visitors who are present, the stations occupied by the Woman's Board of Missions in foreign fields are next pointed out on the large map that hangs on the wall.

Two or three mite-boxes—too full to give forth a sound when shaken—are emptied, and exchanged for new ones furnished by the Society. Membership fees and thank-offerings are quickly paid; a few words of prayer follow, in which these offerings are consecrated to God, and his blessing asked on the silver and gold now given to him.

"Praise God, from whom all blessings flow," voices the closing act of worship; but the members linger after adjournment to talk over the interests of the work, and to plan how to make the next meeting interesting.

Time, 3 P. M. A patient woman sits alone, with her Bible in her hand, in a class-room of a church in S—. Ten minutes pass; then two ladies enter, who having exchanged greetings with the President resume their conversation, the subject of which is revealed by the words "ruffle," "flounces," "tucks," etc. At in-

tervals one or two others arrived, until a half-dozen ladies are scattered throughout the room.

Half an hour after the appointed time, the President, looking more wearied than when she came to the meeting, says: "Ladies, I suppose it is needless to wait any longer. We will begin our devotional exercises with singing. Mrs. A. is not here to lead; will some one start a familiar hymn?"

The silence grows oppressive; then the President turns to the Secretary with an imploring look and whispers, "*Do* sing something." When once begun, all joined heartily, and the hymn is well sung. The President offers prayer; a Scripture lesson is read; then—"Mrs. B., will you pray?" is timidly asked. "Excuse me to-day," is the prompt reply.

The Secretary remarks, "It is hardly worth while to call the roll—so many are absent."

When the minutes are called for, "There was no meeting last month; only two or three of us were here, and *it was not worth while to do anything*," is the reply.

"The Treasurer is absent to-day, and has not sent her book," is the next announcement.

"Do you know how much I owe? I have not been here for several meetings, and I do not remember when I paid any dues." "Nor I," echo one or two voices. "Well, I suppose we cannot collect the dues to-day, as the Treasurer's book is not here. You will have to hand your dues to her some other time."

"Mrs. G. promised to prepare a paper on 'Our Relations with the Indians, and our Duty to their Daughters,' but she is absent. Has any one present any item of interest to communicate?" asks the President.

Dead silence is the sole reply!

"I have brought a fine article which I would like to have read. Miss C., you will surely favor us?" again asks the President, in a tone of appeal.

"Really you must excuse me. I could not read anything without having practiced." [And yet she has acquired some reputation as an elocutionist!]

The obliging Secretary reads the article,—the long-meter doxology is sung,—and the meeting adjourns. The President heaves a long-drawn sigh; and one member remarks audibly on going out, "What stupid meetings we have? I do wonder why they are not more interesting?"

Wanted—The baptism of enthusiasm in missionary work! The pictures presented are in sharp contrast: what constitutes the difference?

Which pleases you most? You can hold the mirror to your own auxiliary, and may reproduce either picture: which shall it be?

"The monthly meetings of our auxiliaries, like the prayer-meeting of our churches, must be quickened into life by the warmth from many hearts—for these are open doors of opportunity to all!"

When each member shall see her duty, and, seeing it, shall perform it faithfully, the monthly meetings will become what they are intended to be—"centers of missionary intelligence, where Christian hearts may be warmed and strengthened for the work which Christ has committed to their hands."—*Leaflet*.

ANNUAL MEETING.

THE nineteenth annual meeting of the Woman's Board of Missions will be held in the Church of the Redeemer, New Haven, Conn., on Wednesday and Thursday, Jan. 12 and 13, 1887. All ladies interested are cordially invited to be present. The ladies of New Haven will be happy to entertain in their homes all regularly accredited delegates, or their substitutes. All such desiring entertainment are requested to send their names before Dec. 15, 1886, to Mrs. W. H. Fairchild, 213 Crown Street, New Haven. It is earnestly requested that should any ladies who have sent their names decide not to attend, the committee be promptly notified, that their places may be filled. To any besides delegates who may desire to secure board, suitable places at reasonable rates will be recommended, on application to the address given above.

WOMAN'S BOARD OF MISSIONS.

Receipts from Sept. 18 to Oct. 18, 1886.

MISS EMMA CARRUTH, TREASURER.

MAINE.

Maine Branch.—Mrs. W. S. Dana, Treas. Bath, Central Cong. Ch. and Soc'y, \$25; Brunswick, Y. L. M. S., \$5; Boothbay, Aux., \$18.30; Thomaston, Morning Star Circle, \$5; Gray, Happy Gleaners, \$27; Bethel, Little Helpers, \$3.50; Windham, Ladies of Cong. Ch., \$5, \$88 80

Total, \$88 80

NEW HAMPSHIRE.

New Hampshire Branch.—Miss A. E. McIntire, Treas. Amherst, Miss L. E. Peabody, \$10, Aux., \$5, Busy Bees, \$5; Bennington, Aux., \$9.26; Durham, Aux., \$5; East Derry, Aux., \$35; Hanover, Aux., \$55.75; Kingston, Aux., \$14.15; New Ipswich, Hillside Gleaners, prev. contri. const. L. M.'s Miss Katie M. Bucknam, Miss Ellen C. Gibson, Miss Mabel L. Thayer, \$51.25; Raymond, Aux., \$2, A Friend, \$5; Rochester, Aux., \$30; Sanbornton, Hillside Gleaners, \$15; Tamworth, Mrs. F. Davis, \$2; Warren, Aux., \$3.50; Exeter, Quilt at Annual Meeting, \$17.30, \$268 21

Total, \$268 21

VERMONT.

Fairhaven.—M. C., \$14 00
New Haven.—Young Ladies' Working Club, 30 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., \$10; Barret, Aux., prev. contri., const., L. M. Mrs. A. S. Laughlin, \$16; Barton, Aux., \$5; Barton Landing, Aux., \$21.33; Bellows Falls, A Friend, \$1; Brandon, Aux., \$16; West Brattleboro, Aux., prev. contri., const. L. M. Mrs. Susan E. Clark, \$9; Brookfield, First Ch. Aux., \$12.20, May Flowers, \$1, Second Ch., Aux., \$18, Evergreens, \$18; Burlington, Aux., \$30, Mrs. J. S. Peck, \$5; Charlotte, Aux., const. L. M. Miss Sarah McNeil, \$25, Little Women by the Lake, \$9; Chester, Aux., \$21; Colchester, Aux., \$11.62; Coventry, Aux., \$12; Danville, Aux., \$40; Derby, Aux., \$6.70; Dummerston, Aux., \$18.55; East Berkshire, Aux., \$10; East Burke, Aux., \$7; East Dorset, Aux., \$11.25; East Hardwick, Aux., \$10; Enosburg, Y. P. M. C., \$40; Fairhaven, A Friend, \$2; Greensboro, Aux., \$23.68; Guildhall, Aux., prev. contri., const. L. M. Mrs. George Hubbard, \$10; Holland, Aux. and M. C., \$11; Jericho, Aux., \$15.40; Lower Waterford,

Aux., \$8; Ludlow, Aux., \$25; Lyndon, Aux., prev. contri., const. L. M. Mary L. Knapp, \$20, Buds of Promise, \$20; Lyndonville, Aux., \$28, M. C., \$5; McIndoes Falls, Aux., \$17; Manchester, Aux., of wh., \$50 const. L. M's Mrs. W. B. Burton, Mrs. Ann Ames, \$53.03; Montpelier, Bethany Ch., Aux., \$48; Morrisville, Aux., \$10; Newbury, Aux., of wh. \$50 const. L. M's Mrs. Bailey Avery, Miss Flora Farnham, \$60.15, Beacon Lights, const. L. M. Miss Anna S. Morse, \$25; First Cong. Ch., S. S., \$16.19; North Troy, Aux., \$16; Norwich, Aux., \$19; Peru, Aux., \$7, M. C., \$5; Putney, We Girls, \$30; Randolph, S. S., \$10, Aux., \$12; Richmond, Aux., \$6; Rochester, Aux., const. L. M. Mrs. Louisa E. Martin, \$25; Rupert, Aux., \$34.50; Rutland, Aux., \$54.47; Sharon, Aux., \$12.25; Shoreham, Aux., \$28.70; South Hero, Aux., \$35; Springfield, Aux., \$40.27; St. Albans, Aux., \$50, Buds of Promise, \$5; St. Johnsbury, North Ch., Aux., (of wh. June Off., \$10, S. T. C., \$10), \$56.50, Miss A. F's S. S. Cl., \$23, Boys' Miss'y Soc'y, \$10, Girls' B. C., \$6.79, South Ch., Aux., of wh. \$25 const. L. M. Mrs. A. D. Nelson, \$25 by Mrs. Henry Fairbanks, const. L. M. Mrs. Silas Martin, \$64, Boys' M. J. S., const. L. M. Miss Carrie L. Taplin, \$25; Stowe, Aux., of wh. \$25 const. L. M. Mrs. Harvey McAllister, \$25.04; Strafford, Aux., \$11.50; Thetford, Mrs. A. H. Farr, \$1; Vergennes, Aux., \$40; Westminster West, M. B., \$25; Windsor, Y. L. M. League, \$15; Woodstock, Aux., \$15, We Girls, \$6, Wide-Awakes, \$7; Waterbury, Aux., \$11.75, Ex., \$11.09, \$1,503 78

Total, \$1,547 78

MASSACHUSETTS.

Andover and Woburn Branch.—Miss E. F. Wilder, Treas. Winchester, Aux., of wh. \$25 by Mrs. M. A. Herrick, const. L. M. Mrs. Emma A. Chaffee, \$26, Seek and Save Circle, \$32; Lexington, Aux., of wh. \$25 const. L. M. Mrs. Rosa Akerman, \$44, \$102 00

Barnstable Branch.—Miss A. Snow, Treas. Wellfleet, Aux.,

\$6; Yarmouth, Aux., \$8.75; Chatham, Aux., \$10, \$24 75

Berkshire Branch.—Mrs. S. N. Russell, Treas. Dalton, Aux., \$18.87; Lenox, Aux., \$21; Stockbridge, Aux., \$32, Loving Helpers, \$24; Pittsfield, First Ch. Aux., \$10.45, 106 32

East Braintree.—Aux., A friend, 10

East Fairhaven.—Collection at Miss'y Concerts, 5 00

Essex South Branch.—Miss S. W. Clark, Treas. Lynn, First Ch., Aux., \$50; Y. L. Aux., \$24.70, North Ch., Aux., \$30, Central Ch., Aux., \$5; Middleton, Senior Aux., \$16.50; Gloucester, Aux., \$29, 155 20

Franklin Co. Branch.—Miss L. A. Sparhawk, Treas. Bernardston, Aux., 11 25

Greenwich Village.—A Friend, 40

Hampshire Co. Branch.—Miss I. G. Clarke, Treas. Northampton, Aux., First Ch., div., \$46; M. C. Rally, Thank-Off., \$16.11, 62 11

Mansfield.—Cong. Ch., 7 83

Melrose.—Mrs. Haskell's S. S. Class, 5 00

Middlesex Branch.—Mrs. M. W. Warren, Treas. Saxonyville, June Blossoms, \$5; Framingham, Young Ladies of Plymouth, Ch., \$10.50; South Framingham, Aux., \$19.20, Willing Workers, \$45; Maynard, Aux., \$10.60; Lincoln, Aux., const. L. M's Mrs. Orilla J. Flint, Mrs. Caroline O. Benjamin, \$50, 212 30

Middlesex Union Conf. Asso.—Mrs. E. D. Sawin, Treas. Harvard, Aux., \$26; Ayer, Aux., const. L. M. Mrs. Martha D. Waters, \$25; Dunstable, Aux., \$28; Westford, Aux., \$19, 98 00

Norfolk and Pilgrim Branch.—Mrs. F. Shaw, Treas. Plymouth, Mary Allerton, \$60; Easton, Aux., \$20; Halifax, Aux., \$10; Whitman, Ladies of Cong. Ch., \$10; Brockton, Aux., \$50; Braintree, Aux., \$6; Cohasset, Seaside Workers, \$40; Hanover, Aux., \$19.25, Silver Wings, \$5, 220 25

Old Colony Branch.—Miss F. J. Rannels, Treas. Taunton, Winslow, S. S., \$4; Norton, Aux., \$50; Lakeville Precinct, Aux., \$70; Somerset, Aux., \$30; Rochester, Woman's Miss'y Soc'y, \$33; Loving Helpers, \$2.50, 189 50

Springfield Branch.—Miss H. T. Buckingham, Treas. Chicopee, Third Ch., Busy Bees, prev. contri., const. L. M. Mrs. O. E. Smith, \$10;

Feeding Hills, Aux., \$15.65; Holyoke, First Ch., Aux., \$10.20; Second Ch., Aux., \$52; East Longmeadow, Aux., \$57.30; Young Disciples, \$14.27; Ludlow Centre, Precious Pearls, \$5; Ludlow Mills, Aux., \$24.85; Palmer, Second Ch., Aux., \$25; Springfield, First Ch., Aux., \$39.18, South Ch., Aux., \$54.19, Junior Aux., \$17.29, Olivet Ch., Olive Branch, \$48.04; West Springfield, Park St. Ch., Aux., \$72.50; Young People's Soc'y, \$40, 485 47

Suffolk Branch.—Miss M. B. Child, Treas. Boston, A friend, \$1, Central Ch., Miss Mary Bennett, \$1; Dorchester, Miss E. D. Allen, \$10, Second Ch., Aux., \$108.57; Chelsea, Central Ch., Aux., \$8; Watertown, Aux., \$36; Hyde Park, First Cong. Ch., Aux., \$15; Dedham, Asylum Dime Soc'y, \$3, 182 51

Worcester Co. Branch.—Mrs. C. A. Lincoln, Treas. Barre, Aux., \$13; Blackstone, Aux., \$11; Hardwick, Aux., \$25; Southbridge, Aux., \$40; Spencer, Aux., \$57; Westboro, Aux., \$27; Winchendon, North Cong. Ch., Aux., \$14.15; Worcester, Union Ch., Aux., \$87.80, 274 95

Total, \$2,142 94

LEGACY.

Legacy of Mrs. Fidelia Bowtelle, Fitchburg, Mass., \$20 83

Total, \$20 83

Rhode Island Branch.—Miss A. T. White, Treas. Barrington, Aux., \$50, Bayside Gleaners, \$58; Newport, Aux., \$125.88; Bristol, Aux., \$70, Wide-Awakes, \$5; Saylesville, A Friend, \$1; Pawtucket, Aux., \$175.42; Park Place, \$15.75, Happy Workers, \$54.81, Y. L. M. C., \$19.77; Woonsocket, Aux., \$16; Little Compton, Aux., \$20.44; Kingston, Aux., \$26; Westerly, Aux., \$29; Y. P. M. C., \$34; Tiverton, Aux., \$11.25; Providence, Elmwood Workers, \$30, Pilgrim Ch., Aux., \$52.92, Beneficent Ch., Aux., \$200, Central Ch., Aux., of wh. \$50 by Mrs. S. H. Lockwood, const., L. M.'s Miss Mary Dexter, Mrs. Edwin

Barrows, \$526, The Wilkinsons, \$5, North Ch., Aux., of wh. \$50 const. L. M.'s Mrs. Louisa A. Mahy, Mrs. Elizabeth Connor, \$110.35, Pilgrim, F. M. C., \$5, Union Ch., \$475, \$2,116 29

Total, \$2,116 29

CONNECTICUT.

Eastern Conn. Branch.—Miss M. I. Lockwood, Treas. Chaplin, Happy Workers, M. C., \$40; Pomfret, Aux., \$20, Little Women, \$10; New London, Second Ch., Aux., of wh. \$25 const. L. M. Mrs. Edward Prest, \$78.75; Norwich, Broadway Ch., Aux., \$75; Dayville, A Friend of Missions, \$5; Stonington, Second Ch., A Friend, \$1.54, 230 29

Hartford Branch.—Miss A. Morris, Treas. Canton Centre, Aux., \$24; Collinsville, Aux., \$45.28, Hearers and Doers, \$25; Ellington, Aux., \$35; East Windsor, Aux., \$25; Enfield, The Gleaners, \$50; King St., M. C., \$6; Granby, Acorn Band, \$14.88; Hampton, Aux., \$20.40; Hartford, Asylum Hill M. B., \$40, Wethersfield Ave. Ch., Aux., \$33; Newington, Aux., \$112, Shining Lights and Seed Sowers, \$8; North Manchester, Salvation, \$20; Rocky Hill, Aux., \$18.75; Rockville, Aux., \$65; Simsbury, Aux., \$46; Pearl Gatherers, \$80, Southington, Aux., \$30; South Coventry, Willing Workers, \$30; Stafford Springs, Aux., \$6; Suffield, Aux., \$2, Y. L. M. C., \$5; Talcottville, Aux., of wh. \$25 const. L. M. Mrs. C. D. Talcott, \$100; Tolland, Aux., \$25.82; Vernon, Aux., \$6; Wethersfield, Aux., of wh. \$25 const. L. M. Mrs. Welles Adams, \$112.50, Junior Aux., \$10; Windsor, Aux., of wh. \$25 by Miss Olivia Pierson, const. L. M. Miss Martha Keene Wilson, \$51, Splinters of the Board, \$50; Windsor Locks, Aux., of wh. \$50 const. L. M.'s Mrs. J. H. Hayden, Miss A. S. Hyde, \$56.20; Miss'y Rill, \$32.63; Manchester, Aux., \$30, 1,217 46

Total, \$1,447 75

NEW YORK.

Baiting Hollow.—Friends, \$5 50

Brooklyn.—Tompkins Aux., S. S., Infant Dept., 10 00

New Lebanon.—Cheerful Workers, \$18 00

New York State Branch.—Mrs. G. H. Norton, Treas. Sidney, Aux., \$11; Sherburne, Aux., \$25; Binghamton, Aux., \$61, Y. L. M. S., \$20; Lysander, Aux., \$30; Norwich, Aux., \$40; Owego, Aux., \$26; Lisle, Aux., \$12.10; Danby, Y. L. M. C., \$11.67; Poughkeepsie, Aux., const. L. M. Mrs. Janette B. Eastmead, \$25, Opportunity, M. C., \$30; Randolph, Aux., \$21; Evergreen, Missy Soc'y, \$1.50; Franklin, Aux., \$46; Sing Sing, Ossining Inst. M. C., \$50; Syracuse, Plymouth S. S., \$34.05; Rodman, Willing Workers, \$30; Warsaw, Aux., of wh. \$25 const. L. M. Mrs. H. F. Dudley, \$40, Star Band, \$35.50; West Gorton, Aux., \$20; Little Valley, Aux., \$5; Hamilton, Aux., \$13; Neath, Pa., Aux., \$12; Riverhead, Aux., \$75; Flushing, Aux., \$30, A Friend, \$5, Faith, M. C., \$8.81; Sayville, Aux., \$10; Nelson, Aux., \$5; Oxford, Aux., \$36, Little Women, \$12; Suspension Bridge, Aux., \$18.35, Penny Gatherers, \$15.87; Fairport, Aux., of wh. \$25 const. L. M. Mrs. H. L. Todd, \$53.10; Homer, M. C., \$20; Patchogue, Aux., \$10; Saratoga Springs, Aux., \$13, M. C., \$12.50; Norwood, Aux., \$25.50; Paris, Judd M. B., \$10.36; Harford, Aux., \$10; Elmira, Aux., \$53.07; Coventryville, M. C., \$10; Westmoreland, Aux., \$15.20; Napoli, Aux., \$10; Newark Valley, Aux., \$25; Brooklyn, Tompkins Ave. Ch., Aux., \$200, Central Ch., Aux., \$305, East Ch., Y. L. M. C., \$20; Albany, Morning Star M. C., \$8, Miss Bassett's S. S. Ch., \$8, Infant Cl., \$10; Rochester, Mt. Hor, Missy Friends, \$10, 1,644 58

Total, \$1,678 08

PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J.: Newark, Belleville Ave. Ch., M. C., \$40; Orange, Trinity Ch., M. C., \$45; Orange Valley, M. C., \$25.40; Plainfield, Aux., \$20; Westfield, Aux., \$22.20. Ex., \$10, \$142 60

Total, \$142 60

WEST VIRGINIA.

Charleston.—Miss M. B. Buttrick, \$5 00

Total, \$5 00

OHIO.

North Monroeville.—Mrs. H. M. St. John, \$2 00

Mansfield.—Young People's Soc'y Cong. Ch., \$56.17, Children's Hour, \$25, 81 17

Toledo.—Washington St. Cong. S. S., 25 00

Windham.—Ladies' M. B., 22 00

Total, \$130 17

ILLINOIS.

Warrensburg.—Little Gleaners, Illini Cong. Ch., \$5 00

Total, \$5 00

TENNESSEE.

Chattanooga.—Colored Orphans' Home, Aux., \$10 00

\$10 00

WISCONSIN.

Berlin.—Mrs. C. D. Richard, \$1 40

Total, \$1 40

COLORADO.

Greeley.—Park Cong. Ch., Electric Light Soc'y, \$8 00

Total, \$8 00

TURKEY.

Constantinople.—Pupils in the Home, \$25 52

Total, \$25 52

JAPAN.

Kobe.—S. S., \$5 00

Total, \$5 00

General Funds, \$9,622 54

Leaflets, 22 43

Legacy, 20 83

Total, 9,665 80

MISS HARRIET W. MAY,
Ass't Treas.

Board of the Interior.

A MISSIONARY TOUR.

Mrs. Harding, of Sholapur, sends an account of a missionary tour, from which we make the following extracts:—

WE have again visited a number of the villages around Wotwad. We have found almost everywhere a warm welcome. Some things in our work have perplexed and tried us, but through it all there has been much to cheer. When we pitched our tents at the last stopping-place in that region, six miles from Wotwad, a number of our Christians came several miles to say “good-bye.” Two or three stayed a day or two; they could not bear to leave. Their love was very delightful to us. One prominent Christian of that region said to Mr. H. one day: “I would be willing to take out a piece of my flesh for you if necessary.” He is the one who has repeatedly, when we have been on such tours, given us fowls, eggs, cracked wheat, rice, and wood. He refuses any compensation, saying, “The Lord has given it to me: don’t thank me; thank him.”

Again and again, as we said good-bye to one and another of our little bands of Christians there, we knelt down, and Mr. H. committed them to our Father’s care; and then with sadness, and at times with tears too, we had to leave them alone “in the wilderness,” as it were — yet not alone, for the Father loves them, and his wing overshadows them there as it does us here. We have had a strange Christmas, for we have been traveling most of the day. In the early morning I read the sweet verse, “Unto you which believe he is precious,”—so appropriate for the day, it seemed. While Mr. H. and some of the men were putting up the tents, the Bible-woman and I went across the river to a town close by. The people fairly pressed upon us as we went from one spot to another to tell the “Lord’s story.” We longed to go to other places where we were called, but we were very weary, and the sun was about setting, so we returned to our tents, to get rested for our next day’s journey and work. We hope to reach Bossi to-morrow, and then after three days’ travel reach our home again. We rode in a tonga, as also in a common cart, more than one hundred and eighty miles, over rough roads much of the time, but “goodness and mercy” have followed us.

After three weeks’ rest at home we again started, to pay our annual visit to a place, six miles from Sholapur. Though so near,

we can come only once a year, with our tents, to remain about a week.

The opposition is still very marked in this place, and sometimes we get almost discouraged; but the Lord reigns, and we work on, and pray more earnestly. Mr. H. had two services of song here, two of our Christian teachers helping him. They came back from the last one with reports of a most impressive service.

The poor woman of whom I have written in my leaflet is not allowed to come to us at all, but we meet her when we can, at her home, in the fields, and by the way, and try to give her courage and comfort amid her many trials at home.

Sutwa continues firm and happy, and is a constant comfort to us. He is learning to read by himself, and improves his moments while guarding the fields, keeping away birds and animals from the crops.

We are very much interested in a Brahmin widow who came here to the temple, yesterday; for we are pitched close to a stone temple, and some of their hideous idols are very near us. The Bible-woman had a good talk with her, and she listened very earnestly. The next day we started out for the Brahmin quarter, and as we began to talk and sing, we saw coming toward us the very woman for whom we were looking. She stopped and listened. Well, how glad we were; and while we were talking to all present, we aimed our remarks especially at her. The day after, an invitation came from some one in that very quarter for us to come again, especially to sing. We gladly went, and again we saw the Brahmin widow, and were able to speak to her, and sing some of our Christian hymns. If the Lord will but open her heart to receive the truth! A few days later we went to another place, where we found the people more friendly, but still afraid to take the decisive step themselves, and inclined to keep back any who are disposed to do so.

I have been anxious since coming here to find one woman who has been interested for some time, and the Bible-woman and I went to the peanut-field, where we found her. She was alone, and so we had a pleasant talk together. She said her husband begged her not to become a Christian, as that would put them all out of caste, but she added, "Every night I pray to God, and before each meal." We longed to give her courage to come forward and confess Christ. She told us of her oldest daughter, who was also much interested in hearing the story of Christ; of the unhappy life she led in her husband's home, as he had another wife. Mr. H. had a large number at his service of song last evening. He takes his little organ with him at such times. We hope that a real im-

pression for good was made upon some who were present. To-day they are taking down the tents, and soon we shall be back in our Sholapur home.

Later.—Since writing the above, both the woman whose husband objected to Christianity on account of losing caste, and her daughter and her husband, as well, have shown a real interest in the truth. When some of our Christians went to that village a short time ago, they were awakened at night by this very man, who said, "Tell us more of God's story." Pray for this young wife and for this whole family.

TOURING IN CHINA.

For the benefit of any who may have been tempted at times to envy the missionary for the rest and refreshment of the summer tours which occupy the vacation times, we have culled a few items from a recent letter from Miss Jennie Evans, of Tung-cho, China.

My trip was not made in the most favorable season, it being the time of wheat harvest, when all are busy in the fields, and so my opportunities were fewer than at other seasons; but it was my only opportunity, and I am glad I went. The month of June is fearfully hot, and I suffered much at times; but I think I have not received any real injury, although one day I think I came near a sunstroke.

For thirty-one days I did not see a foreigner,—just lived alone with the Chinese. It took six days to send to the nearest station and receive a reply.

I do not think this is the best way to do this work, but no one could be spared to accompany me. *We need more helpers!*

I stopped with native Christians, who did all they could for my comfort, and to help make my stay profitable. At one place I spent about three weeks. The room which was given me was shared by my native Bible-woman, and was our dining-room,—family dining-room,—chapel, and everything. It was very hard to get a quiet moment. I sometimes tried to retreat to a temple outside the village, but outsiders followed even there. As the nights grew warmer some one wanted to sleep in the yard, and my door was taken for a bed, leaving me only a curtain between my room and the outer court. This difficulty of securing any privacy does not arise from any lack of respect, but from the customs of the country. Indeed, I was treated with the greatest kindness, my hosts putting themselves to much trouble to give me the best they could, and allowing crowds to throng their court, that I might talk with them of our religion. During these three weeks I held meetings with native Christians, read and talked with the women, and tried by all means in my power to help them in their Christian life.

Much of our journey was by boat, or across the country in a cart, and one morning we said our good-byes before sunrise, and started for another village a half-day's journey distant. This village offered the most interesting work I had seen. Eight women were waiting for baptism,—earnest, faithful inquirers. No foreigner had been there for a long time, but a Christian woman had been teaching and holding meetings, and, best of all, praying. She is a young woman, and from the custom of the country could not go about freely to find hearers; but God heard her prayers for her neighbors, and sent one after another to her, and she prayed for help to speak and teach aright. I wanted to leave my Bible-woman with them for a few weeks, for they reported many in their homes who waited to be taught, but could not come to the meetings. My coming was unexpected, but evidently none the less welcome. I talked and held meetings constantly during my short stay; but the heat increased so that I dared not remain longer, so left them early one morning to resume our journey. All those women but one were present to see us start. She, poor woman, was not allowed to come. Her husband had beaten her before for praying. Sometimes she would go into the yard, or wait far into the night for an opportunity to pray unobserved. How little idea we have of the difficulties of these poor ignorant women as they try to live a Christian life! We often judge them because they do not stand firm. I am glad that our Saviour is more merciful than we, and knows all their trial.

After two days' journey we arrived at Shantung; and how good it was, as we drew near, to see Mrs. Porter and Mrs. Beach sitting on the veranda of Dr. Porter's home! And how good to speak English after having thirty-two days of nothing but Chinese!

The trip to our own home was made in twelve days by boat,—again alone with the Chinese. Rains and floods conspired to make the trip a hard and trying one, but when we did arrive at Tungcho, I think home never looked more inviting.

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KALGAN.

Letters received from Dr. Murdock, dated July 5th, give some pleasant incidents of her work; and while we are not at liberty to give the letters entire, we may give a peep at the busy woman who has added to her duties as medical missionary, the care of classes of women, ingeniously sugar-coating the pill of reading-lessons with the more attractive embroidery.

THE women of the class have been in the habit of meeting at the dispensary every third day. They read awhile in the morning with the helper; then embroider till afternoon; then read and study with me. They consider it a holiday to get away from home,

and they are fond of embroidery, and somewhat interested in learning to read, and are quite happy. Of the five women, four have babies. They make the room look rather untidy before night, but they do very neat work.

I am frequently called to visit the homes of patients. The other day, was called to see a woman who had taken opium, with the intention of ending her life. I gave her the necessary medicines, and she was restored. A day or two after I met her on the street, and from her profuse thanks I judged she was glad to be still a sojourner in this world, though her life may be hard and joyless. Her home is a type of the homes of the poor,—mud floor, mud k'ang covered by a mat, some water-jars, and odds and ends of household articles lying around, a mud stove and large iron pot on top, complete the picture.

We breakfast at seven, and immediately after have prayers with the Chinese. From eight to nine I see patients, attend to odds and ends of work, and sometimes practice hymns on the organ. At nine my Chinese teacher comes, and I study with him till noon. At noon all the missionaries in the compound hold our noon prayer-meeting. After dinner I go to the dispensary. The patients come early, and wait their turn in the waiting-room. A helper preaches to them in the meantime, and sells books—usually parts of the Bible—to such as will buy.

One day in three is devoted to men patients. They are usually very quiet and polite. There have been many who have come to be rid of the opium habit: there have been sixteen in the wards within the past two months. These patients have great courage, and brave several days' sickness in order to be cured of the habit; and I assure you that for three days they are very ill.

A WORD EN ROUTE.

Miss Nutting, one of our new missionaries to Turkey, writes from London, under date of October 7th:—

I ENJOYED every day of our voyage,—was not at all seasick. We reached Liverpool Sunday morning, attended church in the evening, and came next day to London. I am alive to all these new experiences, but long to get to my new home and work. Our party, eleven in all, start for Paris to-morrow; after a few days there, sail from Marseilles, expecting to be ten days on the Mediterranean.

UNDER APPOINTMENT.—Miss Caroline S. Bell, of Indianapolis, Indiana, to the Madura Mission.

TIDINGS OF THE MORNING STAR.

FROM a private letter received from a friend in Honolulu, bearing date October 20th, we learn that two vessels had just arrived in that port, bringing news of the Morning Star. She had reached Jaluit, August 23d, having had a very successful trip through the Gilbert Islands, landing supplies and securing six or eight pupils for Dr. Pease's school at Kusaie, from the Marshall Islands. A gratifying exhibition of a school at Mille took place during the visit of the Star. It was reported that a Spanish governor, twenty officers, and a Roman Catholic priest were to be sent by Spain to each of the islands, Lap, Ruk, Ponape, and Kusaie. The missionaries who went out in the Star had borne the journey well, and were in good health.

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Home Department.

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THE VOICE OF THE CHRIST-CHILD.

(Read at Illinois State Meeting, Peoria, March 31, 1886.)

It is told,— in a quiet village,
 After the waning light
 Had laid it, with lingering blessing,
 In the somber wrappings of night,

And slumber had placed on tired eyelids
 The soothing touch of her power,—
 Had festooned each pillow with garlands
 That brighten the dreams of the hour,—

And children were cozily nestled
 In the midst of blessing and love,
 While the white wings of peace lay softly
 As sheltering hands from above,

No breath stirred the chords of stillness,
 No murmur of insect or bird,
 No whispering echo of breezes,
 In that slumber-wrapped village was heard;

When out of the peace and silence,
 Lo! a pitiful wail wandered by,—
 A child's voice startled the shadows
 With a questioning, pleading cry.

It pierced through the window-casing
 Till each mother-heart stood still:
 "What if *my* child were wandering
 In the darkness dreary and chill?"

But as each for the other waited,
 To see who would answer that tone,
 The voice went out in the distance,—
 The echo of footsteps was gone.

The story is: Into that village
 The Christ-child had wandered; it said
 That he found no place of shelter,
 And not where to lay his head.

But ever and ever after,
 That voice, and that pitiful cry,
 Was borne to the dreams of the mothers
 As the night-wind went sweeping by.

Out from the gathered shadows,
 From streets and byways of sin,
 I can hear a sad voice calling,
 "Is there no one to let me in?"

In my heart's deep chamber it echoes
 That lonely, pitiful moan—
 As I hold my dear ones, sheltered
 So safe in the love they have known.

But not as some fabled legend,
 With mythical meaning and lore,
 With glamour of romance and rhythm,
 Is this story repeated o'er;

But clear as God's truth and sunlight
 Is the message he sends to-day:
 "Your children are safely sheltered,
 And *mine* are wandering away."

Shall we give to our own so largely,
 Or hold with such jealous care,
 That we have no gift for the stranger,
 No room for the wanderer?

Shall the pierced hand touch at our casement
 While securely we're wrapped in dreams,
 And no waiting door turn its hinges
 To send out the welcoming gleams?

May mother-hearts throb to the voices
 That turn them from slumber aside,
 That waken from indolent dreamings
 To seek where God's needy abide;

And the largeness of love he hath given
 For the dear ones we call our own,
 Shall o'erflow with loving endeavor
 Toward the Christ-child who wandered alone.

For whenever hands reach out in helping
 At our fireside, or over the sea,
 The voice of the Master brings blessing,—
 "Lo this you have done unto me."

O mothers whose lips seem purer
 Because of the kisses that fell
 From the sweet mouths of babes that left
 Such blessing you only can tell!

O women whose lips are grown whiter,
 Having touched the cold cheek of the dead,
 "God knows it is best," they whispered; —
 "Tho' he slay, I will trust him," you said;
 For the sake of the Giver and Helper,
 For the sake of the mothers who sleep
 Where the shadows of ignorance gather,
 And Christ's "little ones" wander and weep,—
 Oh! give, without stint, without measure;
 Give your prayers,—on faith's wings let them go;
 Give your gold, give your costliest treasure;
 Give your dear ones, if God will it so.

MRS. M. C. PRATT.

KEWANEE, Ill.

 CHRISTMAS.

ONCE more the circling year has brought us to the happy season of the Nativity. The joyous peal of Christmas bells, festal gatherings in cheerful homes, merry groups about bright firesides, and loving gifts and trees of wondrous fruitage,—all things which can please the sight or waken rapture in the hearts of the little ones,—testify to the widening rule of that spirit of "peace on earth, good will to men," which nearly nineteen centuries ago found voice in the angels' song to Judean shepherds. But while our Christian homes are echoing with the joy and gladness of this blessed season, shall there not come to our grateful hearts a thought of those to whom, as yet, this song has never come? The light of the star of Bethlehem has circled the earth with its beams of hope and promise, but millions of eyes are yet holden, and no ray of blessing can enter to cheer the heart, or point to a better life.

Let a remembrance of these mingle with our gladness; and as we plan the outlay for our gifts, let us see that a portion is bestowed where it may help to send to them that best of Christmas cheer,—the news of a Divine Saviour. And when other tokens of friendship which mark this season have lost their freshness and beauty, these "glad tidings of the Gospel of Peace" will shed ever increasing light and joy upon hearts which otherwise would still be "in darkness and the shadow of death"; while from the lips of Him whose coming first gave the world its Christmas festival, shall sound the rewarding assurance, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

 STUDIES IN MISSIONARY HISTORY.

CHINA.—No. 3.

SHANSE MISSION.

Map Exercise: Locate the stations of this mission on the wall-map. Tell the character of the region in which it is located.

Missionaries: Name and locate them at their respective stations. What four returned to this country the past year? *American Board Almanac*.

Itinerant Work of 1886.

The Opium Refuge. See Mission Studies for December.

THE HONG KONG MISSION.

See December Mission Studies.

THE CHINESE IN AMERICA.

An interesting article on this subject will be found in *The Orient and its People*. What report has the Boston Evangelical Ministers' Alliance made in reference to the treatment of the Chinese? What protest by the Evangelical Alliance of China? By the International Missionary Union? See *Missionary Herald*. Work among the Chinese in California. Chinese Sunday-school in Chicago. Mission Studies for December.

Biographical Sketch: Miss Chapin, December Mission Studies.

Missionary Letter. Miss Woodhull or Miss Hartwell, October *Life and Light*.

Recent News from China: Mission Studies for December.

Story: Mee-leu, or Rice-basket, in Mission Letter No. 4. American Board Series.

Incidents: Mission Studies for December.

THE Annual Meeting of the Woman's Board of the Interior was held in Cleveland, October 26th and 27th. As a full account of its good things will be given in January LIFE AND LIGHT, we will attempt no description now. But we cannot refrain from reminding all who wish to work wisely for the advancement of missionary interests, that important information and suggestion are to be found in the reports of our Foreign and Home Secretaries and Treasurer; all which are recorded in our Annual Report, and may be procured at our Rooms, No. 50 Dearborn Street.

WOMAN'S BOARD OF THE INTERIOR.

MRS. J. B. LEAKE, TREASURER.

RECEIPTS FROM SEPT. 18 TO OCTOBER 21, 1886.

ILLINOIS.

BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. *Amboy*, 16.32; *Aurora*, New Eng. Ch., 51.33; *Atkinson*, Willing Workers, 10; *Alton*, Ch. of the Redeemer, 5.25; *Batavia*, of wh. 6 for Mrs. Skeels' Memorial,

27; *Buda*, 5; *Bowensburg*, 6; *Canton*, 57.84; *Champaign*, 10; *Crescent City*, 10; *Chicago*, Anon., 7, Mrs. W., for little Emma, 25 cts., First Ch., of wh. 25 to const. L. M. Mrs. Mary E. Mead, 191.36, Mrs. C. Cheney, 25, Western Ave., Br. First Ch., 20.56, Warren Ave., Br.

First Ch., 20.50, Union Park Ch., of wh. 25 from Mrs. A. Farrar, to const. L. M. Miss Helen Jenkins, 249.18, Oakley Ave., Br. Union Park Ch., 7.50, South Ch., to const. L. M's Mrs. William Williams, Mrs. Holmes, and Mrs. Higgins, 124.95, Mrs. Crocker, 2, Friends, 1.25, Mrs. Bartlett, 8.10, Friends, 65 cts., Plymouth Ch., 89.46, New Eng. Ch., 120, Millard Ave. Ch., 17, Bethany Ch., 5.25, Leavitt St. Ch., 14.76; *Crete*, E. M. Porter, 1.14; *Danvers*, 13; *Downers Grove*, 1.75; *Dover*, 10; *Dundee*, Mrs. Skeels' Memorial, 7.27; *Elmwood*, 10; *Elgin*, 104.14; *Englewood*, 30; *Evanston*, 169.50; *Farmington*, 35; *Galesburg*, First Ch. of Christ, 37.50, Brick Ch., 26.09; *Garden Prairie*, of wh. 12 for Mrs. Skeels' Memorial Fund, 20.75; *Geneva*, for Mrs. Skeels' Memorial Fund, 16; *Genoa Junction, Wis.*, 21.25; *Granville*, 8.05; *Griggsville*, 50; *Greenville*, 16.06; *Hamilton*, 5; *Hinsdale*, 23.73; *Huntley*, 13; *Jacksonville*, 50; *Joy Prairie*, 55; *Kewana*, 30; *La Moille*, 3.40; *Lee Center*, 7.60; *Lyonsville*, 26.50; *Marseilles*, 13; *Mendon*, 9; *Naperville*, 16.50; *Neponset*, 4.65; *Oak Park*, 103.55; *Onarga*, Second Ch., 3.10; *Ottawa*, 116.75; *Paxton*, 6.60; *Payson*, 77; *Pittsfield*, 25; *Pecatonia*, 2.40; *Peoria*, 63; *Prospect Park*, 6; *Princeton*, 32.95; *Providence*, 12.12; *Ravenswood*, 19; *Rollo*, 5.50; *Roseville*, 8; *Roscoe*, 20; *Sandwich*, 28.13; *Stark*, 5; *Stillman Valley*, 23.25; *Sterling*, 7.03; *Moline*, 15.38; *Springfield*, 20.25; *Polo, Ind.*, Pres. Ch., 11.60; *St. Charles*, 10; *Sycamore*, 10; *Thawville*, 2; *Toulon*, to const. L. M. Mrs. Lucretia Burge, 25.15; *Turner Junction*, for Mrs. Skeels' Memorial, 5; *Udina*, for Mrs. Skeels' Memorial, 11; *Waukegan*, 23; *Wilmette*, 14.23; *Winnetka*, 7.30; *Wauponsie Grove*, 25; *Wataga*, 6; *Waverly*, 23.95; *Wayne*, of wh. 1.55 Mrs. Skeels' Memorial 10; *Woodstock*, 3; *Wheaton*, of wh. 7.75 Mrs. Skeels' Memorial, 14.75; *Rockford*, First Ch., 59.02, Second Ch., 154.59, Total auxiliaries, 2,946 04

JUNIOR: *Abingdon*, Missionary Gleaners, 30; *Aurora*, New Eng. Ch. 45, First Ch., 12;

Byron, Y. L. S., 10; *Chicago*, Union Park, Y. L. S., 32.56, South Ch., Y. L. S., 10, Plymouth Ch., Y. P. S., 92.76, Millard Ave., Y. L. S., 10, Bethany Ch., Y. L. S., 45; *Dovers*, Y. P. S., 10; *Elgin*, Y. L. S., 94.25; *Evanston*, Y. P. M. S., 97; *Galesburg*, First Ch. of Christ, Y. L. S., 10; *Geneva*, Y. L. S., of wh. 6.20 Mrs. Skeels' Memorial, 36.20; *Geneseo*, Zenana Soc., 10; *Granville*, Y. L. S., 44.40; *Gridleys*, Y. Peo. Soc., 6; *Huntley*, Harvesters, 8.06; *Illini*, Y. L. S., 19.55; *Jacksonville*, Y. L. S., 30; *Lake View*, 35; *Maywood*, Y. L. S., 13; *Mendon*, Y. L. S., 10; *Ottawa*, Y. L. S., 64.30; *Paxton*, Y. P. Soc., 10; *Peoria*, Y. L. S., 50; *Princeton*, Whatsoever Band, 30.20; *Richmond*, Y. L. S., for Mrs. Skeels' Memorial, 4; *Sterling*, Y. L. S., 10; *Springfield*, Jennie Chapin Helpers, 35; *Wilmette*, Y. Peo. Soc., 6; *Waverly*, Y. L. S., 10.95; *Wayne*, Y. L. S., of wh. 5 Mrs. Skeels' Memorial, 6.45; *Rockford*, First Ch., Y. L. S., 31.32; Second Ch., Y. L. S., 25.85,

Total, 994 85

JUVENILE: *Champaign*, Coral Workers, 25; *Cable*, Gospel Messengers, 4; *Chicago*, First Ch., 12.46, Oakley Ave., Cheerful Workers, 6, Lincoln Park Ch., Lamplighters, 17.31; *Danvers*, Busy Bees, 20; *Dovers*, Miss. Band, 10; *Englewood*, King's Children, 20; *Galesburg*, First Ch. of Christ, Miss. Band, 25; *Geneva*, Morning Star Band, 2.50; *Geneseo*, Busy Workers, 25; *Griggsville*, Wm. Starr Memorial Band, 15; *Gridley*, Busy Bees, 5.75; *Marseilles*, Helping Hands, 10; *Maywood*, Busy Builders, 7.50; *Oak Park*, Miss. Band, 18.09; *Ottawa*, Willing Workers, 13.75; *Peoria*, Mission Builders, 33; *Providence*, Workers and Gleaners, 22.60; *Sandwich*, Invincibles, 6.71, Lamplighters, 13.03; *St. Charles*, Theodora Soc., 5; *Sycamore*, Miss. Band, for Mrs. Skeels' Memorial, 8; *Thawville*, Miss. Band, 3; *Wilmette*, Busy Bees, 27; *Wauponsie Grove*, Miss. Band, 18; *Warrensburg*, Morning Star Band, 17,

Total, 390 70

THANK-OFFERINGS: *Aurora*, New Eng. Ch., 8.09; *Canton*, 6; *Chicago*, First Ch., Aux., 81.34, Western Ave. Star Soc., 1.51, Union Park Ch., Aux., 37.35, Plymouth Ch., Aux., 142.48, Lincoln Pk. Ch., Aux., 24; *Danvers*, 7; *Downers Grove*, 85 cts.; *Dover*, 15; *Evanston*, Aux., 19.50; *Galesburg*, First Ch. of Christ, Aux., 18.50, Brick Ch. Aux., 18; *Garden Prairie*, Aux., 3; *Geneseo*, Zenana Soc., 28; *Granville*, Aux., 18.35, Y. L. Soc., 8.60; *Hinsdale*, Aux., 3.50; *Joy Prairie*, Aux., 15; *Marseilles*, Aux., 25; *Maywood*, Aux., to const. L. M. Mrs. Henry Wilson, 25; *Naperville*, 12; *Neponset*, Aux., 6.53; *Oak Park*, Aux., 11.75; *Paxton*, 48; *Peoria*, Aux., 27; *Providence*, Aux., 16.96, Workers and Gleaners, 5; *Rollo*, Aux., 3.70; *Sandwich*, Aux., 16.35; *Sheffield*, Aux., 9; *Stillman Valley*, 44.43; *Moline*, Aux., 5; *Springfield*, Aux., 75.50; *Wilmette*, 7.50; *Winnetka*, Aux., 25; *Winnebago*, Aux., 2.75; *Waverly*, to const. L. M. Mrs. A. M. Hobbs, 32.01; *Rockford*, First Ch., 8.10; Y. L. S., 6.25,

Total, 868 90

Junior,	994 85	
Juvenile,	390 70	
Thank-Offering,	868 90	
		Total, \$5,200 49

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. *Fort Wayne*, 7; *Liber*, 3; *Michigan City*, 11.33; *Ontario*, 3; *Orland*, 5; *Terre Haute*, 10.05; *Olive Ch., Grayville, Ill.*, 2.35, 41 73

JUNIOR: *Terre Haute*, Opportunity Club, 29 63

JUVENILE: *Michigan City*, Little Grains of Sand, 57

THANK-OFFERINGS.—*Michigan City*, Aux., 54 cts., Mosaic Society, 2.13; *Terre Haute*, Aux., 8.15, Opportunity Club, 8.15, 18 97

SUNDAY-SCHOOLS.

<i>Macksville</i> ,	2 00
Total,	92 90

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. *Ames*, 15; *Anamosa*, 22.45; *Bell Plain*, Friends, 10; *Big Rock*, 8.20;

Clay, 10; *Clear Lake*, 3; *Corning*, 5; *Clinton*, 10; *Cherokee*, 17; *Davenport*, 15; *Des Moines*, Plymouth Ch., 81.86, *North Park Ch.*, 12; *Decorah*, 20; *Dubuque*, 100; *Eldora*, 15; *Farragut*, 22; *Fairfax*, Mrs. O. D. Gunneson, 1; *Green Mountain*, 25.43; *Glenwood*, 24; *Genoa Bluffs*, 4.20; *Garden Prairie*, 5.75; *Gowrie*, 2; *Gilman*, Mrs. G. M. D. Slocum, 1; *Humboldt*, 4; *Iowa City*, 28.75; *Independence*, 5; *Kelley*, 2; *Keosauqua*, 27; *Miles*, 10; *Mt. Pleasant*, 28.60; *Mason City*, 2.40; *McGregor*, 16; *Manson*, 3.50; *New Hampton*, 11.10; *Newberg*, Mrs. Mary Morris, 2; *Lyons*, 20.65; *Ogden*, 20; *Oskaloosa*, 40; *Polk City*, Mrs. Rogers, 5, Mrs. Hughes, 1, Mrs. Bates, 50 cts.; *Pattersonville*, 10; *Parkersburg*, Mrs. F. P. Breckenridge, 3; *Rock Rapids*, 5; *Stacyville*, 14.30; *Sabula*, Mrs. H. H. Wood, 5; Mrs. F. Esmay, 1; *Traer*, 50; *Tabor*, 10; *Webster*, Keokuk Co., 5, 760 69

JUNIOR: *Chester Centre*, King's Daughters, 15; *Dubuque*, Young People's Benevolent Soc., 20; *Decorah*, 5; *Durant*, 5; *Des Moines*, Plymouth Rock, Miss. Soc., 61.20; *Gowrie*, 50 cts., *Grinnell*, Y. L. M. Soc., 18.20; *Gilman*, Young People's Miss. Soc., 4.52; *Harlan*, 85 cts.; *Keosauqua*, Willing Workers, 13; *Iowa City*, Busy Ring, 25; *Tabor*, Y. L. Miss. Soc., of Tabor College, 10, 178 27

JUVENILE: *Anamosa*, Acorn Band, 10, S. S., 5; *Davenport*, Sunbeams, 3.75; *Green Mountain*, Little Helpers, 4.83; *Lyons*, 18; *Oskaloosa*, Miss. Band, 5; *Mt. Pleasant*, S. S., 19; *Montour*, Willing Workers, 7, 72 58

THANK-OFFERING: *Des Moines*, 8.50; *Davenport*, 8.90; *Big Rock*, 3.30; *Grinnell*, 40.65; *Magnolia*, Mrs. Abell, 5, Mrs. Raymond, 1.25, Mrs. Morris, 25 cts., 67 85

Total, 1,079 39

KANSAS.

BRANCH.—Mrs. A. L. Slosson, of Leavenworth, Treas. *Blue Rapids*, 3.34; *Dover*, 10; *Eureka*, 14, *Fort Scott*, to const. Edith M. Short, L. M., 30; *Hawatha*, 4; *Lawrence*, 19; *Lawrence*, Y. L., to const.

Dr. Helen T. Graves, L. M., 45; *Leavenworth*, to const. Mrs. L. E. Williams, L. M., 40; *Manhattan*, to const. Mrs. R. M. Tunnell, L. M., 44; *Manhattan*, from Mrs. Mary Parker, 10; *Maple Hill*, 13; *Ottawa*, 25; *Parsons*, 1.25; *Sabetha*, to const. Mrs. E. S. Van Tuyl, L. M., 35; *Sedgwick*, 5; *Sterling*, 6.65; *Stockton*, 3.83; *Topeka*, to const. Mrs. N. T. Blakesley, L. M., 30; *Wabauensee*, 10; *White City*, 5; *Wyandotte*, 30, 384 07

JUNIOR: *Blue Rapids*, Acorn Band, 1.47; *Hiawatha*, Little Builders, 1.25; *Leavenworth*, Saturday Mission Circle, 1.50; *Sabetha*, Rushlight Mission Band, 5; *Sterling*, Busy Bees, 3; *Sterling*, Prairie Gleaners, for Morning Star, 3.10; *Ottawa*, Sunbeams, 5, 20 32

Total, 404 39

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. *Ann Arbor*, of wh. 3 is from Mrs. Tubbs, of Webster, 119.76; *Armada*, 33; *Augusta*, 1.03; *Benzonia*, 17; *Columbus*, 5; *Cooper*, 5; *Detroit*, First Ch., of wh. 2 is special. 98.52, Woodward Ave., 181; *Eaton Rapids*, 10; *Essexville*, 3.80; *Flint*, of wh. 17.79 is thank-offering, 50.10; *Galesburg*, 10; *Grand Rapids*, 22; *Grass Lake*, 11.18; *Jackson*, of wh. 57 is thank-off., 130; *Kalamazoo*, 74; *Litchfield*, 12; *Lansing*, of wh. 50 to const. Miss Fannie Joslyn and Mrs. Horace Holcome, L. M.'s, 59.45; *Ludington*, 14; *Morenci*, 5; *North Adams*, 10.25; *Olivet*, 28; *Raisinville*, of wh. 2 is thank-off., 4.50; *St. Clair*, 26; *St. John's*, 9; *Traverse City*, 18; *Port Huron*, 84; *Reed City*, 10; *Sandstone*, of wh. 7.47 is from Feast of Ingathering, and 1 is th.-off., 17.23; *South Haven*, 5; *Union City*, 6; *Vermontville*, of wh. 13 is thank-off., 28 24; *Water-vliet*, of wh. 2.70 is th.-off., 8.09; *Ypsilanti*, of wh. 8.67 is th.-off., 14.27; *St. Joseph*, of wh. 10 is thank-off., 20, 1,133 42

JUNIOR: *Ann Arbor*, Y. P. M. S., 50; *Church's Corners*, Y. L. M. C., 40; *Detroit*, Woodward Ave., Y. L. M. Soc., 50; *East Saginaw*, Y. L. Soc., 75; *Eaton Rapids*, King's Young Daughters, 8, 223 00

JUVENILE: *Augusta*, Look Up Legion, 15; *Detroit*, First Ch., Sunbeam Band and Opportunity Club, 25, Woodward Ave., King's Cup-Bearers, 15.32; *Grass Lake*, Children's Band, 3.66; *Ovid*, Helping Hand, 6.90; *Owasso*, Ready Helpers, 11.20; *Sandstone*, Children's Band, 10.07; *St. Johns*, Cheerful Givers, 5; *Union City*, Coral Workers, 8.21; *Ypsilanti*, Cheerful Helpers, 12, 112 36

SUNDAY-SCHOOLS.

Raisinville, 1.50; *South Haven*, 10.40, 11 90

Total, 1,480 68

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. *Austin*, 12.57; *Clearwater*, 5; *Minneapolis*, Plymouth Ch., 10, Second Ch., 18.24; *Northfield*, Aux., 61.55, Cong. Ch., special collection for pupil in Kobe, 41.40, 148 76

JUVENILE: *Northfield*, Willing Workers, 3 45

152 21

Less expenses, 15 00

Total, 137 21

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. *Amity*, 19.15; *Neosho*, 5.60; *Pierce City*, 15; *St. Louis*, Pilgrim Ch., 12; *St. Joseph*, 19.85; *Webster Groves*, 25; *Kladder*, 716, 103 76

JUNIOR: *St. Louis*, Hyde Park Gleaners, 3.25; *Springfield*, King's Messengers, 1st Cong. Ch., 10; *Carthage*, Soc. Christian Endeavor, 9.40, 22 65

JUVENILE: *Amity*, M. S. Certificate, 10 cts.; *St. Joseph's*, M. S. Band, 10.50, 10 60

THANK-OFFERING: *Meadville*, 1; *St. Louis*, Pilgrim Ch., 15; *Hyde Park* Gleaners, 7.23; *Kansas City*, Clyde Ch., 12.30; *Windsor*, E. A. H., 2, 37 53

MINNIE BROWN MEMORIAL FUND: *Bevier*, 1.50; *Kansas City*, First Cong. Ch. S. S., 150; *Springfield*, 1st Cong. Ch., 159.45, of wh. 100 is given by her family, King's Messengers, same Ch., 30; 340 95

Total, 515 49

NEBRASKA.

WOMAN'S MISSIONARY ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. September Statement: <i>Ashland</i> , 18; <i>Arberville</i> , 3; <i>Camp Creek</i> , 2; <i>Clark's</i> 6.75; <i>Crete</i> , 19; <i>Columbus</i> , 15; <i>Exeter</i> , 31; <i>Hastings</i> , 13; <i>Irvington</i> , 10; <i>Milford</i> , 5; <i>Neb. City</i> , 10; <i>Omaha</i> , Third Cong. Ch., 3.75; <i>Stanton</i> , 1; <i>Syracuse</i> , 10; <i>Waverly</i> , 5.38; <i>Weeping Water</i> , 17.30, 170 18	
MINNIE BROWN MEMORIAL FUND: 4.31; Junior, 2.00; Juvenile, 4.10, 10 41	
Total,	180 59
Less expenses,	10 59
Total,	170 00

October Statement: <i>Blair</i> , 6; <i>Clarks</i> , 8.95; <i>Columbus</i> , 50; <i>Exeter</i> , 10; <i>Fairfield</i> , 22.33; <i>Franklin</i> , 7.50; <i>Genoa</i> , 6 50; <i>Greenwood</i> , 6.40; <i>Irvington</i> , 5; <i>Lincoln</i> , 13.75; <i>Norfolk</i> , 4.50; <i>Omaha</i> , First Ch., 80.55, St. Mary's Ave. Ch., 37.15; <i>Springfield</i> , 8.75; <i>South Bend</i> , 1; <i>Syracuse</i> , 10; <i>Sutton</i> , 7; <i>Steele City</i> , 5; <i>Weeping Water</i> , 1.50; <i>Wisner</i> , 2.30, 249 18	
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JUVENILE: <i>Milford</i> , 1.50; <i>Omaha</i> , Prairie Lights, 2.18, Willing Workers, 3.65, Mountain Rills, 5.55, Steady Streams, 1.40, Russell Children, 50 cts., 14 78	
Less expenses,	263 96
Total,	19 32
Total,	244 64

OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Andover</i> , 2; <i>Ashtabula</i> , 10; <i>Austintburg</i> , 10; <i>Berea</i> , 7; <i>Bristol</i> , 10; <i>Cambridgeboro, Pa.</i> , 5; <i>Chardon</i> , 7.30; <i>Cincinnati</i> , Columbia Ch., 20; <i>Claridon</i> , 10; <i>Clarksfield</i> , 14; <i>Cleveland</i> , First Ch., 25.55, Cleveland Heights Ch., 42.60; <i>Columbus</i> , High St. Ch., 28; <i>Conneaut</i> , 10.50; <i>Coolville</i> , 8.35; <i>Cortland</i> , 20; <i>Elyria</i> , 68; <i>Fort Recovery</i> , 2; <i>Geneva</i> , 28.40; <i>Harmar</i> , of wh. 25 to const. L. M. Mrs. Sarah E. Norton, 42; <i>Hudson</i> , 20.08; <i>Jefferson</i> , 19.68; <i>Johnson</i> , 3; <i>Kelloggsville</i> , 3; <i>Kinsman</i> , 36.18; <i>Lindenville</i> , 18; <i>Madison</i> , 35; <i>Mansfield</i> , 46.08; <i>Marietta</i> , First Ch., 13; <i>Mt. Vernon</i> , 14; <i>Newark</i> , Ply-	
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mouth Ch., 10.50; <i>No. Monroeville</i> , 11.50; <i>Oberlin</i> , 65; <i>Paddy's Run</i> , 13.20; <i>Painesville</i> , 25; <i>Richfield</i> , 17; <i>Ruggles</i> , 12.50; <i>Saybrook</i> , 4.50; <i>Springfield</i> , 20.70; <i>Unionville</i> , 9.19; <i>Wauseon</i> , 18.80; <i>Wellington</i> , 70, Trifles, 5, 861 61	
JUNIOR: <i>Atwater</i> , M. C., 20; <i>Berea</i> , Girls' M. B., 5; <i>Cleveland</i> , First Ch., Y. P. M. S., 13; <i>Hudson</i> , Y. L. M. S., 30; <i>Marietta</i> , First Ch., Y. L. M. S., 10; <i>Mt. Vernon</i> , Senior M. B., 25; <i>Ruggles</i> , M. C., 12.50; <i>Steubenville</i> , Y. L. M. S., 16.75, 132 25	
JUVENILE: <i>Conneaut</i> , M. B. of S. S., 10; <i>Elyria</i> , Opportunity Club, 3.35; <i>Harmar</i> , Wide-Awakes, 10; <i>Madison Gleaners</i> , 10; <i>Marietta</i> , First Ch., Four Little Boys of S. S., 1; <i>Mt. Vernon</i> , Acorn Band, 5; <i>Wellington</i> , S. S., 10, 49 35	
THANK-OFFERING: <i>Hudson</i> , 12; <i>Jefferson</i> , 3.32; Puritan Conference, 10.31; <i>Springfield</i> , 3; <i>Unionville</i> , 4.45, 33 08	
Total,	1,076 29

Omission from October LIFE AND LIGHT, \$12 from Columbia Ch., <i>Cinn.</i> , included in final total.	
Second Statement: <i>Belpre</i> , 21.45; <i>Brooklyn</i> , 21.67; <i>Chardon</i> , 3; <i>Cincinnati</i> , Walnut Hill Ch., 25; <i>Columbus</i> , First Ch., 6; <i>Cuyahoga Falls</i> , 2; <i>Lindenville</i> , 5; <i>North Bloomfield</i> , 7.50, 91.62	
JUNIOR: <i>Belpre</i> , Y. L. M. S., 5.40; <i>Brooklyn</i> , Y. P. M. C., 7; <i>Cuyahoga Falls</i> , Y. L. M. S., 25, 37 40	
JUVENILE: <i>Brooklyn</i> , Waste Not Soc., 4.40; <i>Lindenville</i> , Buds of Promise, 5, 9 40	
Total,	138 42

NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper, of Cooperstown, Treas. <i>Fargo</i> , 15.90; <i>Harwood</i> , 4.21, 20 11	
JUVENILE: <i>Fargo</i> , Gleaners, 19 00	
Total,	39 11

SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Lake Henry</i> , 2.40; <i>Onida</i> , 2; <i>Sioux Falls</i> , 30; <i>Yankton</i> , 20.93, 55 33	
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JUVENILE: <i>Webster</i> , Wee Will- ing Workers,	12 00
THANK-OFFERING: <i>Yankton</i> , 15; <i>Sioux Falls</i> , 8,	23 00
Branch total,	90 33
Contribution per Miss Pinkerton,	33 00
Total,	123 33

ROCKY MOUNTAIN.

BRANCH.—Mrs. Hiram R. Jones, of South Pueblo, Col., Treas. September Statement: <i>Colorado Springs</i> , 25; <i>Denver</i> , Mrs. S. F. Lord, 1; <i>Denver</i> , West Ch., 22.74; <i>Longmont</i> , 11.95; <i>Pueblo</i> , First Ch., 20.55,	81 24
JUNIOR: <i>Col. Springs</i> , Y. P. Soc., 35; <i>Pueblo</i> , First Ch., Y. P., 1,	36 00
JUVENILE: <i>Highlandlake</i> , S. S., 6; <i>Longmont</i> , S. S., 16.64; <i>Pue- blo</i> , Fountain Mission Band, 10,	32 64
FOR MORNING STAR MISSION: <i>Colorado Springs</i> , S. S.,	10 00
Total,	159 88
October Statement: <i>Boulder</i> , 6; <i>Cheyenne</i> , 59.15; <i>Col. Springs</i> , 25; <i>Denver</i> , First Ch., 50; Second Ch., 14.10; <i>Longmont</i> , 15.74; <i>Pueblo</i> , First Ch., 9.55,	179 54
JUNIOR: <i>Cheyenne</i> , Y. L. M. S.,	10 00
JUVENILE: <i>Cheyenne</i> , S. S., 16.85; <i>Denver</i> , Second Ch., S. S., 4.90,	21 75
Total,	211 29
<i>Greeley</i> , Col.,	32 20
Total,	243 49

WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. First Statement: <i>Fort Howard</i> ,	6 13
Total,	6 13
Second Statement: <i>Browtown</i> , 1; <i>Eau Claire</i> , 30; <i>Elkhorn</i> , 25; <i>Fort Atkinson</i> , 17.65; <i>Gen- esee</i> , 12.40; <i>Hayward</i> , 14.36; <i>Lancaster</i> , 9; <i>Milwaukee</i> , Grand Ave. Ch., 16; <i>Milton</i> , 30; <i>New Richmond</i> , 12.40; <i>Plymouth</i> , 5; <i>Stevens Point</i> , 2.50; <i>Whitewater</i> , 53.70,	229 01
JUVENILE: <i>Kilbourn City</i> , M. E. S. S., 27,	27 00
	256 01
Less expenses,	5 12
Total,	250 89

Third Statement: <i>Appleton</i> , 14; <i>Beloit</i> , Second Ch., 50; <i>Bloom- ington</i> , 5; <i>Emerald Grove</i> , 14.92; <i>Fox Lake</i> , 7.25; <i>Fort Howard</i> , 2; <i>Madison</i> , 7; <i>Ocon- omowoc</i> , 8.75; <i>Roberts</i> , 12; <i>Rosendale</i> , 1; <i>Wisconsin</i> . La- dies in Convention, 26; <i>Wau- kesha</i> , 20.37; <i>Whitewater</i> , 2.85,	121 64
JUNIOR: <i>Clintonville</i> , 4; <i>Green Bay</i> , 5; <i>Milwaukee</i> , Grand Ave. Ch., Y. L., 25; <i>Racine</i> , King's Young Daughters, 25,	59 00
JUVENILE: <i>Dell Prairie</i> , Glean- ers, 1; <i>Fox Lake</i> , S. S., 75 cts., <i>Milwaukee</i> , C. M. B., 24.65; <i>Ne- cedah</i> , Earnest Workers, 1,	27 40
MORNING STAR: <i>Green Bay</i> , S. S.,	14 00
Less expenses,	222 04 14 44
Total,	207 60

Fourth Statement: <i>Barneveld</i> , 1.85; <i>Green Bay</i> , 18; Mrs. Seymour Butler, 12; <i>Racine</i> , 38.80; <i>Stoughton</i> , 1,	71 65
JUNIOR: <i>Boscobel</i> , Y. P. Soc.,	1 25
	72 90
Less expenses,	1 46
Total,	71 44

IDAHO.

<i>Bellevue</i> , Mrs. W. W. Brim,	25 00
Total,	25 00

NEW JERSEY.

<i>Bernardsville</i> , J. L. Roberts,	13 00
Total,	13 00

RHODE ISLAND.

<i>Tiverton</i> , Mrs. H. T. Arnold,	12 00
Total,	12 00

MISCELLANEOUS.

Income from LIFE AND LIGHT, one year to date,	125 00
Sale of Leaflets, 26.75; chart, 60 cts, envelopes, 1.96; "Coan's Life," 1; mittens, etc., 1; cash, 16.26,	47 57
Total,	\$172 57
Receipts for month,	11,967 99
Previously acknowledged,	31,800 24
Total for year ending Oct. 21, 1886,	\$43,768 23

Board of the Pacific.

ANNIVERSARY EXERCISES.

THE Thirteenth Anniversary of our Board was observed in Woodland, September 30th, in connection with the annual meeting of the General Association of California. There was an afternoon session for ladies, which was devoted largely to reports from the branches and from the auxiliaries, while the moments were linked with a most tender sense of fellowship.

In the evening, at the First Congregational Church, occurred the public anniversary exercises, and the sympathy of the churches with our work was attested by a crowded church, by profound attention, and by a generous contribution. Rev. Dr. Barrows, of San Francisco, presided. Inspiring hymns were sung, an appropriate anthem was rendered by a choir, and other devotional services were performed by Rev. I. P. Marty, of Petaluma, Rev. C. S. Vaile, of Martinez, and Rev. W. C. Merrill, of Sacramento. A delightful letter of greeting was read from Mrs. S. B. Pratt, of Boston, in behalf of the Woman's Board. The annual address of our President was followed by the reports of the Secretaries and Treasurer, which presented our specific work to the churches; after which an address was given by Major-General Howard, who thrilled all hearts with his earnest, sympathetic words.

We felt that a fresh impulse was given on this occasion to the foreign mission work of the Pacific Coast.

PRESIDENT'S ADDRESS.

DEAR FRIENDS OF "THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC": It is with peculiar pleasure that we come, year after year, to hold our anniversary under the auspices of the General Association of California. Such a gathering is full of significance, for it defines our relation to the Church, and proves us to be a recognized channel through which her life flows out in blessing to the world. Our activities are not *outside* her hallowed borders, but the aggressive energies of her spiritual life sweep through us in proportion to the height to which they rise. Thus, being ourselves a part of the Church life, we are, like a river, both the channel and the stream.

Shall not that channel be kept clear by a strong, pure current of religious life?

We are veins and arteries of the Church, through which her vital forces flow out to return in fresh and quickening power.

The pulsation can be strong, only as we abide in Him who said, "Apart from Me ye can do nothing."

While we rejoice in being one of the agencies through which the Church is touching humanity, do we fully realize our peculiar obligation to send the gospel to the heathen? We repose upon the strong, deep current of religious life which has borne us along from childhood; but are we not in danger of forgetting that this blessing has come to us from a *foreign* missionary source? In Canterbury, England, stands an ivy-covered church, which is the grandest monument in the land; for there was echoed the voice of St. Augustine, centuries ago, as he preached for the first time to the Saxon people the riches of a crucified Redeemer. Though the Frankish Queen Bertha was a Christian, few had a knowledge of the truth in England until this time, when King Ethelbert and many more were led to bow their heads for baptism; and thus, in our ancestral home, the stream of blessing started to which we owe our hopes for time and for eternity. Shall we check the flow of that mighty river now, or shall we let its current bear us on to greater victories?

One has said: "Preaching is born of conviction; strong belief cannot be silent."

These forceful words enunciate a principle which pertinently applies to our missionary work. How many of us perform it with this impelling conviction forcing our activities, which are, therefore, attended with a convincing power that is all aglow with the fire of intense belief and devotion in our own souls?

"We also believe, and therefore speak," says the apostle; and our hearts are thrilled as we read his words, for they give out the light and heat of that fire which his conviction kindled,—that is destined to burn on, and fill the Church with the glory of his Lord. There was not a single motive to actuate the Apostle Paul, which does not appeal to each one of us with equal force to-day. The constraining power of Christ's love, the work of the Holy Spirit, the unconscious pleading of a dying world,—all these are urging us forward. Where, then, is our excuse if we "sit at ease in Zion"?

"Oh! I believe in seeking to save those for whom Christ died," says one, "but I am entirely opposed to *foreign* missions." In the light of these tremendous truths, who dares to set a geographical limit to the salvation of God? Who can thoughtfully and prayer-

fully say, "I believe with all my heart and soul in the wonderful salvation of my crucified and risen Lord, but I choose to keep its blessings at home, for it is a waste to send it like a winged seed to far places in the earth" ?

No church is symmetrical that does not let her light shine forth on every side like the radii of a star, thus finding innumerable outlets for the God-given love at her heart, for all for whom Christ died.

"God so loved that he loved the world." Then let no eclipse cut off any radiant lines of effort, but let them shine out into "all the world" as we follow him in whom is no "shadow of turning."

Near the sacred spot in Rome where the Apostle Paul was put to death rises an obelisk, which holds in stony silence the memorial of some long-forgotten glory of idolatrous Egypt. It stands like the grim skeleton of a memory from which life and personality have vanished forever,—cold, self-centered, and unknown.

On either side are fountains fed from the hills, which throw up their silvery streams in perennial splendor. Night and day the music of their rising and falling waters may be heard, while starlight and moonlight turn the spray into liquid pearls, or sunshine transforms it into a dazzling shower of jewels. Shifting rainbows play lightly on the waters as they fall in perfect symmetry of form in their appointed place, and then disappear from view, to rush through hidden pathways in purifying streams.

Such is the contrast between the empty glory of the world and those "living fountains of waters" whose overflow upon the nations the great apostle only began to witness as, with reverent hand, he opened the gateways through which the unsearchable riches of Christ were to go forth upon the Gentiles in beauty and in power. Were to go forth? Yes, verily; but it pleased God that through his children, in all ages of the Church, the blessing should reach the dark places of the earth.

"God hath chosen the weak things of the world to confound the mighty;" and upon *us* the Divine commission is resting at this hour as really as it rested upon the Apostle Paul, or upon the wondering eleven who heard on the slope of Olivet the words of the ascending Christ, "Go preach my gospel to every creature; and, lo, I am with you alway, even unto the end of the world."

The foreign missionary work is not founded upon poetry, nor is it a visionary scheme, without substance or reality; but it builds upon solemn, vital, glorious fact, with certainty of progress and certainty of reward. Springing from the great central truth that Jesus died to save the world, it overarches all time, and rests in the victorious coming of our Lord; and when the divine light it

brings touches the clouds that hang over a sinful, suffering, dying world, lo! new glories are revealed of which the rainbow splendor is but a faint and fading type.

Who, then, can measure the fullness of divine possibility in that prophetic command, "Arise, shine, for thy light is come"? Can we say, "I know whom I have believed"? Then, verily, we know a Saviour whose love sends us with his grace into "all the world."

Looking into the starlit heavens, we become conscious that one star after another seems to start with sudden clearness out of the splendor of distant spaces, and becomes to us real and individual, sending the light from ages past upon us with its unfathomable mystery. So one motive after another for faith in the foreign missionary cause becomes distinct and real to us in the unsearchable radiance of God's "eternal purpose," as the "mystery which hath been hid from ages" is more and more made manifest to us that Jew and Gentile, "from sea to sea and from the river unto the ends of the earth," shall acknowledge the dominion of our Christ forever and ever.

A few divinely-lighted motives we have considered this evening: a sense of privilege in being a channel for church-work; thankfulness for that which foreign missions have done for us; an impelling conviction of the world's need that springs from a vital belief of the truth; love for the Church, and desire that she may be roused from apathy, and may reflect on every side the Divine glory; humble gratitude that to us the grace is given to do this work for God; joy in the enduring glory of efforts which find their culmination in the triumph of the cross,—these are but a few of the stars that we may discern if we gaze intently on the many-sided aspects of the foreign missionary work,—stars that become blazing suns as we approach to a nearer conception of their relation to the Lord and his coming kingdom.

Around the ineffable glory of that central Sun, the infinite personality of Christ, the Church moves on with the circling ages; and at last, in the nearer glory of the Great White Throne, will gather not those alone who stand to-day upon the mount of privilege, but "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues," even "they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Africa will be there, and India and China, and the islands of the sea. There, we, too, shall stand, to hear if we have been faithful, the music of the Master's voice saying even unto us, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."







